The King James Paraphrase Bible

For all those who know in their heart that the King James Version is the best translation ever compiled, but sometimes have difficulty understanding sixteenth/seventeenth century English.

Dedicated to my Lord Jesus Christ and my wonderful wife and best friend, Susie, without whose support this work could not have been accomplished.

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Note: This Bible in its entirety (and in sections) is available in **.pdf** (Acrobat Reader) and **.doc** (MS Word) formats for download free of charge along with Text-to-Speech and electronically generated .mp3 sound files at: www.TheWordNotes.com. The King James/King James Paraphrase Parallel Bible is also available free of charge online at the same website to make it easy to see what changes have been made**.**

{Revised May, 2024}

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For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long awaited Messiah.

Introduction to KJP

This **KJP** {King James Paraphrase} version is intended to be merely a small update in the tradition of the updates compiled between 1611 A.D. and 1769 A.D.. Only changes which will make the King James Version more readable to today's society will be made. There is no attempt being made here to "correct" the so-called "errors" of the King James Bible. It is my opinion that the King James Version of the Bible is the most accurate translation ever compiled. Nor would I pretend to compare my work with the work of those noble scholars who utilized the best texts of Hebrew, Greek and multiple other languages available in their days. Having examined arguments from numerous sources I have come to the following conclusions: **First**, the vast majority of "modern" translations are based on corrupted Hebrew and Greek texts which have in fact been mutilated by ungodly men. **Second**, the Authorized King James Version itself while it is primarily based on the Hebrew Ben Chayyim Masoritic Text and the Greek Received texts, does in fact depart from those texts for reasons and/or manuscripts which are unknown to us today. **Third**, the King James Version we use today has itself been updated a number of times between 1611 A.D. and 1769 A.D and since. The first of those updates were made by individuals who actually worked on the original 1611 A.D. text. In none of those updates was there a reason or an attempt to "correct" the original, but merely to make the text more readable mostly by updating spelling of words. **Fourth**, modern translations frequently leave out words, merely to shorten the text for cheaper publication costs. Luke 9:54-56 is a good example, where most modern translations leave out Jesus' answer to His disciples. **In Acts 8:37 most modern translations intentionally leave out Philip's answer to the eunuch altogether.** In some cases such as John 7:8-10 modern translations leave out the word "yet" when Jesus said He was not going "yet" up to the feast of the Passover – modern translations leave out the word "yet" making Jesus a liar – saying He's not going up to the feast. **Countless other changes are equally disturbing**. My goal here, is merely to make the Word of God easier for the current generation to read. Nor is there any attempt to use "correct" English grammar at the expense of accuracy in translation. The King James/King James Paraphrase Parallel Bible has the King James 1769 Version in parallel with this King James Paraphrase so that all changes can be readily seen by everyone and is available free of charge at www.TheWordNotes.com. For more information see Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations and my article Holy Bible vs New Age Bibles at **www.TheWordNotes.com**

Note on word changes: In order to make the text more readable to this present generation, some words have been replaced. In some cases the order of words has been changed. While it is true that any such changes may not grasp the full meaning of the original – this fact is equally true for all translations.

Page numbering used here includes a **decimal numbering system** with **the book number to the left** of the decimal and **page numbers and chapters within the book to the right** of the decimal. Books are numbered by their order in the King James Version.

Where the word **LORD** or **GOD** is in all caps it is the Name of the Lord {Jehovah, Yahweh}. I have retained that convention from the Authorized King James Version and inserted **{Jehovah}** so that there is no question that it is the **Name** of the Lord.

Nouns and pronouns referring to God are capitalized. Words of God in the Old Testament and words of God the Father or God the Spirit in the New Testament as well as words of angels delivering God's word to individuals are in blue. There is often some question when prophecy is being given whether the words are God's words, or words of the prophet. This is as it should be since the prophet speaks God's words. Where there is a question, I have tried to err on the side of the words being from God Himself.

Explanation of dates given: {*0000A.H./C-4042B.C.} - A.H. (Anno Hominis - year of man - counted from the creation of Adam and Eve) /C-B.C. dates based on Dr. Cooper's work: Messiah: His First Coming Scheduled {1939 A.D.} For more information on these dates see:
Appendix G: World Time Line of Biblical History. Explanations for departures from Archbishop Ussher's 1650 A.D. chronology are noted and explained in Appendix G:. The '*' asterisk in the text shows where the date is referenced. Dates such as {1/14/2513 A.H.} [Exodus 12:41] are based on the Biblical calendar as given in Exodus 12:2. Month designations [Nisan 14, 2513 A.H.] use the modern Jewish calendar names. Both 1/14/2513 A.H. And Nisan 14, 2513 A.H. are merely a modern translation of the dates actually given in scripture. See Appendix L: The Modern Jewish Calendar and Holy Days. See also, The Jewish Calendar at www.TheWordNotes.com for a more detailed understanding of the Jewish calendar.

The following note comes from **http://www.crossway.org** concerning the red-letter edition: **"The first red-letter New Testament was published in 1899, and the first red-letter Bible followed two years later (in 1901)."**

Your brother in Christ,
Sonny Stephens <>< http://www.TheWordNotes.com

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Hope to see you on the other side!

Statement of Belief

It is my personal conviction that

(1) Every single word and letter of scripture is important.

(2) That the scriptures say what they mean, and mean what they say.

(3) The scriptures are historically, scientifically, and mathematically accurate in every detail. {Note: I am a physics, mathematics, and computer instructor and I take this very seriously. The Equidistant Letter Sequences [commonly referred to as 'Hebrew Code'] as described in notes by myself and others are genuine and are not a human fabrication. To say otherwise is a display of mathematical ignorance and a rejection of the Creator and Author Himself.}

(4) God sent His only Son, Jesus Christ, Who was born of a virgin, Who lived and died as fully God and fully man. Who arose from the dead and is seated at the right hand of our heavenly Father. He has purchased salvation for all who would accept Him as their personal Lord and Savior. And He's coming back again to first call His children home, then to return with them to reign upon this present earth for 1000 years and on the new heavens and new earth for all eternity.

(5) Those who pridefully reject God's free gift of salvation through His only Son, Jesus Christ, will spend all eternity in hell as the scriptures plainly teach.

(6) Anyone who does not hold to these minimal convictions is disqualified from participating in any way in the translation of or paraphrase of scriptures.

Chapter 1

(1) In [the] beginning[a] God[b] created[c] the heavens[d] and the earth.
(2) And the earth was without shape, and empty; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
(3) And God said, Let there be light: and there was light.
(4) And God saw the light, that *it was* good: and God divided the light from the darkness.
(5) And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day[e] {0000 A.H./C-4042 B.C.}.
(6) And God said, Let there be a firmament {crystal dome; sky}[f] in the midst of the waters, and let it divide the waters from the waters.
(7) And God made the firmament {crystal dome; sky}, and divided the waters which *were* under the firmament {crystal dome; sky} from the waters which *were* above the firmament {crystal dome; sky}: and it was so.
(8) And God called the firmament {crystal dome; sky} Heaven.[g] And the evening and the morning were the second day.
(9) And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so.

1:1a - Literally -- In beginning – bresheeth {בראשית} -- The emphasis is not on <u>when</u>, but <u>Who</u> - with God there is no beginning!

1:1b - God -- Eloheem {אלהים} plural [three or more] with singular modifiers

1:1c - created -- bara {ברא } -- the word to <u>create</u> is used only of God -- man can only take that which already exists and modify it. [Ps. 51:10; Heb. 11:3; John 1:3]

1:1d - heavens -- shamiyim {השמים} lit. "the heavens" plural – Ps. 2:4 - see 1:8g note below

1:5e - day - yom {יום}-- <u>whenever a number is attached</u> <u>always</u> refers to approximately a 24 hour day in Scripture – see note on Ex. 20:11 – Actually about 23 hours and 37.5 minutes before the flood using our present time keeping methods. See note on "<u>How Long Was A Day In Genesis</u>" at <u>www.TheWordNotes.com</u>
Note: evening precedes morning. Biblically the day always starts at evening. For the Jews the new day starts at 6 p.m. rather than midnight.

1:6f - firmament -- raquia {רקיע} -- beaten metal {The Hebrew word is used for gold plating or gilding} -- <u>firm</u> - hard {clear} surface - dome, roof, or canopy – its original composition destroyed at the time of the Flood {Gen. 7:11} – {sky} crystalline hydrogen?; water (ice)?

1:8g - heaven – Gen. 1:6 the sky [first heaven] - see note on the third heaven
II Cor. 12:2 - the throne of God [the third heaven is spiritual]

(10) And God called the dry *land* Earth; and the gathering together of the waters He called Seas: and God saw that *it was* good.
(11) And God said, Let the earth bring forth grasses, the herbs yielding seed, and the fruit trees yielding fruit after their kinds,[h] whose seed is in itself, upon the earth: and it was so.
(12) And the earth brought forth grasses, *and* herbs yielding seed after their kinds, and the tree yielding fruit, whose seed *was* in itself, after its kind: and God saw that *it was* good.
(13) And the evening and the morning were the third day.
(14) And God said, Let there be lights in the firmament {crystal dome; universe} of the heaven to divide the day from the night; and let them be for signs,[i] and for seasons, and for days, and years:
(15) And let them be for lights in the firmament {crystal dome; universe} of the heaven to give light upon the earth: and it was so.
(16) And God made two great lights; the sun to rule the day, and the moon to rule the night: *He made* the stars also.
(17) And God set them in the firmament {crystal dome; universe} of the heaven to give light upon the earth,
(18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
(19) And the evening and the morning were the fourth day.
(20) And God said, Let the waters bring forth abundantly the moving creatures that have life {souls},[j] and birds that may fly above the earth in the open firmament {crystal dome; sky}[k] of heaven.
(21) And God created great whales, and every living creature {soul}[j] that moves, which the waters brought forth abundantly, after their kinds,[h] and every winged bird after its kind: and God saw that *it was* good.
(22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply in the earth.
(23) And the evening and the morning were the fifth day.
(24) And God said, Let the earth bring forth the living creatures {souls}[j] after their kinds,[h] cattle, and crawling things, and beasts of the earth after their kinds: and it was so.

1:11,21,24h - kind -- {למינו} meen - similar to species, but more accurate and specific

1:14i -- universe [second heaven]- signs and seasons - see Amos 9:6 – see Witnesss of The Stars by E.W. Bullinger and "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com

1:20,21,24j - life - living creatures -- nephish {נפש} -- literally 'living soul' See Gen. 2:7; Rev. 16:3. See article: "Do Animals Have Souls" at www.TheWordNotes.com - see Gen. 9:10

1:20k – "open firmament of heaven" – sky – [first heaven] – see note on Gen. 1:8

(25) And God made the beasts of the earth after their kinds, and cattle after their kinds, and everything that crawls upon the earth after their kinds: and God saw that *it was* good.
(26) And God said, Let Us make man in Our image,[l] after Our likeness: and let them have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every crawling thing that crawls upon the earth.
(27) So God created man in His *own* image, in the image of God He created him; He created them male and female.
(28) And God blessed them, and God said to them, Be fruitful, and multiply, and replenish {fill full}[m] the earth, and subdue it: and have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.
(29) And God said, Look, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it will be for food.[n]
(30) And to every beast of the earth, and to every bird of the air, and to everything that crawls upon the earth, in which there is life, I have given every green herb for food:[o] and it was so.
(31) And God saw everything that He had made, and, indeed, *it was* very good. And the evening and the morning were the sixth day.

Chapter 2
(1) And so the heavens and the earth were finished, and all their host {multitude}.
(2) And on the seventh day {Saturday}[a] God ended His work which He had made; and He rested on the seventh day {Saturday} from all His work which He had made.
(3) And God blessed the seventh day {Saturday}, and sanctified it: because in it He had rested from all His work which God created and made.
(4) These *are* the generations {records}[b] of the heavens and of the earth when they were created, in the day that the LORD {Jehovah} God made the earth and the heavens,

1:26l - image - literally - appearance or resemblance {man is not allowed to "make" a physical image of anything to worship Ex. 20:4}. See note on 1:20 above. - see Gen. 9:6

1:28m - replenish – mala {מלא} – literally - fill full

1:29n - plants given for food - meat was not given for food until after the flood - Gen 9:3

1:30o – animals also only eat plants

2:2a - seventh day - Ex. 20:10

2:4b - generations -- records {תולדות} of the heavens and earth [end of first section]

Author -- Jesus?? -- He was the only one present!! Beginning of Adam's section 2 {Gen. 5:1}See: "Authors of Genesis According to Genesis" at www.TheWordNotes.com {Moses put all the sections together}

(5) And every plant of the field before it was in the earth, and every herb of the field before it grew: because the LORD {Jehovah} God had not caused it to rain upon the earth, and *there was* not a man to till the ground.
(6) But there went up a mist from the earth, and watered the whole face of the ground.
(7) And the LORD {Jehovah} God formed[c] man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.[d]
(8) And the LORD {Jehovah} God planted a garden eastward in Eden; and there He put the man whom He had formed.
(9) And out of the ground the LORD {Jehovah} God {*had*} caused to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.
(10) And a river went out of Eden to water the garden; and from there it divided, and became four heads.
(11) The name of the first *is* Pison: that *is* the one which goes around the whole land of Havilah, where *there is* gold;
(12) And the gold of that land *is* good: there *is* bdellium and the onyx stone.
(13) And the name of the second river *is* Gihon: the same *is* the one that goes around the whole land of Ethiopia.
(14) And the name of the third river *is* Hiddekel:[e] that *is* the one which goes toward the east of Assyria. And the fourth river *is* Euphrates.[f]
(15) And the LORD {Jehovah} God took the man, and put him into the garden of Eden to dress it and to keep it.
(16) And the LORD {Jehovah} God commanded the man, saying, Of every tree of the garden you may freely eat:
(17) But of the Tree of the Knowledge of Good and Evil, you may not eat of it: because in the day that you eat of it you will surely die.
(18) And the LORD {Jehovah} God said, It is not good that the man should be alone; I will make him a helper suitable for him.
(19) So out of the ground the LORD {Jehovah} God {*had*} formed[g] every beast of the field, and every bird of the air; and brought *them* to Adam to see what he would call them: and whatever Adam called every living creature, that *was* its name.
(20) And Adam gave names to all cattle, and to the birds of the air, and to every beast of the field; but for Adam there was not found a helper suitable for him.

2:7c – formed - yatsar {יצר} – squeezed into shape

2:7d - soul -- Hebrew: nephish {נפש} -- literally 'living soul'. See Gen. 1:20

2:14e – river Hiddekel east of Assyria – Daniel 10:4 – Tigris River?
2:14f - The Euphrates River is the only river that we can still recognize following the Flood

2:19g – had formed - yatsar {יצר} – the animals were all created before mankind and they were formed before being brought to Adam to name – see note on Gen. 1:1

(21) So the LORD {Jehovah} God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up its flesh;
(22) And the rib, which the LORD {Jehovah} God had taken from man, He made a woman, and brought her to the man.
(23) And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman {female-man}, because she was taken out of Man.
(24) Therefore a man will leave his father and his mother, and will cling to his wife: and they shall be one flesh.
(25) And they were both naked, the man and his wife, and were not ashamed.

Chapter 3
(1) Now the serpent {snake}[a] was more subtle than any beast of the field which the LORD {Jehovah} God had made. And he said to the woman, Indeed, has God said, You shall not eat of every tree of the garden?
(2) And the woman said to the serpent {snake}, We may eat of the fruit of the trees of the garden:
(3) But of the fruit of the tree which *is* in the midst of the garden, God has said, You may not eat of it, neither may you touch it, or you will die.[b]
(4) And the serpent {snake} said to the woman, You will not surely die:
(5) Because God knows that in the day you eat of it, your eyes will be opened, and you will be as gods, knowing good and evil.
(6) And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of its fruit, and ate, and gave also to her husband with her; and he ate.
(7) And the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made for themselves aprons.
(8) And they heard the voice of the LORD {Jehovah} God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD {Jehovah} God among the trees of the garden.
(9) And the LORD {Jehovah} God called to Adam, and said to him, Where are you?
(10) And he said, I heard Your voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
(11) And He said, Who told you that you were naked? Have you eaten of the tree, of which I commanded you that you should not eat?
(12) And the man said, The woman whom You gave *to be* with me,[c] she gave me of the tree, and I ate.

3:1a – the serpent – snake – Satan – see Rev. 20:2
3:3b - Note that Eve added to what God had actually said. See Gen. 2:17
3:12c – "The woman whom You gave to be with me" - Note: mankind always wants to blame God for problems

(13) And the LORD {Jehovah} God said to the woman, What is this that you have done? And the woman said, The serpent {snake} deceived me, and I ate.
(14) And the LORD {Jehovah} God said to the serpent {snake}, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you will go, and dust you will eat all the days of your life:
(15) And I will put hatred between you and the woman, and between your offspring and her Offspring; He will bruise your head, and you will bruise His heel.
(16) To the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you will bring forth children; and your desire will be for your husband, and he will rule over you.
(17) And to Adam He said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow you will eat of it all the days of your life;
(18) Also, it will bring forth to you thorns and thistles; and you will eat the herbs of the field;
(19) In the sweat of your face you will eat food, until you return to the ground; because out of it you were taken: because dust you are, and to dust you will return.
(20) And Adam called his wife's name Eve {life giver};[d] because she was the mother of all living.
(21) The LORD {Jehovah} God made coats of skins for Adam and also for his wife, and clothed them.
(22) And the LORD {Jehovah} God said, See, the man has become as one of Us, to know good and evil: and now, in case he should put forth his hand, and take also of the Tree of Life, and eat, and live forever:
(23) Therefore the LORD {Jehovah} God sent him out of the garden of Eden, to till the ground from which he was taken.
(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims,[e] and a flaming sword which turned every way, to protect the way of the Tree of Life.

3:20d - Eve - Chavvah {חוה} - life giver

3:24e – cherubims - cherubeem {הכרבים} – the cherubs - Ezek. 1:5-14; 10:2; Ex. 25:18; Rev. 4: 7-9

Chapter 4

(1) And Adam had sex with his wife Eve; and she conceived, and gave birth to Cain, and said, I have received a man from the LORD {Jehovah}.
(2) And she again gave birth to his brother Abel.[a] And Abel was a keeper of sheep, but Cain was a tiller of the ground.
(3) And in *the* course of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD {Jehovah}.
(4) And Abel, also brought of the first-fruits of his flock and of its fat.[b] And the LORD {Jehovah} had respect for Abel and to his offering:
(5) But for Cain and to his offering He did not have respect. And Cain was very angry, and his countenance fell {facial expression; attitude}.[c]
(6) And the LORD {Jehovah} said to Cain, Why are you angry? and why is your face sad?[c]
(7) If you do well, will you not be accepted? and if you do not do well, sin lies at the door. And you will be his desire, but you must rule over him.
(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him.
(9) And the LORD {Jehovah} said to Cain, Where is Abel your brother? And he said, I do not know: *Am* I my brother's keeper?
(10) And He said, What have you done? the voice of your brother's blood cries to Me from the ground.
(11) And now you are cursed from the earth, which has opened her mouth to receive your brother's blood from your hand;
(12) When you till the ground, it will not from this day forward yield to you her strength; a fugitive and a wanderer you will be in the earth.
(13) And Cain said to the LORD {Jehovah}, My punishment *is* greater than I can bear.
(14) Indeed, You have driven me out this day from the face of the earth; and from Your face I will be hid; and I will be a fugitive and a wanderer in the earth; and it will come to pass, *that* everyone who finds me will kill me.[d]

4:2a - she bore again his brother Abel - It is possible that Cain and Abel were twins since conception is only mentioned once.
4:4b - notice that Cain simply brought of the fruit, but Abel brought his best "first-fruits" and"fat"
4:5,6c - countenance fallen - facial expression; attitude changed; sad; angry
4:14d – note that Cain added to what God said

(15) And the LORD {Jehovah} said to him, Therefore whoever kills Cain, vengeance will be taken on him sevenfold. And the LORD {Jehovah} set a mark upon Cain,[e] lest anyone finding him should kill him.
(16) And Cain went out from the presence of the LORD {Jehovah}, and lived in the land of Nod, on the east of Eden.
(17) And Cain had sex with his wife; and she conceived, and gave birth to Enoch: and he {*Cain*} built a city, and called the name of the city, after the name of his son, Enoch.
(18) And to Enoch was born Irad: and Irad fathered Mehujael: and Mehujael fathered Methusael: and Methusael fathered Lamech.
(19) And Lamech took for himself two wives: the name of the one *was* Adah, and the name of the other Zillah.
(20) And Adah gave birth to Jabal: he was the father of those who live in tents, and *of those who have* cattle.
(21) And his brother's name *was* Jubal: he was the father of all who handle the harp and organ.
(22) And Zillah, she also gave birth to Tubal-cain, an instructor of every artisan {skilled worker} in brass and iron: and the sister of Tubal-cain *was* Naamah.
(23) And Lamech said to his wives, Adah and Zillah, Listen to my voice; you wives of Lamech, and take heed to my words: because I have killed a man for wounding me; a young man for hurting me.
(24) If Cain will be avenged sevenfold, surely Lamech *will be avenged* seventy-sevenfold.
(25) And Adam had sex with his wife again; and she gave birth to a son, and called his name Seth {replacement}:[f] Because God, *she said*, has appointed me another offspring in the place of Abel, whom Cain killed.
(26) And to Seth, also there was born a son; and he called his name Enos: then men began to call upon the name of the LORD {Jehovah}.

Chapter 5
(1) This *is* the book of the generations {records}[a] of Adam. In the day that God created man, God made him in His own likeness;

4:15e - mark on Cain - Note: we are not told what the mark was, but all of Cain's Descendants perished in the flood, only the descendants of Seth through Noah survived the flood (unless Noah's wife or one of his sons' wives were descended from Cain)

4:25f – Seth {שֵׁת} - substituted; in the place of; replacement

5:1a - generations -- records of Adam {תּוֹלְדֹת} [End of section 2 -- Author – Adam]
– beginning of Noah's records section 3 {Gen. 6:9}
- See: "Authors of Genesis According to Genesis" at www.TheWordNotes.com

(2) Male and female He created them; and blessed them, and called their name Adam {mankind}, in the day when they were created.
(3) And Adam lived one hundred and thirty years, and fathered *a son* in his own likeness, after his own appearance;[b] and called his name Seth {replacement} {0130 A.H./C-3912 B.C.}:
(4) And the days of Adam after he had fathered Seth were eight hundred years: and he fathered sons and daughters:
(5) And all the days that Adam lived were nine hundred and thirty years: and he died.
(6) And Seth lived one hundred and five years, and fathered Enos {235 A.H./C-3807 B.C.}:
(7) And Seth lived after he fathered Enos eight hundred and seven years, and fathered sons and daughters:
(8) And all the days of Seth were nine hundred and twelve years: and he died.
(9) And Enos lived ninety years, and fathered Cainan {325 A.H./C-3717 B.C.}:
(10) And Enos lived after he fathered Cainan eight hundred and fifteen years, and fathered sons and daughters:
(11) And all the days of Enos were nine hundred and five years: and he died.
(12) And Cainan lived seventy years, and fathered Mahalaleel {395 A.H./C-3647 B.C.}:
(13) And Cainan lived after he fathered Mahalaleel eight hundred and forty years, and fathered sons and daughters:
(14) And all the days of Cainan were nine hundred and ten years: and he died.
(15) And Mahalaleel lived sixty-five years, and fathered Jared {460 A.H./C-3582 B.C.}:
(16) And Mahalaleel lived after he fathered Jared eight hundred and thirty years, and fathered sons and daughters:
(17) And all the days of Mahalaleel were eight hundred ninety-five years: and he died.
(18) And Jared lived one hundred sixty-two years, and he fathered Enoch[c] {0622 A.H./C-3420 B.C.}:
(19) And Jared lived after he fathered Enoch eight hundred years, and fathered sons and daughters:
(20) And all the days of Jared were nine hundred sixty-two years: and he died.
(21) And Enoch lived sixty-five years, and fathered Methuselah {it shall be sent} {687 A.H./C-3355 B.C.}:[d]
(22) And Enoch walked with God after he fathered Methuselah three hundred years, and fathered sons and daughters:

5:3b - likeness and appearance -- Gen. 1:26

5:18c - Enoch - {נך} - is the seventh generation

- See: "Use of Numbers in Scripture" at www.TheWordNotes.com

5:21d - Methuselah - {מתושלח} - "it shall be sent" [Enoch, who walked with God, knew about the flood!]

(23) And all the days of Enoch were three hundred sixty-five years:
(24) And Enoch walked with God: and he *was* no more; because God took him.[e]
(25) And Methuselah lived one hundred eighty-seven years, and fathered Lamech {874 A.H./C-3168 B.C.}:
(26) And Methuselah lived after he fathered Lamech seven hundred eighty-two years, and fathered sons and daughters:
(27) And all the days of Methuselah were nine hundred sixty-nine years: and he died.[f]
(28) And Lamech lived one hundred eighty-two years, and fathered a son {1056 A.H./C-2986 B.C.}:
(29) And he called his name Noah {rest; comfort},[g] saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD {Jehovah} has cursed.
(30) And Lamech lived after he fathered Noah five hundred ninety-five years, and fathered sons and daughters:
(31) And all the days of Lamech were seven hundred seventy-seven years: and he died.
(32) And Noah was five hundred years old: and Noah fathered Shem, Ham, and Japheth[h] {1556 A.H./C-2486 B.C.}.

Chapter 6
(1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,
(2) That the sons of God saw the daughters of men that they *were* fair {beautiful}; and they took for themselves wives of all whom they chose.
(3) And the LORD {Jehovah} said, My Spirit shall not always strive with man, because he also is flesh: yet his days will be one hundred and twenty years.

5:24e - Enoch translated – carried to heaven - Heb. 11:5
5:27f - Methuselah died the year of the Flood [according to tradition Methuselah died seven days before the Flood. See – Gen. 7:4] - see Appendix G: World Time Line of Biblical History
5:29g - Noah - {נֹחַ} rest; comfort - is the tenth generation - ten is the number for perfection - See: "Use of Numbers in Scripture" at www.TheWordNotes.com
5:32h - At first glance at Gen. 5:32 it appears that Shem was born when Noah was 500 years old, but because Shem was 100 years old two years after the flood {Gen. 7:11; 11:10} we know that Noah was 502 when Shem was born. Shem is listed first in Gen. 5:32 because of his importance. - See note on Gen. 11:26. It is possible that Ham and Japheth were twins. Japheth is the oldest – see Gen. 10:2,21

(4) There were giants[a] in the earth in those days; and also after that, when the sons of God came in to the daughters of men,[b] and they gave birth to *children* by them, the same *became* mighty men which *were* of old, men of renown.
(5) And GOD {Jehovah} saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *were* only evil continually.
(6) And it repented the LORD {Jehovah} that He had made man on the earth, and it grieved Him at His heart.
(7) And the LORD {Jehovah} said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the crawling thing, and the birds of the air; because it repents Me that I have made them.
(8) But Noah[c] found grace in the eyes of the LORD {Jehovah}.

(9) These *are* the generations {records}[d] of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.
(10) And Noah fathered three sons, Shem, Ham, and Japheth.
(11) The earth also was corrupt before God, and the earth was filled with violence.
(12) And God looked upon the earth, and, indeed, it was corrupt; because all flesh had corrupted his way upon the earth.
(13) And God said to Noah, The end of all flesh has come before Me; because the earth is filled with violence through them; and, indeed, I will destroy them with the earth.
(14) Make for yourself an ark of gopher wood; rooms you must make in the ark, and will *coat it with* tar inside and out.

6:4a - giants - nephilem {נפלים} - ones who cause to fall - translated in Septuagint [Greek] as gigantes {γίγαντες} or giants - erroneously translated as 'fallen ones' in many modern translations – See What About The Nephilem at www.TheWordNotes.com

6:4b - In Hebrew tradition the 'daughters of men' were descendants of ungodly Cain and the 'sons of God' were the descendants of godly Seth. Believers intermarrying with unbelievers - a practice which is later explicitly condemned in both the Old Testament [Deut. 7:3; Josh. 23:12; Ezra 9:14] and New Testament [II Cor. 6:14-15; I Cor. 7:15,39]
In Job 1:6 'sons of God' in context refers to angelic beings.

6:8c - Noah - Heb. 11:7; II Peter 2:5

6:9d - generations -- records of Noah {תולדת} [End of section 3 beginning section 4 – beginning of Shem, Ham, and Japheth's records] {Gen. 10:1} - See: Authors of Genesis According toGenesis at www.TheWordNotes.com

(15) And this is how you must make it: The length of the ark must be three hundred cubits {about 450 feet; 138 m},[e] its width fifty cubits {about 75 feet; 23 m},[f] and its height thirty cubits {about 45 feet; 13.8 m}.[g]
(16) You must make a window in the ark, and you must finish it a cubit {about 1.5 feet; 0.46 m}[h] above; and the door of the ark you must set in its side; *with* lower, second, and third *stories* you must make it.
(17) And, look, I, even I, bring a flood of waters upon the earth, to destroy all flesh, in which *is* the breath of life, from under heaven; *and* everything that *is* in the earth will die.
(18) But with you I will establish My covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.
(19) And of every living thing of all flesh, two of every *sort* you shall bring into the ark, to keep *them* alive with you; they shall be male and female.
(20) Of birds after their kinds, and of cattle after their kinds, of every crawling thing of the earth after its kind, two of every *sort* will come to you,[i] to keep *them* alive.
(21) And take for yourself of all food that is eaten, and you must gather *it* to yourself; and it will be for food for you, and for them.
(22) So Noah did; according to all that God commanded him.

Chapter 7
(1) And the LORD {Jehovah} said to Noah, Come and all your household into the ark; because I have seen you to be righteous before Me in this generation.
(2) Of every clean beast you shall take to yourself by sevens,[a] the male and his female: and of beasts that *are* not clean by twos, the male and his female.
(3) Of birds also of the air by sevens, the male and the female; to keep seed {offspring} alive upon the face of all the earth.
(4) Because *in* seven days,[b] I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made I will destroy from off the face of the earth.

6:15e - three hundred cubits about 450 feet or 138 m
6:15f - fifty cubits - 75 feet or 23 m
6:15g - thirty cubits - 45 feet or 13.8 m
6:16h - a cubit - 1.5 feet or 0.46 m– see Appendix J: Bible Weights and Measures
6:20i – the animals will come to Noah
7:2a - seven of clean animals, 2 of unclean animals [Noah will sacrifice one of each of The clean animals at the end leaving 3 pairs of clean and 1 pair of unclean animals.] {Gn. 8:20}
7:4b – Gen. 5:27 - according to tradition Methuselah died seven days before the Flood. - see Appendix G: World Time Line of Biblical History

(5) And Noah did according to all that the LORD {Jehovah} commanded him.
(6) And Noah *was* six hundred years old when the flood of waters came upon the earth.
(7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
(8) Of clean beasts, and of beasts that *are* not clean, and of birds, and of everything that crawls upon the earth,
(9) There went in two by two to Noah into the ark, the male and the female, as God had commanded Noah.
(10) And it came to pass after seven days, that the waters of the flood were upon the earth.
(11) In the six hundredth year of Noah's life[c] {1656 A.H./C-2386 B.C.}, in the second month, the seventeenth day of the month, the same day all the fountains of the great deep were broken up, and the windows of heaven were opened.
(12) And the rain[d] was upon the earth forty days and forty nights.
(13) On that same day Noah entered, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
(14) They, and every beast after its kind, and all the cattle after their kinds, and every crawling thing that crawls upon the earth after its kind, and every bird after its kind, every bird of every sort.
(15) And they went in to Noah into the ark, two by two of all flesh, in which the breath of life *is*.
(16) And those that went in, went in male and female of all flesh, as God had commanded him: and the LORD {Jehovah} shut him in.[e]
(17) And the flood was forty days upon the earth; and the waters increased, and lifted up the ark, and it was lifted up above the earth.
(18) And the waters prevailed, and were increased greatly upon the earth; and the ark floated upon the face of the waters.
(19) And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.
(20) The waters rose fifteen cubits {about 22.5 feet; 6.9 m}[f] upward; and the mountains were covered.
(21) And all flesh died that moved upon the earth, both of birds, and of cattle, and of beast, and of every crawling thing that crawls upon the earth, and every man:
(22) All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.
(23) And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and the crawling things, and the birds of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and those who *were* with him in the ark.

7:11c - 600th year of Noah's life -- 1656 A.H.
7:12d - first mention of rainfall in the scriptures. See Gen. 2:5-6
7:16e – the Lord shut the door
7:20f - fifteen cubits - about 22.5 feet or 6.9 meters

(24) And the waters prevailed upon the earth one hundred and fifty days.

Chapter 8

(1) And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God caused a wind to pass over the earth, and the waters subsided;
(2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
(3) And the waters returned from off the earth continually: and after the end of the one hundred and fifty days the waters were abated.
(4) And the ark rested in the seventh month, on the seventeenth[a] day of the month, upon the mountains of Ararat.
(5) And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, the tops of the mountains were seen.
(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
(7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
(8) Also he sent forth a dove, to see if the waters were dried from off the face of the ground;
(9) But the dove found no rest for the sole of her foot, and she returned to him into the ark,[b] because the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to himself into the ark.
(10) And he stayed yet another seven days; and again he sent forth the dove out of the ark;
(11) And the dove came in to him in the evening; and, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were dried up from off the earth.
(12) And he stayed yet another seven days; and sent forth the dove; which did not return again to him again.
(13) And it came to pass in the six hundredth and first year {1657 A.H./C-2385 B.C.}, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, indeed, the face of the ground was dry.
(14) And in the second month, on the twenty-seventh day of the month,[c] the earth was dried.

8:4a - 2/17/600 {Gen. 7:11} to 7/17/600 -- exactly 5 months - 150 days {8:3}
Each month before the flood was 30 days long. This suggests that the length of day was slightly less than 24 hours. See "How Long Was A Day in Genesis?" at www.TheWordNotes.com. Note this is the month of Nisan on the original calendar – the seventeenth day is the exact day of Jesus' resurrection! See Appendix K: What Day of The Week Was Jesus Crucified? – see note on Ex. 12:2. See also note on Gen. 1:5. Note: the prophetic calendar in Daniel and the Revelation use 30 day months.
8:9b - the raven would land on anything, even a floating carcass or tree limb, but the dove would only land on a clean surface
8:14c - 2/17/600 {Gen. 7:11} to 2/27/601 - 1 year and 10 days after the floods started. {Gen. 7:11}

(15) And God spoke to Noah, saying,
(16) Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.
(17) Bring forth with you every living thing that *is* with you, of all flesh, *both* of birds, and of cattle, and of every crawling thing that crawls upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.
(18) And Noah went forth, and his sons, and his wife, and his sons' wives with him:
(19) Every beast, every crawling thing, and every bird, *and* whatever that crawls upon the earth, after their kinds, went forth out of the ark.
(20) And Noah built an altar to the LORD {Jehovah}; and took of every clean beast, and of every clean bird, and offered burnt offerings on the altar.[d]
(21) And the LORD {Jehovah} smelled a sweet aroma; and the LORD {Jehovah} said in His heart, I will never again curse the ground any more for man's sake; because the imagination of man's heart *is* evil from his youth; neither will I again strike any more every living thing, as I have done.
(22) While the earth remains, planting time and harvest, and cold and heat, and summer and winter, and day and night will not cease.

Chapter 9
(1) And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth.
(2) And the fear of you and the dread of you will be upon every beast of the earth, and upon every bird of the air, upon all that move *upon* the earth, and upon all the fish of the sea; into your hand they are delivered.
(3) Every moving thing that lives will be food[a] for you; I have given you all things even as {I previously gave} the green herbs.
(4) But flesh with its life {soul}[b] *in it*, *which is* its blood, you must not eat.
(5) And surely your blood of your lives I will require; at the hand of every beast I will require it, and at the hand of man; at the hand of every man's brother I will require the life of man.
(6) Whoever sheds man's blood, by man his blood will be shed: because God made man in His image.
(7) And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply in it.
(8) And God spoke to Noah, and to his sons with him, saying,
(9) And look, I establish My covenant with you, and with your descendants after you;

8:20d - Noah took one of every clean beast and clean bird - he started with 7 of each clean animal [Gen. 7:2] - now there are 3 pairs of the clean animals left
9:3a – this is the first time animals are allowed to be food - see Gen. 1:29
9:4b – life – soul – nephish {נפש} - see note on Gen. 1:20

(10) And with every living creature {soul}[c] that *is* with you, of the birds, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
(11) And I will establish My covenant with you; neither will all flesh be cut off any more by the waters of a flood; neither will there be a flood any more to destroy the earth.
(12) And God said, This *is* the token of the covenant which I make between Me and you and every living creature {soul}[c] that *is* with you, for all generations:
(13) I set My rainbow in the cloud, and it will be for a token of a covenant between Me and the earth.
(14) And it will come to pass, when I bring a cloud over the earth, that the rainbow will be seen in the cloud:
(15) And I will remember My covenant, which *is* between Me and you and every living creature {soul}[c] of all flesh; and the waters will no more become a flood to destroy all flesh.
(16) And the rainbow will be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature {soul}[c] of all flesh that *is* upon the earth.
(17) And God said to Noah, This *is* the token of the covenant, which I have established between Me and all flesh that *is* upon the earth.[d]

(18) And the sons of Noah, who went forth from the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.
(19) These *are* the three sons of Noah: and by them the whole earth was populated.
(20) And Noah began *to be* a gardener, and he planted a vineyard:
(21) And he drank of the wine, and became drunk; and he was uncovered inside of his tent.
(22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.
(23) And Shem and Japheth took a robe, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they did not see their father's nakedness.
(24) And Noah awoke from his wine, and knew what his younger son had done to him.
(25) And he said, Cursed *is* Canaan; a servant of servants he will be to his brothers.
(26) And he said, Blessed *is* the LORD {Jehovah} God of Shem; and Canaan will be his servant.
(27) God will enlarge Japheth, and he will live in the tents of Shem; and Canaan will be his servant.
(28) And Noah lived after the flood three hundred and fifty years.

9:10,12,15,16c – living creature - soul – nephish {נפש} - see note on Gen. 1:20

9:17d – the rainbow was a reminder that God would not flood the entire earth again. Since it had not rained before the flood, when Noah saw it rain he would know that it would not be a repeat of the flood.

(29) And all the days of Noah were nine hundred and fifty years: and he died {2006 A.H./C-2036 B.C.}.

Chapter 10

(1) Now these *are* the generations {records} of the sons of Noah, Shem, Ham, and Japheth:[a] and sons were born to them after the flood.
(2) The sons of Japheth;[b] Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
(3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
(4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
(5) By these the islands of the Gentiles {nations; non-Jews} were divided in their lands; every one after his language, after their families, in their nations.
(6) And the sons of Ham; Cush {Ethiopia}, and Mizraim {Egypt}, and Phut {Libya}, and Canaan.
(7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, Dedan.
(8) And Cush fathered Nimrod: he began to be a mighty one in the earth.
(9) He was a mighty hunter before the LORD {Jehovah}: therefore it is said, Even as Nimrod the mighty hunter before the LORD {Jehovah}.
(10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
(11) Out of that land Asshur went forth, and built Nineveh, and the city Rehoboth, and Calah,
(12) And Resen between Nineveh and Calah: the same *is* a great city.
(13) And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim,
(14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
(15) And Canaan fathered Sidon his firstborn, and Heth,
(16) And the Jebusite, and the Amorite, and the Girgasite,
(17) And the Hivite, and the Arkite, and the Sinite,
(18) And the Arvadite, and the Zemarite, and the Hamathite: and afterwards the families of the Canaanites were spread abroad.
(19) And the border of the Canaanites was from Sidon, as you come toward Gerar, to Gaza; as you go, toward Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha.
(20) These *are* the sons of Ham, after their families, after their languages, in their countries, *and* in their nations.
(21) To Shem also the father of all the children of Eber, the brother of Japheth the elder,[c] even to him were *children* born.

10:1a - end of Shem, Ham, and Japhath's section 4 {Gen. 11:10} beginning of Shem's section 5
10:2b - note that Japheth's descendants are listed first because Japheth is Noah's first born son- Whenever Noah's sons are normally listed, Shem is usually listed first because from his descendants will come the Messiah – Jesus.
- See Gen. 5:32
10:21c – Japheth the elder – Japheth is the oldest son of Noah's three sons

(22) The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
(23) And the children of Aram; Uz, and Hul, and Gether, and Mash.
(24) And Arphaxad fathered Salah; and Salah fathered Eber.
(25) And to Eber were born two sons: the name of one *was* Peleg {division};[d] because in his days the earth was divided; and his brother's name *was* Joktan.
(26) And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,
(27) And Hadoram, and Uzal, and Diklah,
(28) And Obal, and Abimael, and Sheba,
(29) And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
(30) And their homeland was from Mesha, as you go toward Sephar a mount of the east.
(31) These *are* the sons of Shem, after their families, after their languages, in their lands, after their nations.
(32) These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Chapter 11
(1) And the whole earth was of one language, and of one speech.
(2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they lived there.
(3) And they said one to another, Come now, let us make brick, and bake them thoroughly. And they had brick for stone, and tar for mortar.
(4) And they said, Come now, let us build for ourselves a city and a tower, whose top *may reach* to heaven;[a] and let us make a name for ourselves,[b] lest we be scattered abroad upon the face of the whole earth.
(5) And the LORD {Jehovah} came down to see the city and the tower, which the children of men built.
(6) And the LORD {Jehovah} said, Look, the people *are* one, and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
(7) Come now, let Us go down, and there confound their language, that they may not understand one another's speech.

10:25d – Peleg {פלג} – division – possibly born soon after the division of languages and nations at the tower of Babel or possibly the division of the continents as we know them – this latter is proposed by Dr. David Cooper – See: Appendix G: World Time Line of Biblical History. {100 years after the Flood}
11:4a - whose top *may reach* heavens – literally – whose top with heavens [וראשו בשמים] - see "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com and The Witness of the Stars by E.W. Bullinger
11:4b – let us make a name for ourselves – the primary reason for building the tower

(8) So the LORD {Jehovah} scattered them abroad from there upon the face of all the earth: and they ceased to build the city.
(9) Therefore the name of the city is called Babel {confusion};[c] because the LORD {Jehovah} there confounded the language of all the earth: and from there the LORD {Jehovah} scattered them abroad upon the face of all the earth.
(10) These *are* the generations {records} of Shem:[d] Shem *was* one hundred years old, and fathered Arphaxad two years after the flood[e] {1658 A.H./C-2384 B.C.}:
(11) And Shem lived after he fathered Arphaxad five hundred years, and fathered sons and daughters.
(12) And Arphaxad lived thirty-five years, and fathered Salah {1693 A.H./C-2349 B.C.}:
(13) And Arphaxad lived after he fathered Salah four hundred and three years, and fathered sons and daughters.
(14) And Salah lived thirty years, and fathered Eber {1723 A.H./C-2319 B.C.}:
(15) And Salah lived after he fathered Eber four hundred and three years, and fathered sons and daughters.
(16) And Eber lived thirty-four years, and fathered Peleg {division} {1757 A.H./C-2285 B.C.}:
(17) And Eber lived after he fathered Peleg four hundred and thirty years, and fathered sons and daughters.
(18) And Peleg lived thirty years, and fathered Reu {1787 A.H./C-2255 B.C.}:
(19) And Peleg lived after he fathered Reu two hundred and nine years, and fathered sons and daughters.
(20) And Reu lived thirty-two years, and fathered Serug {1819 A.H./C-2223 B.C.}:
(21) And Reu lived after he fathered Serug two hundred and seven years, and fathered sons and daughters.
(22) And Serug lived thirty years, and fathered Nahor {1849 A.H./C-2193 B.C.}:
(23) And Serug lived after he fathered Nahor two hundred years, and fathered sons and daughters.
(24) And Nahor lived twenty-nine years, and fathered Terah {1878 A.H./C-2164 B.C.}:
(25) And Nahor lived after he fathered Terah one hundred and nineteen years, and fathered sons and daughters.

11:9c – Babel {בבל} - confusion

11:10d - end of Shem's records section 5 {Gen. 11:27} beginning of Terah's records section 6

11:10e - two years after the flood - Gen. 7:6 says that Noah was 500 when he fathered Shem, Ham, and Japheth. - Shem is named first in 7:6 because from his descendants Jesus will come. Japheth was actually born when Noah was 500, by doing the math we know that Shem was actually born when Noah was 502 years old. See Appendix G: World Time Line of Biblical History

(26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran {1948 A.H./C-2094 B.C.}.[f]
(27) Now these *are* the generations {records} of Terah:[g] Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.
(28) And Haran died before his father Terah in the land of his birth, in Ur of the Chaldees.
(29) And Abram and Nahor took for themselves wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
(30) But Sarai was barren; she *had* no child.
(31) And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came to Haran, and lived there.
(32) And the days of Terah were two hundred and five years: and Terah died in Haran. {2083 A.H./C-1959 B.C.}[h]

Chapter 12
(1) Now the LORD {Jehovah} had said to Abram, Get yourself out of your country, and away from your relatives, and from your father's house, to a land that I will show you:
(2) And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing:
(3) And I will bless those who bless you, and curse him who curses you: and in you shall all families of the earth be blessed.[a]
(4) So Abram departed, as the LORD {Jehovah} had spoken to him; and Lot went with him: and Abram *was* seventy-five years old when he departed out of Haran[b] {2083 A.H./C-1959 B.C.}.

11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of his importance. - See note on Gen. 5:32. We know this because Acts 7:4 tells us that Abram went to Canaan at age 75 after his father's death and Terah died at the age of 205 [see Gen. 11:32]. See Appendix G: World Time Line of Biblical History
11:27g - end of Terah's records section 6 {Gen. 25:12} beginning of Ishmael's records section 7
11:32h – death of Terah – Acts 7:4 – see Appendix G: World Time Line of Biblical History
12:3a – Gen. 17:6-8; 22:16-18; 26:3-4; 28:13-14; Acts 3:25; Rom. 4:13; Gal. 3:8,29; Eph. 2:12
12:4b – Abraham departed from Haran after his father Terah's death – Acts 7:4 – see Appendix G: World Time Line of Biblical History

(5) And Abram took Sarai his wife, and Lot his brother's son,[c] and all their substance that they had gathered, and the souls that they had obtained[d] in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
(6) And Abram passed through the land to the place of Sichem, to the plain of Moreh. And the Canaanite *was* then in the land.
(7) And the LORD {Jehovah} appeared to Abram, and said, To your descendants I will give this land: and there he built an altar to the LORD {Jehovah}, Who appeared to him.
(8) And he departed from there to a mountain on the east of Bethel {house of God},[e] and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he built an altar to the LORD {Jehovah}, and called upon the Name of the LORD {Jehovah}.
(9) And Abram journeyed, going on still towards the south.
(10) And there was a famine in the land: and Abram went down into Egypt to live there; because the famine *was* severe in the land.
(11) And it came to pass, when he had come near to enter into Egypt, that he said to Sarai his wife, Indeed now, I know that you *are* a beautiful woman:
(12) Therefore it will come to pass, when the Egyptians see you, that they will say, This *is* his wife: and they will kill me, but they will save you alive.
(13) I urge {ask} you to say that you *are* my sister:[f] that it may be well with me for your sake; and my soul shall live because of you
(14) And it came to pass, that, when Abram had come into Egypt, the Egyptians saw the woman that she *was* very fair {beautiful}.
(15) The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
(16) And he treated Abram well for her sake: and he had sheep, and oxen, and male donkeys, and men servants, and maid servants, and female donkeys, and camels.
(17) And the LORD {Jehovah} plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
(18) And Pharaoh called Abram, and said, What *is* this *that* you have done to me? why did you not tell me that she *was* your wife?
(19) Why did you say, She *is* my sister? so I might have taken her to myself for a wife: now therefore see your wife, take *her*, and go your way.
(20) And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

12:5c – Lot was Haran's son [Haran Abraham's brother] who had already died – Gen. 11:28
12:5d - souls that they had obtained [purchased] -- slaves
12:8e – Bethel {בית אל} – house of God
12:13f – Sarai is in fact Abram's half-sister - Gen. 20:12

Chapter 13

(1) And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
(2) And Abram *was* very rich in cattle, in silver, and in gold.
(3) And he went on his journeys from the south even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai;
(4) To the place of the altar, which he had made there at the first: and there Abram called on the Name of the LORD {Jehovah}.
(5) And Lot also, who went with Abram, had flocks, and herds, and tents.
(6) And the land was not able to bear them, that they might live together: because their substance was great, so that they could not live together.
(7) And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and during that time the Canaanite and the Perizzite lived in the land.
(8) And Abram said to Lot, I urge {ask} you, Let there be no strife, between me and you, and between my herdsmen and your herdsmen; because we *are* kinsmen.
(9) *Is* not the whole land before you? I urge {ask} you to separate yourself, from me: if *you will take* the left hand, then I will go to the right; or if *you depart* to the right hand, then I will go to the left.
(10) And Lot lifted up his eyes, and saw all the plain of Jordan, that it *was* well watered everywhere, before the LORD {Jehovah} destroyed Sodom and Gomorrah, *even* as the garden of the LORD {Jehovah}, like the land of Egypt, as you come towards Zoar.
(11) Then Lot chose for himself all the plain of Jordan; and Lot journeyed east: and they separated themselves from one another.
(12) Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and pitched *his* tent towards Sodom.
(13) But the men of Sodom *were* exceedingly wicked and sinners before the LORD {Jehovah}.
(14) And the LORD {Jehovah} said to Abram, after Lot had separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward:
(15) Because all the land which you see, to you I will give, and to your descendants forever.
(16) And I will make your descendants as numerous as the dust of the earth: so that if a man can count the dust of the earth, *then* shall your descendants also be counted.
(17) Arise, walk through the land in its length and in its width; because I will give it to you.

(18) Then Abram removed *his* tent, and came and lived in the plain of Mamre, which *is* in Hebron, and built there an altar to the LORD {Jehovah}.

Chapter 14

(1) And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
(2) *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
(3) All these were joined together in the valley of Siddim, which is the salt sea {Dead Sea}.[a]
(4) Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
(5) And in the fourteenth year Chedorlaomer came, and the kings that *were* with him, and struck the giants in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
(6) And the Horites {cave dwellers} in their mount Seir, to El-paran, which *is* by the wilderness.
(7) And they returned, and came to En-mishpat, which *is* Kadesh, and struck all the country of the Amalekites, and also the Amorites, who lived in Hazezon-tamar.
(8) And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar) and they joined battle with them in the valley of Siddim;
(9) With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against five.
(10) And the valley of Siddim *was full of* tar pits; and the kings of Sodom and Gomorrah fled, and fell there; and those who remained fled to the mountain.
(11) And they took all the goods of Sodom and Gomorrah, and all their food, and went their way.
(12) And they took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed.
(13) And there came one who had escaped, and told Abram the Hebrew {to cross over};[b] because he lived in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* allies with Abram.

14:3a - salt sea - Dead Sea

14:13b – the Hebrew {העברי} – "Hebrew" means - to cross over – Abraham "crossed over" from the land of his forefathers to come to the Promised Land

(14) And when Abram heard that his brother {nephew} was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* to Dan.
(15) And he divided his forces against them, he and his servants, by night, and stuck them, and pursued them to Hobah, which *is* on the left hand of Damascus.
(16) And he brought back all the goods, and also brought again his brother {nephew} Lot, and his goods, and the women also, and the people.
(17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's valley.
(18) And Melchizedek {King of Right}[c] king of Salem {peace}[d] brought forth bread and wine: and he *was* the priest of the most high God.
(19) And he blessed him, and said, Blessed *is* Abram of the most high God, Possessor of heaven and earth:
(20) And blessed is the most high God, Who has delivered your enemies into your hand. And he {Abram} gave to him {Melchizedek} tithes {a tenth; 10%} of all.[e]
(21) And the king of Sodom said to Abram, Give me the people, and take the goods to yourself.
(22) And Abram said to the king of Sodom, I have lifted up my hand to the LORD {Jehovah}, the most high God, the Possessor of heaven and earth,
(23) That I will not *take* from a thread even to a shoe latch, and that I will not take anything that *is* yours, lest you should say, I have made Abram rich:
(24) Except only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre;[f] let them take their portion.

Chapter 15
(1) After these things the word of the LORD {Jehovah} came to Abram in a vision, saying, Do not be afraid, Abram: I *am* your shield, *and* your exceedingly great reward.
(2) And Abram said, Lord GOD {Jehovah}, what will You give me, since I go childless, and the steward of my house *is* this Eliezer[a] of Damascus?
(3) And Abram said, Look, to me You have given no descendants: and, one born in my house is my heir.

14:18c - Melchizedek [מלכי־צדק]- "King of Right" or "righteousness" - Ps. 110:4; Heb. 5:6; Heb. 6:20
14:18d - Salem - shalom – peace {שלם}- later to be called Jerusalem [Ps. 76:1]- He shall see Peace or “City of Peace”
14:20e - Abram gave tithes to Melchizedek - Heb. 7:4
14:24f - Aner, Eschol, and Mamre - see 14:13
15:2a – steward of Abraham's household – see Gen. 24:2

(4) And, the word of the LORD {Jehovah} *came* to him, saying, This shall not be your heir; but he who shall come forth out of your own body shall be your heir.
(5) And He brought him forth abroad, and said, Look now towards heaven, and count the stars, if you are able to count them: and He said to him, So shall your descendants be.
(6) And he believed in the LORD {Jehovah}; and He counted it to him for righteousness.[b]
(7) And He said to him, I *am* the LORD {Jehovah} Who brought you out of Ur of the Chaldees, to give this land to you to inherit it.
(8) And he said, Lord GOD {Jehovah}, how shall I know that I shall inherit it?
(9) And He said to him, Take for Me a heifer of three years old, and a female goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
(10) And he took for Him all these, and divided them in the middle, and laid each piece one against another: but the birds he did not divide.
(11) And when the birds came down upon the dead bodies, Abram drove them away.
(12) And when the sun was going down, a deep sleep fell upon Abram; and, a horror of great darkness fell upon him.
(13) And He said to Abram, Know for certain that your descendants shall be strangers in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;[c]
(14) And also that nation, whom they shall serve, I will judge: and afterward they shall come out with great substance.
(15) And you shall go to your fathers in peace; you shall be buried in a good old age.
(16) But in the fourth generation[d] they shall come here again: because the sin of the Amorites *is* not yet full.

15:6b - Rom. 4:3, 9-10
15:13c - Note: Abraham's descendants would live in land that would not be theirs and would be afflicted, but they were only in Egypt a total of 215 years. The 400 years is counted from Isaac's 5th birthday – it is believed that women of that time period nursed their young and then weaned them at age 5 – see Gen. 21:9 Moses was born only 63 years after Joseph's death. The law of Moses was given 430 years after the promise was given to Abraham who was 75 at the time. [Gal.3:15-19] Abraham lived 100 years after the promise was given to him. [Gen. 25:7] See Appendix G: World Time Line of Biblical History – strangers – see Ex. 6:4. See also: Appendix M: How Long Was Israel In Egypt?
15:16d - fourth generation - see note on 15:13 - four hundred years - See Ex. 6:20 Moses is actually the 5th generation through his father Amram, but 4th generation through his mother Jochebed. - see Ex. 2:1; Ex. 6:20; Num. 26:59

(17) And it came to pass, that, when the sun went down, and it was dark, that a smoking furnace, and a burning lamp that passed between those pieces.
(18) In the same day the LORD {Jehovah} made a covenant with Abram, saying, To your descendants I have given this land, from the river of Egypt {Nile River}[e] to the great river, the river Euphrates:
(19) The Kenites, and the Kenizzites, and the Kadmonites,
(20) And the Hittites, and the Perizzites, and the Rephaims,
(21) And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Chapter 16
(1) Now Sarai Abram's wife gave birth to him no children: and she had a handmaid, an Egyptian, whose name *was* Hagar.
(2) And Sarai said to Abram, Listen now, the LORD {Jehovah} has restrained me from bearing {children}: I urge {ask} you to go in to my maid; it may be that I may obtain children by her. And Abram listened to the voice of Sarai.
(3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had lived ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
(4) And he went in to Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
(5) And Sarai said to Abram, My wrong *is* upon you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD {Jehovah} judge between me and you.
(6) But Abram said to Sarai, Look, your maid *is* in your hand; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her face.
(7) And the Angel of the LORD {Jehovah} found her by a fountain of water in the wilderness, by the fountain on the road to Shur.
(8) And He said, Hagar, Sarai's maid, Why have you come here? and where will you go? And she said, I am fleeing from the face of my mistress Sarai.
(9) And the Angel of the LORD {Jehovah} said to her, Return to your mistress, and submit yourself under her hands.
(10) And the Angel of the LORD {Jehovah} said to her, I will multiply your descendants exceedingly, that they shall not be numbered because of the multitude.

15:18e – river of Egypt {Nile River} – and Red Sea – see Ex. 23:31 - to Euphrates River {II Sam. 8:1-3}

(11) And the Angel of the LORD {Jehovah} said to her, Look, you *are* with child, and shall bear a son, and shall call his name Ishmael {God will hear};[a] because the LORD {Jehovah} has heard your affliction.
(12) And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall live in the presence of all his brothers.
(13) And she called the Name of the LORD {Jehovah} Who spoke to her, You God see me:[b] because she said, Have I also here looked for Him Who sees me?
(14) Therefore the well was called Beer-lahai-roi {well of a living One, Who sees me};[c] *it is* between Kadesh and Bered.
(15) And Hagar gave birth to Abram a son: and Abram called his son's name, which Hagar gave birth to, Ishmael {God will hear}.
(16) And Abram *was* eighty-six years old, when Hagar gave birth to Ishmael to Abram {2094 A.H./C-1948 B.C.}.

Chapter 17
(1) And when Abram was ninety-nine years old, the LORD {Jehovah} appeared to Abram, and said to him, I *am* the Almighty God;[a] walk before Me, and be perfect.
(2) And I will make My covenant between Me and you, and will multiply you exceedingly.
(3) And Abram fell on his face: and God talked with him, saying,
(4) As for Me, indeed, My covenant *is* with you, and you shall be a father of many nations.
(5) Neither shall your name any more be called Abram {exalted father}, but your name shall be Abraham {father of multitudes};[b] because I have made you a father of many nations.
(6) And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you.
(7) And I will establish My covenant between Me and you and your descendants after you in their generations for an everlasting covenant, to be a God to you, and to your descendants after you.
(8) And I will give to you, and to your descendants after you, the land in which you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
(9) And God said to Abraham, Therefore you shall keep My covenant, you, and your descendants after you in their generations.

16:11a - Ishmael - {ישמעאל} - "God will hear"

16:13b - You God see me - eth el roi {אתה אל ראי}

16:14c - Beer-lahai-roi - {באר לחי ראי} -"well of a living One, my Seer [Who sees me]"

17:1a – God Almighty – el shaddai {אל שדי}

17:5b - Abram - {אברם} -exalted father; Abraham - {אברהם} - father of multitudes

(10) This *is* My covenant, which you shall keep, between Me and you and your descendants after you; Every male child among you shall be circumcised.
(11) And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between Me and you.
(12) And he who is eight days old shall be circumcised among you, every male child in your generations, he who is born in the house, or bought with money of any stranger, which *is* not of your descendants.
(13) He who is born in your house, and he who is bought with your money, must be circumcised: and My covenant shall be in your flesh for an everlasting covenant.
(14) And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant.
(15) And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai {my princess}, but Sarah {princess of multitudes}[c] *shall be* her name.
(16) And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.
(17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born to him who is one hundred years old? and shall Sarah, who is ninety years old, give birth?
(18) And Abraham said to God, O that Ishmael might live before You!
(19) And God said, Indeed Sarah your wife shall bear you a son; and you shall call his name Isaac {laughter}:[d] and I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.
(20) And as for Ishmael, I have heard you: Indeed, I have blessed him, and will make him fruitful, and will multiply him exceedingly; he shall father twelve princes,[e] and I will make him a great nation.
(21) But My covenant I will establish with Isaac, which Sarah shall bear to you at this set time in the next year.
(22) And he left off talking with him, and God went up from Abraham.
(23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the same day, as God had said to him.

17:15c - Sarai - {שָׂרַי} -my princess; Sarah - {שָׂרָה} -princess of multitudes

17:19d – Isaac {יִצְחָק} – laughter – see Gen. 17:17; 21:3

17:20e - twelve princes - Gen. 25:13-16

(24) And Abraham *was* ninety-nine years old {2107 A.H./C-1935 B.C.}, when he was circumcised in the flesh of his foreskin.
(25) And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.
(26) In the same day Abraham was circumcised, and Ishmael his son.
(27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Chapter 18
(1) And the LORD {Jehovah} appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;
(2) And he lifted up his eyes and looked, and three men stood before him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself towards the ground,
(3) And said, My Lord, if now I have found favor in your sight, I urge {ask} you, do not pass on by from your servant:
(4) I urge {ask} you, let a little water, be fetched, and wash your feet, and rest yourselves under the tree:
(5) And I will fetch a morsel of bread, and comfort your hearts; after that you shall pass on: because for this reason you have come to your servant. And they said, Do as you have said.
(6) And Abraham hastened into the tent to Sarah, and said, Quickly make ready three measures of fine meal, knead *it*, and make cakes upon the hearth.
(7) And Abraham ran to the herd, and fetched a tender, good calf, and gave *it* to a young man; and he hastened to dress it.
(8) And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they ate.
(9) And they said to him, Where is Sarah your wife? And he said, {She is} in the tent.
(10) And He said, I will certainly return to you according to the time of life; and, look, Sarah your wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.
(11) Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.[a]
(12) Therefore Sarah laughed within herself,[b] saying, After I have grown old shall I have pleasure, my lord also being old?
(13) And the LORD {Jehovah} said to Abraham, Why did Sarah laugh, saying, Shall I surely bear a child, while I am old?
(14) Is anything too hard for the LORD {Jehovah}? At the time appointed I will return to you, according to the time of life, and Sarah shall have a son.

18:11a - the manner of women - i.e. she no longer had monthly periods - she was past The normal child bearing age
18:12b – laughed within herself – see Gen. 17:17,19

(15) Then Sarah denied, saying, I did not laugh; because she was afraid.[c] And He said, No; but you did laugh.
(16) And the men rose up from there, and looked towards Sodom: and Abraham went with them to bring them on the way.
(17) And the LORD {Jehovah} said, Shall I hide from Abraham that which I am about to do;
(18) Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
(19) Because I know him, that he will command his children and his household after him, and they shall keep the way of the LORD {Jehovah}, to do justice and judgment; that the LORD {Jehovah} may bring upon Abraham that which He has spoken of him.
(20) And the LORD {Jehovah} said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
(21) I will go down now, and see whether they have done altogether according to its cry, which has come to Me; and if not, I will know.
(22) And the men turned their faces from there, and went towards Sodom: but Abraham stood yet before the LORD {Jehovah}.
(23) And Abraham drew near, and said, Will You also destroy the righteous with the wicked?
(24) What if there are fifty righteous within the city: will You also destroy and not spare the place for the fifty righteous that *are* in it?
(25) Far be it from You to do such a thing, to kill the righteous with the wicked: and that the righteous should be as the wicked, that are far from You: Shall not the Judge of all the earth do right?
(26) And the LORD {Jehovah} said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
(27) And Abraham answered and said, Indeed now, I who am but dust and ashes have taken upon myself to speak to the Lord:
(28) What if there are five short of the fifty righteous: will You destroy all the city for *lack of* five? And He said, If I find there forty-five, I will not destroy *it*.
(29) And he spoke to Him yet again, and said, What if there are forty found there. And He said, I will not do *it* for forty's sake.
(30) And he said *to Him*, Oh do not let the Lord be angry, and I will speak: What if thirty shall be found there. And He said, I will not do *it*, if I find thirty there.
(31) And he said, Indeed now, I have taken upon myself to speak to the Lord: What if twenty shall be found there. And He said, I will not destroy *it* for twenty's sake.

18:15c – she was afraid because she had not laughed out loud but only "within herself" but this Man knew she laughed within herself. She realized He was no ordinary man.

(32) And he said, Oh do not let the Lord be angry, and I will speak yet but this once: What if ten shall be found there. And He said, I will not destroy *it* for ten's sake.
(33) And the LORD {Jehovah} went His way, as soon as He had left communing with Abraham: and Abraham returned to his place.

Chapter 19
(1) And there came two angels to Sodom at evening; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;
(2) And he said, Indeed now, my lords, I urge {ask} you to turn in, into your servant's house, and stay all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will stay in the street all night.
(3) But he urged them greatly; and they turned in to him, and entered into his house; and he made them a feast, and baked unleavened bread, and they ate.
(4) But before they lay down, the men of the city, *even* the men of Sodom, encircled the house, both old and young, all the people from every quarter:
(5) And they called to Lot, and said to him, Where *are* the men who came in to you this night? bring them out to us, that we may know them {sexually}.
(6) And Lot went out the door to them, and shut the door after him,
(7) And said, brothers, I urge {ask} you not to act so wickedly.
(8) Look now, I have two daughters who have not known a man {sexually}; I urge {ask} you, let me, bring them out to you, and do to them as you please: only to these men do nothing; because for this reason they have come under the shadow of my roof.
(9) And they said, Stand back. And they said *again*, This one *fellow* came in to live here, and he wants to be a judge: now we will deal worse with you, than with them. And they pressed greatly upon the man, *even* Lot, and came near to break the door.
(10) But the men put forth their hand, and pulled Lot into the house to themselves, and shut the door.
(11) And they struck the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves trying to find the door.
(12) And the men said to Lot, Have you here any besides a son-in-law, and your sons, and your daughters? And whatever you have in the city, bring *them* out of this place:
(13) Because we will destroy this place, because their cry has grown great before the face of the LORD {Jehovah}; and the LORD {Jehovah} has sent us to destroy it.

(14) And Lot went out, and spoke to his sons-in-law, who had married his daughters, and said, Rise up, get yourselves out of this place; because the LORD {Jehovah} will destroy this city. But he seemed to his sons-in-law as one who was joking.
(15) And when the morning arose, then the angels hurried Lot, saying, Arise, take your wife, and your two daughters, who are here; lest you be consumed in the sin of the city.
(16) And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; because the LORD {Jehovah} was being merciful to him: and they brought him forth, and set him outside the city.
(17) And it came to pass, when they had brought them forth abroad, that he said, Escape for your life; do not look behind you, neither stay in all the plain; escape to the mountain, lest you be consumed.
(18) And Lot said to them, Oh, let it not be so, my Lord:
(19) Indeed now, your servant has found grace in your sight, and you have magnified your mercy, which you have shown to me in saving my life; but I cannot escape to the mountain, lest some evil overtake me {there}, and I die:
(20) Look now, this city *is* near to flee to, and it *is* a little one: Oh, let me escape there, (*is* it not a little one?) and my soul shall live.
(21) And he said to him, See, I have accepted you concerning this thing also, that I will not overthrow this city, of which you have spoken.
(22) Hurry, escape there; because I cannot do anything until you have gone there. Therefore the name of the city was called Zoar {a little one}.[a]
(23) The sun had risen upon the earth when Lot entered into Zoar.
(24) Then the LORD {Jehovah} rained upon Sodom and upon Gomorrah brimstone {sulfur} and fire from the LORD {Jehovah} out of heaven;
(25) And He overthrew those cities, and all the plain, and all those who lived in the cities, and that which grew upon the ground.
(26) But his wife looked back from behind him, and she became a pillar of salt.
(27) And Abraham got up early in the morning to the place where he stood before the LORD {Jehovah}:
(28) And he looked towards Sodom and Gomorrah, and towards all the land of the plain, and looked, and the smoke of the country went up as the smoke of a furnace.
(29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot lived.

19:22a - Zoar - {צוער} - "a little one"

(30) And Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; because he was afraid to live in Zoar: and he lived in a cave, he and his two daughters.
(31) And the firstborn said to the younger, Our father *is* old, and *there is* not a man in the earth to come in to us after the manner of all the earth:
(32) Come, let us cause our father to drink wine, and we will lie with him, that we may preserve descendants of our father.
(33) And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he did not perceive when she lay down, nor when she arose.
(34) And it came to pass in the morning, that the firstborn said to the younger, Indeed, I lay with my father last night: let us make him drink wine tonight also; and you go in, *and* lie with him, that we may preserve descendants of our father.
(35) And they made their father drink wine that night also: and the younger arose, and lay with him; and he did not perceive when she lay down, nor when she arose.
(36) And so both the daughters of Lot were with child by their father.
(37) And the firstborn gave birth to a son, and called his name Moab {from father}:[b] the same *is* the father of the Moabites to this day.
(38) And the younger, she also gave birth to a son, and called his name Ben-ammi {son of my people}:[c] the same *is* the father of the children of Ammon to this day.

Chapter 20
(1) And Abraham journeyed from there towards the south country, and lived between Kadesh and Shur, and lived in Gerar.
(2) And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.
(3) But God came to Abimelech in a dream by night, and said to him, Indeed, you *are but* a dead man, because of the woman which you have taken; because she *is* a man's wife.
(4) But Abimelech had not come near her: and he said, Lord, will You also kill a righteous nation?
(5) Did he not say to me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocence of my hands I have done this.
(6) And God said to him in a dream, Yes, I know that you did this in the integrity of your heart; therefore I also prevented you from sinning against Me: and I did not allow you to touch her.
(7) Now therefore restore to the man *his* wife; because he *is* a prophet, and he shall pray for you, and you shall live: and if you do not restore *her*, know that you shall surely die, you, and all who *are* yours.

19:37b - Moab – {מואב} "from father"

19:38c - Ben-ammi – {בן עמי} "son of my people"

(8) Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were greatly afraid.
(9) Then Abimelech called Abraham, and said to him, What have you done to us? and how have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that should not be done.
(10) And Abimelech said to Abraham, What have you seen, that you have done this thing?
(11) And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will kill me for the sake of my wife.
(12) And besides *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.
(13) And it came to pass, when God caused me to wander from my father's house, that I said to her, This *is* your kindness that you shall show to me; at every place where we shall come, say of me, He *is* my brother.
(14) And Abimelech took sheep, and oxen, and men servants, and women servants, and gave *them* to Abraham, and restored to him Sarah his wife.
(15) And Abimelech said, Look, my land *is* before you: live where it pleases you.
(16) And to Sarah he said, Look, I have given your brother a thousand *pieces* of silver: indeed, he blinds your eyes, to all who *are* with you, and with all *others*: so she was reproved.
(17) So Abraham prayed to God: and God healed Abimelech, and his wife, and his maidservants; and they gave birth to *children*.
(18) Because the LORD {Jehovah} had closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Chapter 21

(1) And the LORD {Jehovah} visited Sarah as He had said, and the LORD {Jehovah} did to Sarah as He had spoken.
(2) Because Sarah conceived, and gave birth to Abraham a son in his old age, at the set time of which God had spoken to him.
(3) And Abraham called the name of his son who was born to him, whom Sarah gave birth to him, Isaac {laughter}.[a]
(4) And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.
(5) And Abraham was one hundred years old {2108 A.H./C-1934 B.C.}, when his son Isaac was born to him.
(6) And Sarah said, God has caused me to laugh, *so that* all who hear will laugh with me.

21:3a - Isaac {יצחק} - "laughter" - Gen. 17:19; 21:6

(7) And she said, Who would have said to Abraham, that Sarah would have nursed children? because I have born *him* a son in his old age.
(8) And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.
(9) And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, mocking.
(10) Therefore she said to Abraham, Cast out this slave woman and her son: because the son of this slave woman shall not be heir with my son, *even* with Isaac.
(11) And the thing was very grievous in Abraham's sight because of his son {Ishmael}.
(12) And God said to Abraham, Do not let it be grievous in your sight because of the lad, and because of your slave woman; in all that Sarah has said to you, listen to her voice; because in Isaac your descendants shall be named.
(13) And I will also make a nation of the son of the slave woman, because he *is* your descendant.
(14) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* to Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba {well of an oath}.[b]
(15) And the water was spent in the bottle, and she cast the child under one of the shrubs.
(16) And she went, and sat herself down opposite *him* a good way off, about a bowshot: because she said, Do not let me see the death of the child. And she sat opposite *him*, and lifted up her voice, and wept.
(17) And God heard the voice of the lad; and the Angel of God called to Hagar out of heaven, and said to her, What is the matter with you, Hagar? Do not be afraid; because God has heard the voice of the lad where he *is*.
(18) Arise, lift up the lad, and hold him in your hand; because I will make him a great nation.
(19) And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad a drink.
(20) And God was with the lad; and he grew, and lived in the wilderness, and became an archer.
(21) And he lived in the wilderness of Paran: and his mother took for him a wife out of the land of Egypt.
(22) And it came to pass at that time, that Abimelech[c] and Phichol the chief captain of his host {army} spoke to Abraham, saying, God *is* with you in all that you do:

21:14b - Beersheba - see Gen. 21:31
21:22c - Ambimelech - see Gen. 20:14-15

(23) Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived.
(24) And Abraham said, I will swear.
(25) And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.
(26) And Abimelech said, I did not know who has done this thing: neither did you tell me, neither have I yet heard *of it*, before today.
(27) And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant.
(28) And Abraham set seven ewe lambs of the flock by themselves.
(29) And Abimelech said to Abraham, What do these seven ewe lambs *mean* which you have set by themselves?
(30) And he said, You shall take from my hand *these* seven ewe lambs, that they may be a witness to me, that I have dug this well.
(31) Therefore he called that place Beer-sheba {well of an oath};[d] because there they both swore to each other.
(32) So they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host {army}, and they returned into the land of the Philistines.
(33) And *Abraham* planted a grove in Beer-sheba, and there called on the Name of the LORD {Jehovah}, the everlasting God.[e]
(34) And Abraham lived in the Philistines' land many days.

Chapter 22
(1) And it came to pass after these things, that God tested Abraham, and said to him, Abraham: and he said, Look, *here* I *am*.
(2) And He said, Take now your son, your only *son* Isaac, whom you love, and go into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.[a]
(3) And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him.
(4) Then on the third day Abraham lifted up his eyes, and saw the place in the distance.
(5) And Abraham said to his young men, You stay here with the donkey; and I and the lad will go yonder and worship, and come again to you.
(6) And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and both of them went together.

21:31d – Beersheba {באר שבע} – "well of an oath"

21:33e - everlasting God - el olam {אל עולם}

22:2a - Mount Moriah - see II Sam. 24:18-25 - later Solomon's temple will be built at the same location [in Jerusalem]- see II Chr. 3:1

(7) And Isaac spoke to Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Look the fire and the wood: but where *is* the lamb for a burnt offering?
(8) And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they both went on together.
(9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
(10) And Abraham stretched forth his hand, and took the knife to kill his son.[b]
(11) And the Angel of the LORD {Jehovah} called to him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.
(12) And He said, Do not lay your hand upon the lad, neither do anything to him: because now I know that you fear God, since you have not withheld your son, your only *son* from Me.
(13) And Abraham lifted up his eyes, and looked, and behind *him* a ram was caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.
(14) And Abraham called the name of that place Jehovah-jireh {the LORD {Jehovah} will provide}:[c] as it is called *to* this day, In the mount of the LORD {Jehovah} it shall be seen.
(15) And the Angel of the LORD {Jehovah} called to Abraham out of heaven the second time,
(16) And said, By Myself I have sworn, says the LORD {Jehovah}, because you have done this thing, and have not withheld your son, your only *son*:
(17) That in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven, and as the sand which *is* upon the sea shore; and your Descendant[d] shall possess the gate of His enemies;
(18) And in your Descendant[d] shall all the peoples of the earth be blessed; because you have obeyed My voice.
(19) So Abraham returned to his young men, and they rose up and went together to Beer-sheba; and Abraham lived at Beer-sheba.
(20) And it came to pass after these things, that it was told Abraham, saying, Indeed Milcah, she has also born children to your brother Nahor;
(21) Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,
(22) And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
(23) And Bethuel fathered Rebekah: these eight Milcah gave birth to Nahor, Abraham's brother.
(24) And his concubine, whose name *was* Reumah, she gave birth also to Tebah, and Gaham, and Thahash, and Maachah.

22:10b - Heb. 11:17-19

22:14c - Jehova-jireh - {יְהוָה יִרְאֶה} "the LORD {Jehovah} will provide"

22:17,18d - Descendant - zeh'-rah {זֶרַע} - see Gal. 3:16 - seed (singular according to Paul) – Note "<u>His</u>" enemies - is singular

Chapter 23

(1) And Sarah was one hundred and twenty-seven years old {2145 A.H./C-1897 B.C.}:[a] *these were* the years of the life of Sarah.
(2) And Sarah died in Kirjath-arba; which is also known as Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
(3) And Abraham stood up from before his dead, and spoke to the sons of Heth, saying,
(4) I *am* a stranger and a traveler among you: give me a possession of a burial place among you, that I may bury my dead out of my sight.
(5) And the children of Heth answered Abraham, saying to him,
(6) Hear us, my lord: you *are* a mighty prince among us: in the choice of our tombs bury your dead; none of us shall withhold from you his tomb, so that you may bury your dead.
(7) And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.
(8) And he communed with them, saying, If it is your mind that I should bury my dead out of my sight; listen to me, and appeal for me to Ephron the son of Zohar,
(9) That he may give me the cave of Machpelah, which he has, which *is* in the end of his field; for as much money as it is worth he shall give it to me for a possession of a burial place among you.
(10) And Ephron lived among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all who went in at the gate of his city, saying,
(11) No, my lord, listen to me: the field I give to you, and the cave that *is* in it, I give to you; in the presence of the sons of my people I give it to you: bury your dead.
(12) And Abraham bowed down himself before the people of the land.
(13) And he spoke to Ephron in the audience of the people of the land, saying, But if you *will give it*, I urge {ask} you, listen to me: I will give you money for the field; take *it* of me, and I will bury my dead there.
(14) And Ephron answered Abraham, saying to him,
(15) My lord, listen to me: the land *is worth* four hundred shekels of silver; {about 10 lbs.; 4.5 kg}[b] what *is* that between me and you? Therefore bury your dead.
(16) And Abraham listened to Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver; {about 10 lbs.; 4.5 kg}, current *money* with the merchant.

23:1a - Sarah dies at age 127, Abraham is 137, Isaac is 37, Ismael is 52

(17) And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* in it, and all the trees that *were* in the field, that *were* in all the borders around it, were marked
(18) To Abraham for a possession in the presence of the children of Heth, before all who went in at the gate of his city.
(19) And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: which is also known as Hebron in the land of Canaan.
(20) And the field, and the cave that *is* in it, were marked to Abraham for a possession of a burial place by the sons of Heth.

Chapter 24
(1) And Abraham was old, *and* well stricken in age {140 years old}:[a] and the LORD {Jehovah} had blessed Abraham in all things.
(2) And Abraham said to his eldest servant of his house, who ruled over all that he had,[b] I urge {ask} you, put your hand under my thigh:
(3) And I will make you swear by the LORD {Jehovah}, the God of heaven, and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live:
(4) But you shall go to my country, and to my kindred, and take a wife for my son Isaac.
(5) And the servant said to him, What if the woman is not willing to follow me to this land: should I bring your son again to the land from where you came?
(6) And Abraham said to him, Beware that you not bring my son there again.
(7) The LORD {Jehovah} God of heaven, Who took me from my father's house, and from the land of my kindred, and Who spoke to me, and Who swore to me, saying, To your descendants I will give this land; He shall send His angel before you, and you shall take a wife for my son from there.
(8) And if the woman is not willing to follow you, then you shall be clear from this my oath: only do not take my son back there.
(9) And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.
(10) And the servant took ten camels of the camels of his master, and departed; because all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, to the city of Nahor.
(11) And he caused his camels to kneel down outside the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.
(12) And he said, O LORD {Jehovah} God of my master Abraham, I urge {ask} You, send me good speed this day, and show kindness to my master Abraham.

23:15b - shekel - about 0.4 ounces; 11.4 grams - 400 shekels would be about 10 pounds or 4.5 kilograms – see Appendix J: Bible Weights and Measures
24:1a - Abraham is 140 years old, he will live to be 175 – see note on Gen. 24:67 - see Appendix G: World Time Line of Biblical History
24:2b – steward over all Abraham's household – Eliezer [Gen. 15:2]

(13) Look, I stand *here* by the well of water; and the daughters of the men of the city are coming out to draw water:
(14) And let it come to pass, that the young woman to whom I shall say, Let down your pitcher, I urge {ask} you, that I may drink; and she shall answer and say, Drink, and I will give your camels drink also: *let her be* the one *whom* You have appointed for Your servant Isaac; and by this I shall know that You have shown kindness to my master.
(15) And it came to pass, before he had done speaking, that, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother,[c] with her pitcher upon her shoulder.
(16) And the young woman *was* very fair {beautiful} to look upon, a virgin, neither had any man known her {sexually}: and she went down to the well, and filled her pitcher, and came up.
(17) And the servant ran to meet her, and said, I urge {ask} you to let me drink a little water from your pitcher.
(18) And she said, Drink, my lord: and she hurried, and let down her pitcher upon her hand, and gave him drink.
(19) And when she had done giving him drink, she said, I will draw *water* for your camels also, until they have done drinking.
(20) And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw *water*, and drew for all his camels.
(21) And the man wondering at her held his peace, to know whether the LORD {Jehovah} had made his journey prosperous or not.
(22) And it came to pass, as the camels had finished drinking, that the man took a golden earring of half a shekel weight {about 0.25 oz; 7.1 g },[d] and two bracelets for her hands of ten *shekels* weight of gold {about 5.0 oz; 142 g};[e]
(23) And said, Whose daughter *are* you? I urge {ask} you to tell me: is there room *in* your father's house for us to lodge in?
(24) And she said to him, I *am* the daughter of Bethuel the son of Milcah, which she gave birth to Nahor.
(25) Furthermore she said to him, We have both straw and feed enough, and room to lodge in.
(26) And the man bowed down his head, and worshiped the LORD {Jehovah}.
(27) And he said, Blessed *is* the LORD {Jehovah} God of my master Abraham, Who has not left my master destitute of His mercy and His truth: I *am* in the way, the LORD {Jehovah} led me to the house of my master's brothers.
(28) And the young woman ran, and told *those of* her mother's house these things.
(29) And Rebekah had a brother, and his name *was* Laban: and Laban ran out to the man, to the well.

24:15c - Bethuel is Abraham's nephew so Rebekah is Isaac's second cousin
24:22d - half a shekel - about one fourth of an ounce - see Appendix J: Bible Weights And Measures
24:22e - ten shekels - about five ounces

(30) And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, This is what the man said to me; that he came to the man; and, saw that he stood by the camels at the well.
(31) And he said, Come in, you blessed of the LORD {Jehovah}; why do you stand outside? I have prepared the house, and room for the camels.
(32) And the man came into the house: and he unbelted his camels, and gave straw and feed for the camels, and water to wash his feet, and the men's feet who *were* with him.
(33) And there was set *food* before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on.
(34) And he said, I *am* Abraham's servant.
(35) And the LORD {Jehovah} has blessed my master greatly; and he has become great: and He has given him flocks, and herds, and silver, and gold, and men servants, and maid servants, and camels, and donkeys.
(36) And Sarah my master's wife gave birth to a son to my master when she was old: and to him he has given all that he has.
(37) And my master made me swear, saying, You shall not take a wife for my son of the daughters of the Canaanites, in whose land I live:
(38) But you shall go to my father's house, and to my kindred, and take a wife for my son.
(39) And I said to my master, What if the woman will not follow me.
(40) And he said to me, The LORD {Jehovah}, before Whom I walk, will send His angel with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house:
(41) Then you shall be clear from *this* my oath, when you come to my kindred; and if they do not give you *one*, you shall be clear from my oath.
(42) And I came this day to the well, and said, O LORD {Jehovah} God of my master Abraham, if now You do prosper my way *in* which I go:
(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, I urge {ask} you give me a little water from your pitcher to drink;
(44) And she says to me, Drink, and I will also draw for your camels: *let* the same *be* the woman whom the LORD {Jehovah} has appointed for my master's son.
(45) And before I had finished speaking in my heart, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew *water*: and I said to her, I urge {ask} you let me drink.

(46) And she hurried, and let down her pitcher from her *shoulder*, and said, Drink, and I will give your camels drink also: so I drank, and she gave the camels water also.
(47) And I asked her, and said, Whose daughter *are* you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah gave birth to him: and I put the ring upon her nose, and the bracelets upon her hands.
(48) And I bowed down my head, and worshiped the LORD {Jehovah}, and blessed the LORD {Jehovah} God of my master Abraham, Who had led me in the right way to take my master's brother's daughter for his son.
(49) And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
(50) Then Laban and Bethuel answered and said, This thing comes from the LORD {Jehovah}: we cannot speak to you bad or good.
(51) See, Rebekah *is* before you, take *her*, and go, and let her be your master's son's wife, as the LORD {Jehovah} has spoken.
(52) And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD {Jehovah}, *bowing himself* to the earth.
(53) And the servant brought forth jewels of silver, and jewels of gold, and clothing, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.
(54) And they ate and drank, he and the men who *were* with him, and stayed all night; and they rose up in the morning, and he said, Send me away to my master.
(55) And her brother and her mother said, Let the young woman stay with us *a few* days, at least ten; after that she shall go.
(56) And he said to them, Do not hinder me, since the LORD {Jehovah} has prospered my way; send me away that I may go to my master.
(57) And they said, We will call the young woman, and ask her.
(58) And they called Rebekah, and said to her, Will you go with this man? And she said, I will go.
(59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
(60) And they blessed Rebekah, and said to her, You *are* our sister, May you become *the mother* of thousands of millions, and let your offspring possess the gate of those who hate them.
(61) And Rebekah arose, and her young women, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24:62f - well of Lahai-roi - Gen. 16:14

(62) And Isaac came from the way of the well Lahai-roi {well of a living One, Who sees me};[f] because he lived in the south country.
(63) And Isaac went out in the evening to meditate in the field: and he lifted up his eyes, and saw, that the camels *were* coming.
(64) And Rebekah lifted up her eyes, and when she saw Isaac, she climbed off the camel.
(65) Because she *had* said to the servant, Who *is* this man who walks in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.
(66) And the servant told Isaac all things that he had done.
(67) And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.[g]

Chapter 25
(1) Then Abraham took another wife, and her name *was* Keturah.
(2) And she gave birth to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
(3) And Jokshan fathered Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
(4) And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.
(5) But Abraham gave all that he had to Isaac.
(6) But to the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he was yet alive, eastward, to the east country.
(7) And these *are* the days of the years of Abraham's life which he lived, one hundred and seventy-five years {2183 A.H./C-1859 B.C.}.[a]
(8) Then Abraham gave up the spirit, and died at a good old age, an old man, and full *of years*; and was gathered to his people.
(9) And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;[b]
(10) The field which Abraham purchased of the sons of Heth: there Abraham was buried, along with Sarah his wife.

24:67g - Isaac is 40 years old (Gen. 25:20) - this is 3 years after Sarah's death, Abraham is 140
25:7a - 175th year of Abraham's life – Abraham's death – Isaac is 75; Jacob and Esau are 15
25:9b - the same cave Abraham had buried Sarah

(11) And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac lived by the well Lahai-roi {well of a living One, Who sees me}.[c]
(12) Now these *are* the generations {records} of Ishmael,[d] Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, gave birth to Abraham:
(13) And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
(14) And Mishma, and Dumah, and Massa,
(15) Hadar, and Tema, Jetur, Naphish, and Kedemah:
(16) These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes[e] according to their nations.
(17) And these *are* the years of the life of Ishmael, one hundred and thirty-seven years {2231 A.H./C-1811 B.C.}:[f] and he gave up the spirit and died; and was gathered to his people.
(18) And they lived from Havilah to Shur, that *is* before Egypt, as you go towards Assyria: *and* he died in the presence of all his brothers.

(19) And these *are* the generations {records} of Isaac,[g] Abraham's son: Abraham fathered Isaac:
(20) And Isaac was forty years old when he took Rebekah to be his wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
(21) And Isaac pleaded with the LORD {Jehovah} for his wife, because she *was* barren: and the LORD {Jehovah} heard him, and Rebekah his wife conceived.
(22) And the children struggled together inside of her; and she said, If I am pregnant, what is happening to me? And she went to inquire of the LORD {Jehovah}.
(23) And the LORD {Jehovah} said to her, Two nations *are* in your womb, and two manner of people shall be separated from your body; and *one* people shall be stronger than *the other* people; and the elder shall serve the younger.
(24) And when her days to be delivered were fulfilled, indeed, *there were* twins in her womb.
(25) And the first came out red, all over like hairy clothes; and they called his name Esau {hairy}.[h]

25:11c - "well of Lahai-roi" - Gen. 16:15 - "well of a living One, my Seer [Who sees me]"
25:12d - records of Ishmael - end of section 7 {Gen. 25:19} beginning of Isaac's records section 8
25:16e- twelve princes - Gen. 17:20
25:17f - 137th year of Ishmael's life – Ishmael's death – Jacob and Esau are 63
25:19g - records of Isaac - end of section 8 {Gen. 36:1} beginning of Esau's records section 9
25:25h - Esau {עשׂו} - "hairy" or "rough to touch"

(26) And after that his brother came out, and his hand took hold on Esau's heel; and his name was called Jacob {heel grabber; deceiver}:[i] and Isaac *was* sixty years old {2168 A.H./C-1836 B.C.} when she gave birth to them.
(27) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, living in tents.
(28) And Isaac loved Esau, because he ate of *his* venison {deer meat}: but Rebekah loved Jacob.
(29) And Jacob cooked stew: and Esau came from the field, and he *was* faint:
(30) And Esau said to Jacob, I beg you to let me eat some of that red *stew*; because I *am* faint {with hunger}: therefore his name was called Edom {red}.[j]
(31) And Jacob said, Sell me your birthright today.
(32) And Esau said, Look, I *am* at the point of dying: and what profit is this birthright to me?
(33) And Jacob said, Swear to me today; and he swore to him: and he sold his birthright to Jacob.
(34) Then Jacob gave Esau bread and stew of lentils {like beans}; and he ate and drank, and rose up, and went his way: so it was that Esau despised *his* birthright.

Chapter 26
(1) And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech[a] king of the Philistines to Gerar.
(2) And the LORD {Jehovah} appeared to him, and said, Do not go down into Egypt; live in the land which I shall tell you of:
(3) Live in this land, and I will be with you, and will bless you; because to you, and to your descendants, I will give all these countries, and I will perform the oath which I swore to Abraham your father;
(4) And I will cause your descendants to multiply as the stars of heaven, and will give to your descendants all these countries; and in your Descendant[b] shall all the nations of the earth be blessed;
(5) Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.
(6) And Isaac lived in Gerar:
(7) And the men of the place asked *him* about his wife; and he said, She *is* my sister: because he was afraid to say, *She is* my wife; perhaps, *he said*, the men of the place would kill me for Rebekah; because she *was* beautiful to look upon.[c]

25:26i - Jacob {יעקב} - "heel grabber", "deceiver"

25:30j- Edom {אדום אדם} – "red"

26:1a - famine, Ambimelech - Gen. 20
26:4b - Descendant - see Gen. 22:17
26:7c - see Gen. 12:1-11 and 20:2-12 - Isaac is doing the same thing Abraham did calling his wife his sister - except Sarah really was Abraham's half-sister [Gen. 20:12], but Rebekah is Isaac's cousin [not his sister] - see note on Gen. 24:15.

(8) And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw Isaac hugging and playing with his wife Rebekah.
(9) And Abimelech called Isaac, and said, She *is* most certainly your wife: and why did you say, She *is* my sister? And Isaac said to him, Because I said, Perhaps I will die because of her.
(10) And Abimelech said, What *is* this you have done to us? one of the people might lightly have lain with your wife, and you would have brought guilt upon us.
(11) And Abimelech charged all *his* people, saying, He who touches this man or his wife shall surely be put to death.
(12) Then Isaac sowed in that land, and received in the same year one hundredfold: and the LORD {Jehovah} blessed him.
(13) And the man grew great, and went forward, and grew until he became very great:
(14) Because he had possessions of flocks, and possessions of herds, and many servants: and the Philistines envied him.
(15) Because all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
(16) And Abimelech said to Isaac, Depart from us; because you are much mightier than we.
(17) And Isaac departed from there, and pitched his tent in the valley of Gerar, and lived there.
(18) And Isaac dug again the wells of water, which they had dug in the days of Abraham his father; because the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.
(19) And Isaac's servants dug in the valley, and found there a well of spring water.
(20) And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water *is* ours: and he called the name of the well Esek {strife};[d] because they strove with him.
(21) And they dug another well, and strove for that also: and he called the name of it Sitnah {opposition}.[e]
(22) And he removed from there, and dug another well; and because they did not strive: and he called the name of it Rehoboth {room};[f] and he said, Because now the LORD {Jehovah} has made room for us, and we shall be fruitful in the land.
(23) And he went up from there to Beer-sheba {well of an oath }.[g]

26:20d - Esek {עשק} - "strife"

26:21e- Sitnah {שִׂטְנָה} - "opposition"

26:22f - Rehoboth {רחבית} - "room"

26:23g - Beer-sheba {בְּאֵר שֶׁבַע} - "well of an oath"; Gen. 21:31

(24) And the LORD {Jehovah} appeared to him the same night, and said, I *am* the God of Abraham your father: do not be afraid, because I *am* with you, and will bless you, and multiply your descendants for My servant Abraham's sake.
(25) And he built an altar there, and called upon the Name of the LORD {Jehovah}, and pitched his tent there: and there Isaac's servants dug a well.
(26) Then Abimelech came to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.
(27) And Isaac said to them, Why have you come to me, since you hate me, and have sent me away from you?[h]
(28) And they said, We saw certainly that the LORD {Jehovah} was with you: and we said, Let there be now an oath between us, *even* between us and you, and let us make a covenant with you;
(29) That you will do us no harm, since we have not touched you, and because we have done to you nothing but good, and have sent you away in peace: you *are* now the blessed of the LORD {Jehovah}.
(30) And he made them a feast, and they ate and drank.
(31) And they rose up quickly in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.
(32) And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had dug, and said to him, We have found water.
(33) And he called it Shebah {oath}:[i] therefore the name of the city *is* Beer-sheba {well of an oath}[j] to this day.
(34) And Esau was forty years old {2208 A.H./C-1834 B.C.} when he took Judith the daughter of Beeri the Hittite, for a wife and Bashemath the daughter of Elon the Hittite:
(35) Who brought grief of mind to Isaac and to Rebekah.

Chapter 27
(1) And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said to him, My son: and he said to him, *here I am*.
(2) And he said, Look now, I am old {137 years old}, I do not know the day of my death:[a]
(3) Therefore I ask you to take your weapons, your quiver and your bow, and go out to the field, and take for me *some* venison {deer meat};
(4) And make me delicious meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless you before I die.

26:27h – Gen. 22:16

26:33i - Shebah {שִׁבְעָה} - seventh, oath

26:33j - Beer-sheba {בְּאֵר שֶׁבַע} - "well of an oath"; Gen. 21:31

27:2a - Isaac is 137 years old. Jacob and Esau are 77. Isaac will die 43 years after this at an age of 180 – 23 years after Jacob returns to Canaan from 20 years in the east. Joseph will be 29 at the time of Isaac's death and will be in prison in Egypt. - See: Appendix G: World Time Line of Biblical History

(5) And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt *for* venison {deer}, *and* to bring *it*.
(6) And Rebekah spoke to Jacob her son, saying, Listen, I heard your father speak to Esau your brother, saying,
(7) Bring me venison {deer meat}, and make me delicious meat, that I may eat, and bless you before the LORD {Jehovah} before my death.
(8) Now therefore, my son, obey my voice according to that which I command you.
(9) Go now to the flock, and fetch me from there two good kids of the goats; and I will make them delicious meat for your father, such as he loves:
(10) And you shall bring *it* to your father, that he may eat, and that he may bless you before his death.
(11) And Jacob said to Rebekah his mother, Indeed, Esau my brother *is* a hairy man, and I *am* a smooth man:[b]
(12) Perhaps my father will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
(13) And his mother said to him, Your curse *be* upon me, my son: only obey my voice, and go fetch *them* for me.
(14) And he went, and fetched, and brought *them* to his mother: and his mother made delicious meat, such as his father loved.
(15) And Rebekah took good clothing of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:
(16) And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
(17) And she gave the delicious meat and the bread, which she had prepared, into the hand of her son Jacob.
(18) And he came to his father, and said, My father: and he said, Here I *am*; who *are* you, my son?
(19) And Jacob said to his father, I *am* Esau your firstborn; I have done as you have requested of me: I ask you to arise, sit and eat of my venison {deer meat}, that your soul may bless me.
(20) And Isaac said to his son, How *is* it that you have found *it* so quickly, my son? And he said, Because the LORD {Jehovah} your God brought *it* to me.
(21) And Isaac said to Jacob, I ask you to come near, that I may feel you, my son, whether you *are* my very son Esau or not.
(22) And Jacob went near to Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.
(23) And he did not discern who he was, because his hands were hairy, as his brother Esau's hands: so he blessed him.
(24) And he said, *Are* you my very son Esau? And he said, I *am*.

27:11b – see Gen. 25:25

(25) And he said, Bring *it* near to me, and I will eat of my son's venison {deer meat}, that my soul may bless you. And he brought *it* near to him, and he ate: and he brought him wine, and he drank.
(26) And his father Isaac said to him, Come near now, and kiss me, my son.
(27) And he came near, and kissed him: and he smelled the smell of his clothing, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD {Jehovah} has blessed:
(28) Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
(29) Let people serve you, and nations bow down to you: be lord over your brothers, and let your mother's sons bow down to you: cursed *be* everyone who curses you, and blessed *be* he who blesses you.
(30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
(31) And he also had made delicious meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison {deer meat}, that your soul may bless me.
(32) And Isaac his father said to him, Who *are* you? And he said, I *am* your son, your firstborn Esau.
(33) And Isaac trembled very exceedingly, and said, Who? where *is* he who has taken venison {deer meat}, and brought *it to* me, and I have eaten of all before you came, and have blessed him? yes, *and* he shall be blessed.
(34) And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry, and said to his father, Bless me, *even* me also, O my father.
(35) And he said, Your brother came with deception, and has taken away your blessing.
(36) And he said, Is he not rightly named Jacob {deceiver}? Because he has deceived me these two times: he took away my birthright; and, indeed, now he has taken away my blessing. And he said, Have you not reserved a blessing for me?
(37) And Isaac answered and said to Esau, Look, I have made him your lord, and all his brothers I have given to him for servants; and with corn and wine I have sustained him: and what shall I do now to you, my son?
(38) And Esau said to his father, Have you only one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.
(39) And Isaac his father answered and said to him, Indeed, your home shall be the fatness of the earth, and of the dew of heaven from above;

(40) And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall become a ruler, that you shall break his yoke from off your neck.
(41) And Esau hated Jacob because of the blessing with which his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand;[c] then I will kill my brother Jacob.
(42) And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said to him, Listen, your brother Esau, comforts himself, as concerning you, *planning* to kill you.
(43) Now therefore, my son, obey my voice; and arise, flee to Laban my brother to Haran;
(44) And stay with him a few days, until your brother's fury turns away;
(45) Until your brother's anger turns away from you, and he forgets *what* you have done to him: then I will send, and fetch you from there: why should I be deprived also of you both in one day?
(46) And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob takes a wife of the daughters of Heth, such as these *who are* of the daughters of the land, what good shall my life do me?

Chapter 28
(1) And Isaac called Jacob, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Canaan.
(2) Arise, go to Padan-aram, to the house of Bethuel your mother's father; and take for yourself a wife from there of the daughters of Laban your mother's brother.
(3) And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people;
(4) And give you the blessing of Abraham, to you, and to your descendants with you; that you may inherit the land in which you are a stranger, which God gave to Abraham.
(5) And Isaac sent away Jacob: and he went to Padan-aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
(6) When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan;
(7) And that Jacob obeyed his father and his mother, and had left for Padan-aram;
(8) And Esau seeing that the daughters of Canaan did not please Isaac his father;

27:41c - death of Isaac – Gen. 27:2 – see Gen. 35:28-29

(9) Esau then went to Ishmael, and added to the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.
(10) And Jacob went out from Beer-sheba, and went towards Haran.
(11) And he arrived upon a certain place, and stayed there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.
(12) And he dreamed, and a ladder set up on the earth, and the top of it reached to heaven: and the angels of God *were* ascending and descending on it.
(13) And, the LORD {Jehovah} stood above it, and said, I *am* the LORD {Jehovah} God of Abraham your father, and the God of Isaac:[a] the land upon which you lie, to you I will give it, and to your descendants;
(14) And your descendants shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your Descendant[b] shall all the families of the earth be blessed.
(15) And, indeed, I *am* with you, and will keep you in all *places* where you go, and will bring you again into this land; because I will not leave you, until I have done *that* which I have spoken to you of.
(16) And Jacob awoke out of his sleep, and he said, Surely the LORD {Jehovah} is in this place; and I did not know *it*.
(17) And he was afraid, and said, How dreadful *is* this place! this *is* none other than the house of God, and this *is* the gate of heaven.
(18) And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.
(19) And he called the name of that place Bethel {house of God}:[c] but the name of that city *was* previously *called* Luz.
(20) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on,
(21) So that I return to my father's house in peace; then shall the LORD {Jehovah} be my God:[d]
(22) And this stone, which I have set *for* a pillar, shall be God's house: and of all that You shall give me I will surely give the tenth to you.

Chapter 29

(1) Then Jacob went on his journey, and came into the land of the people of the east.
(2) And he looked, and saw a well in the field, and there *were* three flocks of sheep lying by it; because out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

28:13a - He is not yet Jacob's God
28:14b - Descendant - see Gen. 22:17; Gal. 3:16
28:19c - Bethel {בית אל} - house of God
28:20-21d - Note that Jacob's vow is conditional!

(3) And there all the flocks were gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.
(4) And Jacob said to them, My brothers, where *are* you from? And they said, We are from Haran.
(5) And he said to them, Do you know Laban the son {grandson}[a] of Nahor? And they said, We know *him*.
(6) And he said to them, *Is* he well? And they said, *He is* well: and, look, Rachel {ewe; female lamb}[b] his daughter is coming with the sheep.
(7) And he said, Look, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water the sheep, and go *and* feed *them*.
(8) And they said, We cannot, until all the flocks are gathered together, and *until* they roll the stone from the well's mouth; then we water the sheep.
(9) And while he yet spoke with them, Rachel came with her father's sheep: because she kept them.
(10) And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
(11) And Jacob kissed Rachel, and lifted up his voice, and wept.
(12) And Jacob told Rachel that he *was* her father's brother {nephew},[c] and that he *was* Rebekah's son: and she ran and told her father.
(13) And it came to pass, when Laban heard the news of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
(14) And Laban said to him, Surely you *are* my bone and my flesh. And he stayed with him a month.
(15) And Laban said to Jacob, Because you *are* my brother {nephew}, should you therefore serve me for nothing? tell me, what *shall* your wages *be*?
(16) And Laban had two daughters: the name of the elder *was* Leah {weak eyed },[d] and the name of the younger *was* Rachel {ewe; female lamb}.
(17) Leah *was* tender eyed; but Rachel was beautiful and well favored.
(18) And Jacob loved Rachel; and said, I will serve you seven years for Rachel your younger daughter.
(19) And Laban said, *It is* better that I give her to you, than that I should give her to another man: stay with me.

29:5a – Laban is Nahor's grandson – see Gen. 24:15

29:6b - Rachel -{רחל} - "a ewe" (female lamb)

29:12c - Jacob is Laban's sister {Rebekah}'s son {Laban's nephew} and is first cousin to Rachel - see Gen. 24:15

29:16d - Leah {לאה} - "weary" – or "weak eyed"

(20) And Jacob served seven years for Rachel; and they seemed to him *but* a few days, because of the love he had for her.
(21) And Jacob said to Laban, Give *me* my wife, because my days are fulfilled, that I may go in to her.
(22) And Laban gathered together all the men of the place, and made a feast.
(23) And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.
(24) And Laban gave to his daughter Leah Zilpah {drop}[e] his maid *for* a handmaid.
(25) And it came to pass, that in the morning, it *was* Leah: and he said to Laban, What *is* this you have done to me? did I not serve with you for Rachel? Why then have you tricked me?
(26) And Laban said, It must not be so done in our country, to give the younger before the firstborn.
(27) Fulfill her week, and we will give you this {one} also for the service which you shall serve with me yet seven more years.[f]
(28) And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter for a wife also.
(29) And Laban gave to Rachel his daughter Bilhah {timid}[g] his handmaid to be her maid.
(30) And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven more years.
(31) And when the LORD {Jehovah} saw that Leah *was* hated, He opened her womb: but Rachel *was* barren.
(32) And Leah conceived, and gave birth to a son, and she called his name Reuben {behold a son}:[h] because she said, Surely the LORD {Jehovah} has looked upon my affliction; now therefore my husband will love me.

29:24e - Zilpah {זִלפָּה} - "drop" or "trickle" as a drop trickles down

29:27f – fulfill her week, then Laban will give him Rachel for whom he will serve another seven years. We know that Jacob did not have to wait another seven years because at the end of the fourteen years all of Jacob's children including Joseph had been born except Benjamin – So literally Leah was Jacob's only wife for one week {7 days} then Rachel also became his wife for whom he'd serve Laban another 7 years - See Gen. 30:26; 31:25, 35, 38, 41
- See: Appendix G: World Time Line of Biblical History

29:29g - Bilhah {בִלהָה}- "timid"

29:32h - Reuben {רְאוּבֵן} - "behold a son"

(33) And she conceived again, and gave birth to a son; and said, Because the LORD {Jehovah} has heard that I *was* hated, he has therefore given me this *son* also: and she called his name Simeon {heard}.[i]
(34) And she conceived again, and gave birth to a son; and said, Now this time my husband will be joined to me, because I have born him three sons: therefore his name was called Levi {joined}.[j]
(35) And she conceived again, and gave birth to a son: and she said, Now I will praise the LORD {Jehovah}: therefore she called his name Judah {praise};[k] and stopped bearing children.[l]

Chapter 30
(1) And when Rachel saw that she gave birth to Jacob no children, Rachel envied her sister; and said to Jacob, Give me children, or else I die.
(2) And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's place, Who has withheld from you the fruit of the womb?
(3) And she said, Here is my maid Bilhah, go in to her; and she shall bear upon my knees, that I may also have children by her.
(4) And she gave him Bilhah her handmaid to be his wife: and Jacob went in to her.
(5) And Bilhah conceived, and gave birth to Jacob a son.
(6) And Rachel said, God has judged me, and has also heard my voice, and has given me a son: therefore she called his name Dan {judge}.[a]
(7) And Bilhah Rachel's maid conceived again, and gave birth to Jacob a second son.
(8) And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali {wrestling}.[b]
(9) When Leah saw that she had stopped bearing children, she took Zilpah her maid, and gave her to Jacob to be his wife.
(10) And Zilpah Leah's maid gave birth to Jacob a son.

29:33i - Simeon {שִׁמְעוֹן} - "heard" (her prayer was heard by God)

29:34j - Levi {לֵוִי} - "joined" (union)

29:35k - Judah {יְהוּדָה} - "praise"

29:35l - stopped bearing children {but only temporarily} - see Gen. 30:17-21

30:6a - Dan {דָּן} - "judge"

30:8b - Naphtali {נַפְתָּלִי} - "wrestling"

(11) And Leah said, A troop comes: and she called his name Gad {troop}.[c]
(12) And Zilpah Leah's maid gave birth to Jacob a second son.
(13) And Leah said, Happy am I, because the daughters will call me blessed: and she called his name Asher {happy}.[d]
(14) And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, I urge {ask} you, give me, of your son's mandrakes.
(15) And she said to her, *Is it* a small matter that you have taken my husband? and would you take away my son's mandrakes also? And Rachel said, Therefore he {Jacob} shall lie with you tonight for your son's mandrakes.
(16) And Jacob came out of the field in the evening, and Leah went out to meet him, and said, You must come in to me; because surely I have hired you with my son's mandrakes. And he lay with her that night.
(17) And God listened to Leah, and she conceived, and gave birth to Jacob the fifth son.
(18) And Leah said, God has given me my reward, because I have given my maiden to my husband: and she called his name Issachar {reward}.[e]
(19) And Leah conceived again, and gave birth to Jacob the sixth son.
(20) And Leah said, God has endued me *with* a good dowry; now my husband will live with me, because I have born him six sons: and she called his name Zebulun {endowment}.[f]
(21) And afterwards she gave birth to a daughter, and called her name Dinah {judgment}.[g]
(22) And God remembered Rachel, and God listened to her, and opened her womb.
(23) And she conceived, and gave birth to a son; and said, God has taken away my reproach:
(24) And she called his name Joseph {he shall add};[h] and said, The LORD {Jehovah} shall add to me another son.
(25) And it came to pass, when Rachel had given birth to Joseph, that Jacob said to Laban, Send me away, that I may go to my own place, and to my country.

30:11c - Gad {גד} - "troop" or "victory"

30:13d – Asher {אשׁר} – “happy”

30:18e - Issachar {ישׂשכר} - "reward"

30:20f - Zebulun { זבלן} - "endowment" or "dwelling"

30:21g - Dinah {דינה} – "judgment"

30:24h - Joseph {יוסף} - "he shall add" (her reproach has been taken away

91st year of Jacob's life – Joseph born - See: Appendix G: World Time Line of Biblical History

(26) Give *me* my wives and my children, for whom I have served you, and let me go: because you know my service which I have done for you.
(27) And Laban said to him, I urge {ask} you, if I have found favor in your eyes, *stay:* because I have learned by experience that the LORD {Jehovah} has blessed me for your sake.
(28) And he said, Appoint me your wages, and I will give *it*.
(29) And he said to him, You know how I have served you, and how your cattle were with me.
(30) Because *it was* little which you had before I *came*, and it is *now* increased to a multitude; and the LORD {Jehovah} has blessed you since my coming: and now when shall I provide for my own household also?
(31) And he said, What shall I give you? And Jacob said, You shall not give me anything: if you will do this thing for me, I will again feed *and* keep your flock:
(32) I will pass through all your flock today, removing from there all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.
(33) So shall my righteousness answer for me in time to come, when it shall come for my hire before your face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted as stolen with me.
(34) And Laban said, I will that it might be according to your word.
(35) And he removed that day the male goats that were ringstreaked and spotted, and all the female goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.
(36) And he set three days' journey between himself and Jacob: and Jacob fed the rest of Laban's flocks.
(37) And Jacob took for himself rods of green poplar, and of the hazel and chestnut tree; and peeled white streaks in them, and made the white appear which *was* in the rods.
(38) And he set the rods which he had peeled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.
(39) And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted.
(40) And Jacob separated the lambs, and set the faces of the flocks towards the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not put them with Laban's cattle.
(41) And it came to pass, whenever the stronger cattle conceived, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

(42) But when the cattle were feeble, he did not put *them* in: so the feebler were Laban's, and the stronger Jacob's.
(43) And the man increased exceedingly, and had much cattle, and maid servants, and men servants, and camels, and donkeys.

Chapter 31
(1) And he heard the words of Laban's sons, saying, Jacob has taken away all that *was* our father's; and of *that* which *was* our father's he has obtained all this glory.
(2) And Jacob saw the countenance {facial expression; attitude} of Laban,[a] that it *was* not towards him as before.
(3) And the LORD {Jehovah} said to Jacob, Return to the land of your fathers, and to your kindred; and I will be with you.
(4) And Jacob sent and called Rachel and Leah to the field to his flock,
(5) And said to them, I see your father's countenance {facial expression; attitude}, that it *is* not towards me as before; but the God of my father has been with me.
(6) And you know that with all my power I have served your father.
(7) And your father has deceived me, and changed my wages ten times; but God has not allowed him to hurt me.
(8) If he said, The speckled shall be your wages; then all the cattle gave birth to speckled: and if he said, The ringstreaked shall be your hire; then all the cattle gave birth to ringstreaked.
(9) So God has taken away the cattle of your father, and given *them* to me.
(10) And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream, and, the rams which leaped upon the cattle *were* ringstreaked, speckled, and spotted.
(11) And the Angel of God spoke to me in a dream, *saying*, Jacob: And I said, Here *am* I.
(12) And He said, Lift up now your eyes, and see, all the rams which leap upon the cattle *are* ringstreaked, speckled, and spotted: because I have seen all that Laban has done to you.
(13) I *am* the God of Bethel, where you anointed the pillar, *and* where you vowed a vow to Me:[b] now arise, get out from this land, and return to the land of your kindred.
(14) And Rachel and Leah answered and said to him, *Is there* yet any portion or inheritance for us in our father's house?
(15) Are we not counted of him as strangers? Because he has sold us, and has quite devoured our money also.
(16) Because all the riches which God has taken from our father, that *is* ours, and our children's: now then, whatever God has said to you, do.

31:2a – Laban's countenance – Laban's facial expression; attitude changed
31:13b - Gen. 28:18-20

(17) Then Jacob rose up, and set his sons and his wives upon camels;
(18) And he carried away all his cattle, and all his goods which he had obtained, the cattle of his wages, which he had obtained in Padan-aram, to go to Isaac his father in the land of Canaan.
(19) And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.
(20) And Jacob left secretly from Laban the Syrian, in that he did not tell him that he fled.
(21) So he fled with all that he had; and he rose up, and passed over the river, and set his face *towards* the mount Gilead.
(22) And it was told Laban on the third day that Jacob had fled.
(23) And he took his brother with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
(24) And God came to Laban the Syrian in a dream by night, and said to him, Take heed that you not speak to Jacob either good or bad.
(25) Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brothers pitched in the mount of Gilead.
(26) And Laban said to Jacob, What have you done, that you have secretly left without telling me, and carried away my daughters, as captives *taken* with the sword?
(27) Why did you flee away secretly, and steal away from me; and did not tell me, that I might have sent you away with joy, and with songs, with tambourines, and with harp?
(28) And have not allowed me to kiss my sons and my daughters? You have now done foolishly in *so* doing.
(29) It is in the power of my hand to do you harm:[c] but the God of your father spoke to me last night, saying, Take heed that you do not speak to Jacob either good or bad.
(30) And now, *though* you need to be gone, because you long greatly for your father's house, *yet* why have you stolen my gods?[d]
(31) And Jacob answered and said to Laban, Because I was afraid: because I said, What if you would take by force your daughters from me.
(32) With whomever you find your gods, let him not live: before our brothers you discern what *is* yours that is with me, and take *it* to yourself. Because Jacob did not know that Rachel had stolen them.
(33) And Laban went into Jacob's tent, and into Leah's tent, and into the two maid servants' tents; but he did not find *them*. Then he went out of Leah's tent, and entered into Rachel's tent.
(34) Now Rachel had taken the images, and put them in the camel's seat, and sat upon them. And Laban searched all the tent, but did not find *them*.

31:29c - "It is in the power of my hand to do you harm"
{יש־לאל ידי לעשות עמכם רע} Literally: "It was because of the gods of my hand [hand made gods] I wanted to do you harm" - see Gen. 31:19
31:30d - Gen. 31:19

(35) And she said to her father, Let it not displease my lord that I cannot rise up before you; because the way of women *is* upon me.[e] And he searched, but did not find the images.
(36) And Jacob was angry, and chided with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that you have so hotly pursued after me?
(37) Now that you have searched all my stuff, what have you found of all your household stuff? set *it* here before my brothers and your brothers, that they may judge between us both.
(38) These twenty years {2265 A.H./C-1777 B.C.}[f] I *have been* with you; your ewes and your female goats have not cast their young, and the rams of your flock I have not eaten.
(39) That which was torn *by beasts* I did not bring to you; I bore its loss; of my hand you required it, *whether* stolen by day, or stolen by night.
(40) *So* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.
(41) So I have been twenty years in your house; I served you fourteen years for your two daughters, and six years for your cattle: and you have changed my wages ten times.
(42) Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely you would have sent me away now empty. God has seen my affliction and the labor of my hands, and rebuked *you* last night.
(43) And Laban answered and said to Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that you see *is* mine: and what can I do this day to these my daughters, or to their children to which they have given birth?
(44) Now therefore come, let us make a covenant, I and you; and let it be for a witness between me and you.
(45) And Jacob took a stone, and set it up *for* a pillar.
(46) And Jacob said to his brothers, Gather stones; and they took stones, and made a heap: and they ate there upon the heap.
(47) And Laban called it Jegar-sahadutha {heap of witness [Aramaic]}:[g] but Jacob called it Galeed {heap of witness [Hebrew]}.[h]
(48) And Laban said, This heap *is* a witness between me and you this day. Therefore the name of it was called Galeed;

31:35e – the way of women – could mean she was having her monthly period, but could also mean that she was pregnant. Since Benjamin was born shortly after they arrived back in Canaan [Gen. 35:18] in this case it probably means she was pregnant.

31:38f - 97th year of Jacob's life – Joseph is 6 – Isaac is 157

31:47g- Jegar-sahadutha {שהדותא יגר} [Aramaic] "heap of witness"

31:47h - Galeed {גלעד} [Hebrew] "heap of witness"

(49) And Mizpah {watch tower};[i] because he said, The LORD {Jehovah} watch between me and you, when we are absent one from another.
(50) If you shall harm my daughters, or if you shall take *other* wives besides my daughters, no man *is* with us; see, God *is* witness between me and you.
(51) And Laban said to Jacob, See this heap, and see *this* pillar, which I have set between me and you;
(52) This heap *is a* witness, and *this* pillar *is a* witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm.
(53) The God of Abraham, and the God of Nahor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac.
(54) Then Jacob offered sacrifice upon the mount, and called his brothers to eat bread: and they ate bread, and stayed all night in the mount.
(55) And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.

Chapter 32
(1) And Jacob went on his way, and the angels of God met him.
(2) And when Jacob saw them, he said, This *is* God's host {army; multitude}: and he called the name of that place Mahanaim {two camps}.[a]
(3) And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.
(4) And he commanded them, saying, This is what you shall say to my lord Esau; Your servant Jacob says, I have lived with Laban, and stayed there until now:
(5) And I have oxen, and donkeys, flocks, and men servants, and women servants: and I have sent to tell my lord, that I may find grace in your sight.
(6) And the messengers returned to Jacob, saying, We came to your brother Esau, and also he comes to meet you, and four hundred men with him.
(7) Then Jacob was greatly afraid and distressed: and he divided the people that *were* with him, and the flocks, and herds, and the camels, into two bands;
(8) And said, If Esau comes to the one company, and strikes it, then the other company which is left shall escape.
(9) And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD {Jehovah} Who said to me, Return to your country, and to your kindred, and I will deal well with you:
(10) I am not worthy of the least of all the mercies, and of all the truth, which You have shown to Your servant; because with {only} my staff I passed over this Jordan; and now I have become two bands.

31:49i - Mizpah {מִצְפָּה} - "watch tower"

32:2a - Mahanaim {מחנים} - "two camps" or "double camp"

(11) Deliver me, I pray, from the hand of my brother, from the hand of Esau: because I fear him, lest he will come and strike me, *and* the mother with the children.
(12) And You said, I will surely do you good, and make your descendants as the sand of the sea, which cannot be numbered for multitude.
(13) And he stayed there that same night; and took of that which came to his hand a present for Esau his brother;
(14) Two hundred female goats, and twenty male goats, two hundred ewes, and twenty rams,
(15) Thirty milk camels with their colts, forty cattle, and ten bulls, twenty female donkeys, and ten foals.
(16) And he delivered *them* into the hand of his servants, every drove by themselves; and said to his servants, Pass over before me, and put a space between drove and drove.
(17) And he commanded the foremost, saying, When Esau my brother meets you, and asks you, saying, Whose *are* you? and where are you going? and whose *are* these before you?
(18) Then you shall say, *They are* your servant Jacob's; it *is* a present sent to my lord Esau: and, indeed, also he *is* behind us.
(19) And so he commanded the second, and the third, and all that followed the droves, saying, In this manner you shall speak to Esau, when you find him.
(20) And say also, see, your servant Jacob *is* behind us. Because he said, I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me.
(21) So the present went over before him: and he himself stayed that night in the company.
(22) And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok {He will empty out}.[b]
(23) And he took them, and sent them over the brook, and sent over all that he had.
(24) And Jacob was left alone; and there wrestled a Man with him until the breaking of the day.
(25) And when He saw that He did not prevail against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.
(26) And He said, Let Me go, because the day is dawning. And he said, I will not let you go, unless You bless me.
(27) And He said to him, What *is* your name? And he said, Jacob.
(28) And He said, Your name shall no more be called Jacob {deceiver}, but Israel {Prince of God}:[c] because as a prince you have power with God and with men, and have prevailed.

32:22b - Jabbok - {יבק} -"He will empty out"

32:28c - Israel - {ישׂראל} - "Prince of God"; "one who strives with God"

(29) And Jacob asked *Him*, and said, I urge {ask} you to tell *me*, Your Name. And He said, Why *is* it *that* you ask My Name? And He blessed him there.
(30) And Jacob called the name of the place Peniel {face of God}:[d] because I have seen God face to face, and my life is preserved.
(31) And as he passed over Penuel the sun rose upon him, and he limped upon his thigh.
(32) Therefore the children of Israel do not eat *of* the flesh of the hip socket, which *is* upon the hollow of the thigh, to this day: because He touched the hollow of Jacob's thigh in the flesh of the hip socket.

Chapter 33
(1) And Jacob lifted up his eyes, and looked, and, saw Esau coming, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two handmaids.
(2) And he put the handmaids and their children in front, and Leah and her children after, and Rachel and Joseph at the back.
(3) And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
(4) And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.[a]

(5) And he lifted up his eyes, and saw the women and the children; and said, Who *are* these with you? And he said, The children which God has graciously given your servant.
(6) Then the handmaidens came near, they and their children, and they bowed themselves.
(7) And Leah also with her children came near, and bowed themselves: and afterward Joseph and Rachel came near, and they bowed themselves.
(8) And he said, What do you *mean* by all these droves which I met? And he said, *These are* to find grace in the sight of my lord.
(9) And Esau said, I have enough, my brother; keep what you have to yourself.
(10) And Jacob said, No, I urge {ask; beg} you, if I have now found grace in your sight, then receive my present at my hand: because of this I have seen your face, as though I had seen the face of God, and you were pleased with me.
(11) I urge {ask} you to take, my blessing that is brought to you; because God has dealt graciously with me, and because I have enough. And he urged him, and he took *it*.
(12) And he said, Let us take our journey, and let us go, and I will go before you.

32:30d - Peniel - {פניאל} - "Face of God"

33:4a - Jacob and Esau are now 97 years old; Isaac is 157 and will live to be 180; Joseph is 6 years old. See: Appendix G: World Time Line of Biblical History

(13) And he said to him, My lord knows that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.
(14) Let my lord, I urge {ask} you, pass over before his servant: and I will lead on slowly, according as the cattle that go before me and the children are able to endure, until I come to my lord to Seir.
(15) And Esau said, Let me now leave with you *some* of the folk that *are* with me. And he said, What need is there? let me find grace in the sight of my lord.
(16) So Esau returned that day on his way to Seir.
(17) And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth {booths}.[b]
(18) And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
(19) And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money.
(20) And he erected there an altar, and called it El-elohe-Israel {God - The God of Israel}.[c]

Chapter 34
(1) And Dinah the daughter of Leah, which she gave birth to Jacob, went out to see the daughters of the land.
(2) And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
(3) And his soul clung to Dinah the daughter of Jacob, and he loved the young woman, and spoke kindly to her.
(4) And Shechem spoke to his father Hamor, saying, Get me this young woman for a wife.
(5) And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they had come.
(6) And Hamor the father of Shechem went out to Jacob to commune with him.
(7) And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very angry, because he had wrought folly in Israel in lying with Jacob's daughter; which ought not to be done.
(8) And Hamor communed with them, saying, The soul of my son Shechem longs for your daughter: I ask you to give her to him for a wife.

33:17b – Succoth {סכתה} – booths, tabernacles

33:20c - El-elohe-Israel - {אל אלהי ישראל}- "God - The God of Israel"

(9) And you make marriages with us, *and* give your daughters to us, and take our daughters to yourselves.
(10) And you shall live with us: and the land shall be before you; live and trade here, and obtain possessions here.
(11) And Shechem said to her {Dinah's} father and to her brothers, Let me find grace in your eyes, and what you shall say to me I will give.
(12) Ask me so much dowry and gift, and I will give according as you shall say to me: but give me the young woman for a wife.
(13) And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:
(14) And they said to them, We cannot do this thing, to give our sister to one who is uncircumcised; because that *would be* a reproach to us:
(15) But we will consent to you in this: If you will be as we *are*, that every male of you be circumcised;
(16) Then we will give our daughters to you, and we will take your daughters to ourselves, and we will live with you, and we will become one people.
(17) But if you will not listen to us, to be circumcised; then we will take our daughter, and we will be gone.
(18) And their words pleased Hamor, and Shechem Hamor's son.
(19) And the young man did not delay to do the thing, because he had delight in Jacob's daughter: and he *was* more honorable than all the house of his father.
(20) And Hamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying,
(21) These men *are* peaceable with us; therefore let them live in the land, and trade in it; because the land, indeed, *is* large enough for them; let us take their daughters for our wives, and let us give them our daughters.
(22) The men will only consent to us to live with us if we do this, to be one people, if every male among us is circumcised, as they *are* circumcised.
(23) *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent to them, and they will live with us.
(24) And to Hamor and to Shechem his son all who went out of the gate of his city listened; and every male was circumcised, all who went out of the gate of his city.
(25) And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came upon the city boldly, and killed all the males.

(26) And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
(27) The sons of Jacob came upon the dead, and spoiled the city, because they had defiled their sister.
(28) They took their sheep, and their oxen, and their donkeys, and that which *was* in the city, and that which *was* in the field,
(29) And all their wealth, and all their little ones, and their wives they took captive, and spoiled even all that *was* in the house.
(30) And Jacob said to Simeon and Levi, You have troubled me causing me to stink among those who live in the land, among the Canaanites and the Perizzites: and because I *am* few in number, they will gather themselves together against me, and kill me;
(31) And they said, Should he deal with our sister as with a prostitute?

Chapter 35
(1) And God said to Jacob, Arise, go up to Bethel, and live there: and make there an altar to God, Who appeared to you when you fled from the face of Esau your brother.[a]

(2) Then Jacob said to his household, and to all who *were* with him, Put away the strange gods that *are* among you, and be clean, and change your clothes:
(3) And let us arise, and go up to Bethel; and I will make there an altar to God, Who answered me in the day of my distress, and was with me in the way which I went.
(4) And they gave to Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.
(5) And they journeyed: and the terror of God was upon the cities that *were* around them, and they did not pursue after the sons of Jacob.
(6) So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel {house of God},[b] he and all the people who *were* with him.
(7) And he built there an altar, and called the place El-bethel {God - the house of God}:[c] because there God appeared to him, when he fled from the face of his brother.
(8) But Deborah {bee}[d] Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allon-bachuth {oak of weeping}.[e]

35:1a - Gen. 28:19

35:6b – Bethel {בית־אל} - house of God - Gen. 28:19

35:7c - El-bethel - {אל בית־אל} -"God - the house of God"

35:8d - Deborah - {דברה} - "bee"

35:8e - Allon-bachuth - {בכות אלון} - "oak of weeping"

(9) And God appeared to Jacob again, when he came out of Padan-aram, and blessed him.
(10) And God said to him, Your name *is* Jacob {deceiver}: Your name shall not be called any more Jacob, but Israel {Prince of God}[f] shall be your name: and He called his name Israel.
(11) And God said to him, I *am* God Almighty:[g] be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come out of your body;
(12) And the land which I gave Abraham and Isaac, to you I will give it, and to your descendants after you I will give the land.
(13) And God went up from him in the place where He talked with him.
(14) And Jacob set up a pillar in the place where he talked with Him, *even* a pillar of stone: and he poured a drink offering upon it, and he poured oil upon it.
(15) And Jacob called the name of the place where God spoke with him, Bethel {house of God}.
(16) And they journeyed from Bethel; and there was but a little way to come to Ephrath {Bethlehem}:[h] and Rachel went into labor, and she had hard labor.
(17) And it came to pass, when she was in hard labor, that the midwife said to her, Do not be afraid; you shall have this son also.
(18) And it came to pass, as her soul was departing, (because she died) that she called his name Ben-oni {son of my pain}:[i] but his father called him Benjamin {son of the right hand}.[j]
(19) And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem {house of bread}.[k]
(20) And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave to this day.
(21) And Israel journeyed, and spread his tent beyond the tower of Edar {flock}.[l]
(22) And it came to pass, when Israel lived in that land, that Reuben went and lay with Bilhah[m] his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:
(23) The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
(24) The sons of Rachel; Joseph, and Benjamin:
(25) And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

35:10f - Israel - {ישׂראל} - "prince of God" - see Gen. 32:28

35:11g - God Almighty - Gen. 17:1

35:16h - Ephrath - {אפרת} - "fruitful" - [Ephrath will later be called Bethlehem in verse 19]

35:18i - Ben-oni - {בן־אוני } - "son of my pain [or sorrow]"

35:18j - Benjamin - {בנימין} - "son of the right hand" – see Gen. 48:7

35:19k - Bethlehem {בית לחם} - house of bread

35:21l - tower of Edar {למגדל עדר} - tower of the flock - Micah 4:8

35:22m - Bilhah - Rachel's maid - Gen. 29:29; 30:4-8

(26) And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.
(27) And Jacob came to Isaac his father to Mamre, to the city of Arbah, which *is* Hebron, where Abraham and Isaac lived.
(28) And the days of Isaac were one hundred and eighty years {2288 A.H./C-1754 B.C.}[n].
(29) And Isaac gave up the spirit, and died, and was gathered to his people, *being* old and full of days: and his sons Esau and Jacob buried him.[o]

Chapter 36
(1) Now these *are* the generations {records} of Esau,[a] who *is* Edom.
(2) Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
(3) And Bashemath Ishmael's daughter, sister of Nebajoth.
(4) And Adah gave birth to Esau Eliphaz {God of strength};[b] and Bashemath gave birth to Reuel {friend of God};[c]
(5) And Aholibamah gave birth to Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born to him in the land of Canaan.
(6) And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had obtained in the land of Canaan; and went into the country from the face of his brother Jacob.
(7) Because their riches were too much for them to live together; and the land in which they were strangers could not bear them because of the multitude their cattle.
(8) So Esau lived in mount Seir: Esau *is* Edom.
(9) And these *are* the generations {records} of Esau[d] the father of the Edomites in mount Seir:
(10) These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
(11) And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

35:28n - Isaac dies at age 180 - 23 years after Jacob's return [Jacob-Israel and Esau are 120] 12 years after Joseph was sold into slavery. Joseph is 29 and in prison in Egypt. See: Appendix G: World Time Line of Biblical History. Jacob and Esau are 120.
35:29o - Note that Esau and Jacob buried Isaac even though 43 years earlier, Esau had planned to kill Jacob when Isaac died - Gen 27:41
36:1a - end of Esau's section 9 {Gen. 36:9} beginning of Esau's second section 10
36:4b - Eliphaz {אליפז} - "God of strength"
36:4c - Reul {רעואל} - "friend of God"
36:9d - end of Esau's second section 10 {Gen. 37:2} beginning of Jacob's section 11

(12) And Timna was concubine to Eliphaz Esau's son; and she gave birth to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.
(13) And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
(14) And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she gave birth to Esau Jeush, and Jaalam, and Korah.
(15) These *were* dukes {leaders; governors} of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
(16) Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.
(17) And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.
(18) And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.
(19) These *are* the sons of Esau, who *is* Edom {red},[e] and these *are* their dukes.
(20) These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,
(21) And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
(22) And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
(23) And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.
(24) And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah *who* found the mules in the wilderness, as he fed the donkeys of Zibeon his father.
(25) And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
(26) And these *are* the children of Dishon; Hemdan, and Esh-ban, and Ithran, and Cheran.
(27) The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
(28) The children of Dishan *are* these; Uz, and Aran.
(29) These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
(30) Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

36:19e - Edom {אדום אדם} - "red" - see Gen. 25:30

(31) And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.
(32) And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
(33) And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.
(34) And Jobab died, and Husham of the land of Temani reigned in his place.
(35) And Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place: and the name of his city *was* Avith.
(36) And Hadad died, and Samlah of Masrekah reigned in his place.
(37) And Samlah died, and Saul of Rehoboth *by* the river reigned in his place.
(38) And Saul died, and Baalhanan the son of Achbor reigned in his place.
(39) And Baalhanan the son of Achbor died, and Hadar reigned in his place: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
(40) And these *are* the names of the dukes *that came* from Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
(41) Duke Aholibamah, duke Elah, duke Pinon,
(42) Duke Kenaz, duke Teman, duke Mibzar,
(43) Duke Magdiel, duke Iram: these *are* the dukes of Edom, according to their homes in the land of their possession: he *is* Esau the father of the Edomites.

Chapter 37

(1) And Jacob lived in the land in which his father was a stranger, in the land of Canaan.
(2) These *are* the generations {records} of Jacob.[a] Joseph, *being* seventeen years old {2276 A.H./C-1766 B.C.}, was feeding the flock with his brothers; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought to his father an evil report about them.
(3) Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colors.
(4) And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.
(5) And Joseph dreamed a dream, and he told *it* to his brothers: and they hated him all the more.
(6) And he said to them, I urge {ask} you to listen to this dream which I have dreamed:

37:2a - end of Jacob's section 11 beginning of Joseph's section 12 [final section]

(7) Because, look, we *were* binding sheaves in the field, and, my sheaf arose, and also stood upright; and, indeed, your sheaves stood around it, and bowed down before my sheaf.
(8) And his brothers said to him, Shall you indeed reign over us? or shall you indeed rule over us? And they hated him all the more because of his dreams, and because of his words.
(9) And he dreamed yet another dream, and told it to his brothers, and said, indeed, I have dreamed another dream; and, the sun and the moon and the eleven stars bowed down before me.
(10) And he told *it* to his father, and to his brothers: and his father rebuked him, and said to him, What *is* this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth?
(11) And his brothers envied him; but his father observed the saying.
(12) And his brothers went to feed their father's flock in Shechem.
(13) And Israel said to Joseph, Do not your brothers feed *the flock* in Shechem? come, and I will send you to them. And he said to him, Here I *am*.
(14) And he said to him, Go, I urge {ask} you, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out of the valley of Hebron, and he came to Shechem.
(15) And a certain man found him, and, indeed, *he was* wandering in the field: and the man asked him, saying, What are you looking for?
(16) And he said, I am looking for my brothers: tell me, I urge {ask} you, where they feed *their flocks*.
(17) And the man said, They have departed from here; because I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.
(18) And when they saw him afar off, even before he came near to them, they conspired against him to kill him.
(19) And they said one to another, Look, this dreamer is coming.
(20) Therefore come now, and let us kill him, and cast him into some pit, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams.
(21) And Reuben[b] heard *it*, and he delivered him out of their hands; and said, Let us not kill him.
(22) And Reuben said to them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and do not lay a hand upon him; that he might deliver him out of their hands, to deliver him to his father again.
(23) And it came to pass, when Joseph had come to his brothers, that they stripped Joseph out of his coat, *his* coat of *many* colors that *was* on him;

37:21b – Rueben – Jacob's oldest son – Gen. 29:32

(24) And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.
(25) And they sat down to eat bread: and they lifted up their eyes and looked, and, there came a company of Ishmaelites[c] from Gilead with their camels carrying spices and balm and myrrh, going down to Egypt.
(26) And Judah[d] said to his brothers, What does it profit us if we kill our brother, and conceal his blood?
(27) Come, and let us sell him to the Ishmaelites, and do not let our hand be upon him; because he *is* our brother *and* our flesh. And his brothers were content.
(28) Then there passed by Midianites[e] merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.
(29) And Reuben returned to the pit; and, indeed, Joseph *was* not in the pit; and he tore his clothes.
(30) And he returned to his brothers, and said, The child *is* no more; and I, where shall I go?
(31) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;
(32) And they sent the coat of *many* colors, and they brought *it* to their father; and said, We have found this: do you know now whether it *is* your son's coat or not.
(33) And he knew it, and said, *It is* my son's coat; an evil beast has devoured him; Joseph is without doubt torn into pieces.
(34) And Jacob tore his clothes, and put sackcloth upon his waist, and mourned for his son many days.
(35) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, I will go down into the grave to my son mourning. So his father wept for him.
(36) And the Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Chapter 38

(1) And it came to pass at that time, that Judah went down from his brothers, and turned in to a certain Adullamite, whose name *was* Hirah.
(2) And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in to her.
(3) And she conceived, and gave birth to a son; and he called his name Er {watchful}.[a]

37:25c - Ishmaelites - descendants of Abraham's son Ishmael born to his wife's hand maid Hagar - Gen. 16:1-12
37:26d – Judah was Jacob's fourth son – see Gen. 29:35
37:28e - Midianites - descendants of Abraham's son Midian who was born to his wife Keturah whom he married after Sarah's death. Gen. 25:1-2
38:3a - Er {ער} - Watchful - Gen. 46:12

(4) And she conceived again, and gave birth to a son; and she called his name Onan {strong}.[b]
(5) And she yet again conceived, and gave birth to a son; and called his name Shelah {request}:[c] and he was at Chezib, when she gave birth to him.
(6) And Judah took a wife for Er his firstborn, whose name *was* Tamar.
(7) And Er, Judah's firstborn, was wicked in the sight of the LORD {Jehovah}; and the LORD {Jehovah} killed him.
(8) And Judah said to Onan, Go in to your brother's wife, and marry her, and raise up descendants for your brother.
(9) And Onan knew that the descendants would not be his; and it came to pass, when he went in to his brother's wife, that he spilled *it* {the semen} on the ground, so that he should not give descendants to his brother.
(10) And the thing which he did displeased the LORD {Jehovah}: therefore He killed him also.
(11) Then Judah said to Tamar his daughter-in-law, Remain a widow at your father's house, until Shelah my son is grown: because he said, Lest perhaps he die also, as his brothers *did*. And Tamar went and lived in her father's house.
(12) And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up to his sheepshearers to Timnath, he and his friend Hirah the Adullamite.
(13) And it was told Tamar, saying, Look your father-in-law goes up to Timnath to shear his sheep.
(14) And she took off her widow's clothes, and covered herself with a veil, and wrapped herself, and sat in an open place, which *is* by the road to Timnath; because she saw that Shelah was grown, and she had not been given to him for a wife.
(15) When Judah saw her, he thought her *to be* a prostitute; because she had covered her face.
(16) And he turned to her by the way, and said, I urge {ask} you, come now, let me come in to you; (because he did not know that she *was* his daughter-in-law.) And she said, What will you give me, that you may come in to me?
(17) And he said, I will send *you* a kid from the flock. And she said, Will you give *me* a pledge, until you send *it*?
(18) And he said, What pledge shall I give you? And she said, Your signet ring, and your bracelets, and your staff that *is* in your hand. And he gave *it to* her, and came in to her, and she conceived by him.
(19) And she arose, and went away, and laid her veil away from her, and put on the clothes of her widowhood.
(20) And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he could not find her.

38:4b - Onan {אונן} - Strong - Gen. 46:12

38:5c - Shelah {שלה} – Request

(21) Then he asked the men of that place, saying, Where *is* the prostitute, who *was* openly by the road side? And they said, There was no prostitute in this *place*.
(22) And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no prostitute in this *place*.
(23) And Judah said, Let her keep *it* to herself, that we may not be shamed: indeed, I sent this kid, and you have not found her.
(24) And it came to pass about three months afterward, that it was told Judah, saying, Tamar your daughter-in-law has played the prostitute; and also, indeed, she *is* with child by prostitution. And Judah said, Bring her forth, and let her be burnt.
(25) When she *was* brought forth, she sent to her father-in-law, saying, I *am* with child by the man, to whom these belong: and she said, Discern, I urge {ask} you, whose *are* these, the signet ring, and bracelets, and staff.
(26) And Judah acknowledged *them*, and said, She has been more righteous than I; because I did not give her to Shelah my son. And he did not know her again {sexually}.
(27) And it came to pass in the time of her labor, that, indeed, twins *were* in her womb.
(28) And it came to pass, when she was in labor, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.
(29) And it came to pass, as he drew back his hand, that, indeed, his brother came out: and she said, How have you broken forth? *this* breach *is* upon you: therefore his name was called Pharez {breach}.[d]
(30) And afterward his brother came out, who had the scarlet thread upon his hand: and his name was called Zarah {risen}.[e]

Chapter 39
(1) And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the hands of the Ishmaelites, who had brought him down there.
(2) And the LORD {Jehovah} was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.
(3) And his master saw that the LORD {Jehovah} *was* with him, and that the LORD {Jehovah} caused all that he did to prosper in his hand.
(4) And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his {Joseph's} hand.

38:29d - Pharez {פרץ} - breach

38:30e - Zarah { זרח} - risen or sprung up

(5) And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD {Jehovah} blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD {Jehovah} was upon all that he had in the house, and in the field.
(6) And he left all that he had in Joseph's hand; and he did not know what he had, except the bread which he ate. And Joseph was *a* handsome *person*, and well favored.
(7) And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.
(8) But he refused, and said to his master's wife, Indeed, my master does not know what *is* with me in the house, and he has committed all that he has to my hand;
(9) *There is* none greater in this house than I; neither has he kept back anything from me except you, because you *are* his wife: how then can I do this great wickedness, and sin against God?
(10) And it came to pass, as she spoke to Joseph day by day, that he did not listen to her, to lie by her, *or* to be with her.
(11) And it came to pass about this time, that *Joseph* went into the house to do his business; and *there were* none of the men of the house there inside.
(12) And she caught him by his robe, saying, Lie with me: and he left his robe in her hand, and fled, and left.
(13) And it came to pass, when she saw that he had left his robe in her hand, and had fled forth,
(14) That she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew to us to mock us; he came in to me to lie with me, and I cried with a loud voice:
(15) And it came to pass, when he heard that I lifted up my voice and cried, that he left his robe with me, and fled, and got himself out.
(16) And she laid up his robe by her, until his lord came home.
(17) And she spoke to him according to these words, saying, The Hebrew servant, which you have brought to us, came in to me to mock me:
(18) And it came to pass, as I lifted up my voice and cried, that he left his robe with me, and fled out.
(19) And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, After this manner your servant did to me; that his anger was kindled.
(20) And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.
(21) But the LORD {Jehovah} was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

(22) And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatever they did there, he was in charge *of it*.
(23) The keeper of the prison did not look to anything *that was* under his hand; because the LORD {Jehovah} was with him, and *that* which he did, the LORD {Jehovah} caused *it* to prosper.

Chapter 40
(1) And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.
(2) And Pharaoh was angry against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
(3) And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.
(4) And the captain of the guard charged Joseph with them, and he served them: and they continued a season in prison.
(5) And both of them dreamed a dream, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who *were* bound in the prison.
(6) And Joseph came in to them in the morning, and looked upon them, and, indeed, they *were* sad.
(7) And he asked Pharaoh's officers that *were* with him in the prison of his lord's house, saying, Why do you look *so* sad today?
(8) And they said to him, We have dreamed a dream, and *there is* no one to interpret it. And Joseph said to them, *Do* not interpretations *belong* to God? I urge {ask} you to tell *them* to me.[a]
(9) And the chief butler told his dream to Joseph, and said to him, In my dream, a vine *was* before me;
(10) And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and its clusters brought forth ripe grapes:
(11) And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

40:8a - 28th year of Joseph's life – Jacob [Israel] is 119
- see Appendix G: World Time Line of Biblical History

(12) And Joseph said to him, This *is* its interpretation: The three branches *are* three days:
(13) Within three days Pharaoh shall lift up your head, and restore you to your place: and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler.
(14) But remember me when it shall be well with you, and show kindness to me, I urge {ask} you, and make mention of me to Pharaoh, and bring me out of this house:
(15) Because indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
(16) When the chief baker saw that the interpretation was good, he said to Joseph, I also *was* in my dream, and, *I had* three white baskets on my head:
(17) And in the uppermost basket *there was* of all manner of baked goods for Pharaoh; and the birds ate them out of the basket upon my head.
(18) And Joseph answered and said, This *is* its interpretation: The three baskets *are* three days:
(19) Within three days Pharaoh shall lift up your head from off of you, and shall hang you on a tree; and the birds shall eat your flesh from off of you.
(20) And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast to all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.
(21) And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh's hand:
(22) But he hanged the chief baker: as Joseph had interpreted to them.
(23) Yet the chief butler did not remember Joseph, but forgot him.

Chapter 41
(1) And it came to pass at the end of two full years {2289 A.H./C-1753 B.C.},[a] that Pharaoh dreamed: and, indeed, he stood by the river.
(2) And, there came up out of the river seven well favored and fat of flesh cattle; and they fed in a meadow.
(3) And, then seven other cattle came up after them out of the river, ill favored and lean of flesh; and stood by the *other* cattle upon the bank of the river.
(4) And the ill favored and lean of flesh cattle ate up the seven well favored and fat cattle. So Pharaoh awoke.
(5) And he slept and dreamed the second time: and, seven ears of corn came up upon one stalk, firm and good.
(6) And, then seven thin ears and blasted with the east wind sprung up after them.

41:1a - 30th year of Joseph's life – Jacob [Israel] is 121
- see Appendix G: World Time Line of Biblical History

(7) And the seven thin ears devoured the seven firm and full ears. And Pharaoh awoke, and, *it was* a dream.
(8) And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all its wise men: and Pharaoh told them his dream; but *there was* no one who could interpret them to Pharaoh.
(9) Then the chief butler spoke to Pharaoh, saying, I do remember my faults this day:
(10) Pharaoh was angry with his servants, and put me in prison in the captain of the guard's house, *both* me and the chief baker:
(11) And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
(12) And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
(13) And it came to pass, as he interpreted to us, so it was; me he restored to my office, and him he hanged.
(14) Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon: and he shaved *himself*, and changed his clothing, and came in to Pharaoh.
(15) And Pharaoh said to Joseph, I have dreamed a dream, and *there is* no one who can interpret it: and I have heard it said of you, *that* you can understand a dream to interpret it.
(16) And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.
(17) And Pharaoh said to Joseph, In my dream, I stood upon the bank of the river:
(18) And, there came up out of the river seven cattle, fat of flesh and well favored; and they fed in a meadow:
(19) And, after that, seven other cattle came up after them, poor and very ill favored and lean of flesh, such as I never saw in all the land of Egypt for badness:
(20) And the lean and the ill favored cattle ate up the first seven fat cattle:
(21) And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favored, as at the beginning. So I awoke.
(22) And I saw in my {second} dream, and seven ears came up in one stalk, full and good:
(23) And, afterward seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:
(24) And the thin ears devoured the seven good ears: and I told *this* to the magicians; but *there was* no one who could declare *it* to me.

(25) And Joseph said to Pharaoh, The dreams of Pharaoh *are* one: God has shown Pharaoh what He *is* about to do.
(26) The seven good cattle *are* seven years; and the seven good ears *are* seven years: the dream *is* one.
(27) And the seven thin and ill favored cattle that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
(28) This *is* the thing which I have spoken to Pharaoh: What God *is* about to do he is showing to Pharaoh.
(29) There are coming seven years of great plenty throughout all the land of Egypt:
(30) And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
(31) And the plenty shall not be known in the land because of that famine following; because it *shall be* very grievous.
(32) And because the dream was doubled to Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.
(33) Now therefore let Pharaoh search out a man discreet and wise, and set him over the land of Egypt.
(34) Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part {20%}[b] of the land of Egypt in the seven plenteous years.
(35) And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
(36) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land not perish through the famine.
(37) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
(38) And Pharaoh said to his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?
(39) And Pharaoh said to Joseph, Inasmuch as God has shown you all this, *there is* none so discreet and wise as you *are*:
(40) You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you.
(41) And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.
(42) And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in clothing of fine linen, and put a gold chain about his neck;
(43) And he caused him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.
(44) And Pharaoh said to Joseph, I *am* Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt.

41:34b – fifth part – 20 percent

(45) And Pharaoh called Joseph's name Zaphnath-paaneah {revealer of secret things};[c] and he gave him Asenath the daughter of Poti-pherah priest of On for a wife. And Joseph went out over *all* the land of Egypt.
(46) And Joseph *was* thirty years[d] old when he stood before Pharaoh king of Egypt. {2289 A.H./C-1753 B.C.} And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
(47) And in the seven plentiful years the earth brought forth by handfuls.
(48) And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* around every city, he laid up in the same.
(49) And Joseph gathered corn as the sand of the sea, very much, until he quit counting; because *it was* without number.
(50) And to Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On gave birth to him.
(51) And Joseph called the name of the firstborn Manasseh {causing to forget}:[e] Because God, *he said*, has caused me to forget all my toil, and all my father's house.
(52) And the name of the second he called Ephraim {double fruit}:[f] Because God has caused me to be fruitful in the land of my affliction.
(53) And the seven years of plenty, that was in the land of Egypt, came to an end.
(54) And the seven years of famine began to come[g] {2297A.H./C-1745 B.C.}, just as Joseph had said: and the famine was in all lands; but in all the land of Egypt there was bread.
(55) And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said to all the Egyptians, Go to Joseph; what he says to you, do.
(56) And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold to the Egyptians; and the famine grew greatly in the land of Egypt.
(57) And all countries came into Egypt to Joseph to buy *corn*; because the famine was *so* great in all lands.

Chapter 42

(1) Now when Jacob saw that there was corn in Egypt, Jacob said to his sons, Why do you look at one another?
(2) And he said, Look, I have heard that there is corn in Egypt: go down there, and buy for us from there; that we may live, and not die.

41:45c - Zaphnath-paaneah - {צפנת פענח} - "revealer of secret things"

41:46d - 30th year of Joseph's life – Jacob [Israel] is 121

41:51e - Manasseh - {מנשה} "causing to forget"

41:52f - Ephraim - {אפרים} "double fruit"

41:54g - 37th year of Joseph's life – Jacob [Israel] is 128

(3) And Joseph's ten brothers went down to buy corn in Egypt.
(4) But Benjamin,[a] Joseph's brother, Jacob did not send with his brothers; because he said, just in case mischief should befall him.
(5) And the sons of Israel came to buy *corn* among those who came: because the famine was in the land of Canaan.
(6) And Joseph *was* the governor over the land, *and it was* he who sold to all the people of the land: and Joseph's brothers came, and bowed down themselves before him *with* their faces to the earth.
(7) And Joseph saw his brothers, and he knew them, but made himself strange to them, and spoke roughly to them; and he said to them, Where have you come from? And they said, From the land of Canaan to buy food.
(8) And Joseph knew his brothers, but they did not know him.
(9) And Joseph remembered the dreams which he dreamed about them, and said to them, You *are* spies; you have come to see the nakedness of the land.
(10) And they said to him, No, my lord, but your servants have come to buy food.
(11) We *are* all one man's sons; we *are* true *men*, your servants are no spies.
(12) And he said to them, No, but you have come to see the nakedness of the land.
(13) And they said, Your servants *are* twelve brothers, the sons of one man in the land of Canaan; and, indeed, the youngest *is* this day with our father, and one *is* no more.
(14) And Joseph said to them, That *is* what I spoke to you, saying, You *are* spies:
(15) This is how you shall be proven: By the life of Pharaoh you shall not go forth from here, except your youngest brother comes here.
(16) Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proven, whether *there is any* truth in you: or else by the life of Pharaoh surely you *are* spies.
(17) And he put them all together into prison three days.
(18) And Joseph said to them the third day, Do this, and live; *because* I fear God:
(19) If you *are* true *men*, let one of your brothers be bound in the house of your prison: go, carry corn for the famine of your houses:
(20) But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so.
(21) And they said one to another, We *are* verily guilty concerning our brother {Joseph}, in that we saw the anguish of his soul, when he begged us, and we would not listen; therefore this distress has come upon us.

42:4a – Benjamin is 6 years younger than Joseph who is now 38 and Rachel's only other son - see Gen. 35:18 - See: Appendix G: World Time Line of Biblical History

(22) And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the child; and you would not listen? therefore, look, also his blood is required.
(23) And they did not know that Joseph understood *them*; because he spoke to them through an interpreter.
(24) And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon,[b] and bound him before their eyes.
(25) Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and so he did to them.
(26) And they loaded up their donkeys with the corn, and departed from there.
(27) And as one of them opened his sack to give his donkey feed in the inn, he saw his money; because, indeed, it *was* in his sack's mouth.
(28) And he said to his brothers, My money is restored; and, look, *it is* even in my sack: and their hearts failed *them*, and they were afraid, saying one to another, What *is* this *that* God has done to us?
(29) And they came to Jacob their father to the land of Canaan, and told him all that had befallen them; saying,
(30) The man, *who is* the lord of the land, spoke roughly to us, and took us for spies of the country.
(31) And we said to him, We *are* true *men*; we are no spies:
(32) We *are* twelve brothers, sons of our father; one *is* no more, and the youngest *is* this day with our father in the land of Canaan.
(33) And the man, the lord of the country, said to us, This is how I shall know that you *are* true *men*; leave one of your brothers *here* with me, and take *food for* the famine of your households, and be gone:
(34) And bring your youngest brother to me: then I shall know that you *are* not spies, but *that* you *are* true *men: so* will I deliver to you your brother, and you shall trade in the land.
(35) And it came to pass as they emptied their sacks, that, indeed, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.
(36) And Jacob their father said to them, Me you have bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and you would take Benjamin *away*: all these things are against me.

42:24b - Simeon - Simeon is Jacob's next to oldest son [Gen. 29:33] who was born to Leah [Reuben was the oldest - Gen. 29:32] - Note: Simeon's wife had already died. See note on Gen. 46:26

(37) And Reuben {Jacob's oldest son} spoke to his father, saying, Kill my two sons, if I do not bring him to you: deliver him into my hand, and I will bring him to you again.
(38) And he said, My son shall not go down with you; because his brother is dead, and he is left alone:[c] if mischief befalls him by the way in which you go, then you shall bring down my gray hairs with sorrow to the grave.

Chapter 43
(1) And the famine *was* severe in the land.
(2) And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said to them, Go again, buy us a little food.
(3) And Judah spoke to him, saying, The man did solemnly warn us, saying, You shall not see my face, except your brother *is* with you.
(4) If you will send our brother with us, we will go down and buy you food:
(5) But if you will not send *him*, we will not go down: because the man said to us, You shall not see my face, except your brother *is* with you.
(6) And Israel said, Why have you dealt *so* ill with me, *as* to tell the man whether you had another brother?
(7) And they said, The man asked us specifically of our state, and of our kindred, saying, *Is* your father yet alive? Do you have *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?
(8) And Judah[a] said to Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, *and* also our little ones.
(9) I will be responsible for him; of my hand shall you require him: if I do not bring him to you, and set him before you, then let me bear the blame forever:
(10) Since we have lingered, surely by now we could have returned this second time.
(11) And their father Israel said to them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:
(12) And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; perhaps it *was* an oversight:
(13) Take also your brother, and arise, go again to the man:

42:38c - Jacob refers to Benjamin as being left alone – Benjamin and Joseph were the only sons of Rachel who died giving birth to Benjamin – Gen. 35:18
43:8a - Judah - Leah's fourth son [Gen. 29:35] - he is the one who came up with the idea to sell Joseph as a slave - Gen. 37:26-27 – Judah refers to Benjamin as a lad. Benjamin is 33 years old {six years younger than Joseph} and has ten sons – Gen. 46:21

(14) And God Almighty[b] give you mercy before the man, that he may send away your other brother, and Benjamin. If I am bereaved *of my children*, I am bereaved.
(15) And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.
(16) And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and kill {meat}, and make ready; because *these* men shall dine with me at noon.
(17) And the man did as Joseph bade; and the man brought the men into Joseph's house.
(18) And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time we are brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our donkeys.
(19) And they came near to the steward of Joseph's house, and they talked with him at the door of the house,
(20) And said, O sir, we came indeed down at the first time to buy food:
(21) And it came to pass, when we came to the inn, that we opened our sacks, and, indeed, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.
(22) And other money we have brought down in our hands to buy food: we cannot tell who put our money in our sacks.
(23) And he said, Be at peace, do not be afraid: your God, and the God of your father, has given you treasure in your sacks: I had your money. And he brought Simeon out to them.
(24) And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their donkeys feed.
(25) And they made ready the present for when Joseph came at noon: because they heard that they would eat bread there.
(26) And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.
(27) And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom you spoke? *Is* he yet alive?
(28) And they answered, Your servant our father *is* in good health, he *is* still alive. And they bowed down their heads, and made obeisance {bowed in respect}.
(29) And he lifted up his eyes, and saw his brother Benjamin, his mother's son,[c] and said, *Is* this your younger brother, of whom you spoke to me? And he said, God be gracious to you, my son.

43:14b - God Almighty - Gen. 17:1; 35:11
43:29c - Joseph and Benjamin were Rachel's only children
[Joseph was Rachel's first born - Gen. 30:24]
[Benjamin was Rachel's last born - Gen. 35:18]

(30) And Joseph quickly left; because his heart yearned for his brother: and he sought *a place* to weep; and he entered into *his* chamber, and wept there.
(31) And he washed his face, and went out, and refrained himself, and said, Set bread out.
(32) And they set {bread} for him by himself, and for them by themselves, and the Egyptians, who ate with him, by themselves: because the Egyptians could not eat bread with the Hebrews; because that *is* an abomination to the Egyptians.
(33) And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled at one another.
(34) And he took *and sent* messes of food to them from before him: but Benjamin's mess was five times as much as any of theirs. And they drank, and were merry with him.

Chapter 44

(1) And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
(2) And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
(3) As soon as the morning was light, the men were sent away, they and their donkeys.
(4) *And* when they had gone out of the city, *and* not *yet* far off, Joseph said to his steward, Rise up, follow after the men; and when you overtake them, say to them, Why have you rewarded evil for good?
(5) *Is* not this *{cup}* from which my lord drinks, and in which indeed he divines? You have done evil in so doing.
(6) And he overtook them, and he spoke to them these same words.
(7) And they said to him, Why does my lord say these words? God forbid that your servants should do according to this thing:
(8) Look, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold?
(9) With whomever of your servants it is found, both let him die, and we also will be my lord's bondmen.
(10) And he said, Now also *let* it *be* according to your words: he with whom it is found shall be my servant; and you shall be blameless.
(11) Then every man speedily took down his sack to the ground, and each one opened his sack.
(12) And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
(13) Then they tore their clothes, and every man loaded up his donkey, and returned to the city.

(14) And Judah and his brothers came to Joseph's house; because he *was* still there: and they fell before him on the ground.
(15) And Joseph said to them, What deed *is* this that you have done? Do you not know that such a man as I can certainly divine?
(16) And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God has found out the sin of your servants: look, we *are* my lord's servants, both we, and *he* also with whom the cup is found.
(17) And he {Joseph} said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, return in peace to your father.
(18) Then Judah came near to him, and said, Oh my lord, let your servant, I urge {ask} you, speak a word in my lord's ears, and do not let your anger burn against your servant: because you *are* even as Pharaoh.
(19) My lord asked his servants, saying, Have you a father, or a brother?
(20) And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him.
(21) And you said to your servants, Bring him down to me, that I may set my eyes upon him.
(22) And we said to my lord, The lad[a] cannot leave his father: because *if* he should leave his father, *his father* would die.
(23) And you said to your servants, Except your youngest brother comes down with you, you shall see my face no more.
(24) And it came to pass when we came up to your servant my father, we told him the words of my lord.
(25) And our father said, Go again, *and* buy us a little food.
(26) And we said, We cannot go down: if our youngest brother is with us, then we will go down: because we may not see the man's face, unless our youngest brother *is* with us.
(27) And your servant my father said to us, You know that my wife bore me two *sons*:[b]
(28) And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:
(29) And if you take this also from me, and mischief befalls him, you shall bring down my gray hairs with sorrow to the grave.
(30) Now therefore when I come to your servant my father, and the lad *is* not with us; seeing that his life is bound up in the lad's life;

44:22a – Benjamin is referred to as a lad but he is only six years younger than Joseph so he is 33 years old and has 10 sons {Gen. 46:21}
44:27b – Rachel whom Jacob loved the most bore him two sons – Joseph [Gen. 30:24] and Benjamin [Gen. 35:18]

(31) It shall come to pass, when he sees that the lad *is* not *with us*, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to the grave.
(32) Because your servant took responsibility for the lad to my father, saying, If I do not bring him to you, then I shall bear the blame to my father forever.
(33) Now therefore, I urge {ask} you, let your servant stay instead of the lad as a bondman to my lord; and let the lad go up with his brothers.
(34) Because how shall I go up to my father, if the lad *is* not with me? lest perhaps I see the evil that shall come on my father.

Chapter 45
(1) Then Joseph could not refrain himself before all those who stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brothers.
(2) And he wept aloud: and the Egyptians and the house of Pharaoh heard.
(3) And Joseph said to his brothers, I *am* Joseph; does my father still live? And his brothers could not answer him; because they were troubled at his presence.
(4) And Joseph said to his brothers, Come near to me, I urge {ask} you. And they came near. And he said, I *am* Joseph your brother, whom you sold into Egypt.
(5) Now therefore do not be grieved, nor angry with yourselves, that you sold me here: because God sent me before you to preserve life.
(6) Because these two years the famine *has been* in the land: and *there are* still five years more to come, in which *there shall* neither *be* corn earing nor harvest.
(7) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
(8) So now *it was* not you *who* sent me here, but God: and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
(9) Quickly go up to my father, and say to him, This is what your son Joseph says, God has made me lord of all Egypt: come down to me, do not delay:
(10) And you shall live in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that you have:
(11) And there I will nourish you; because *there are* still five years of famine; lest you, and your household, and all that you have, come to poverty.
(12) And, look, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaks to you.
(13) And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall go quickly and bring my father down here.

(14) And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
(15) Furthermore he kissed all his brothers, and wept upon them: and after that his brothers talked with him.
(16) And the news of it was heard in Pharaoh's house, saying, Joseph's brothers have come: and it pleased Pharaoh well, and his servants.
(17) And Pharaoh said to Joseph, Say to your brothers, Do this; load your beasts, and go, return to the land of Canaan;
(18) And take your father and your households, and come to me: and I will give you the best of the land of Egypt, and you shall eat the fat of the land.
(19) Now you are commanded, do this; take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
(20) Also do not regard your stuff; because the best of all the land of Egypt *is* yours.
(21) And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way.
(22) To all of them he gave each man changes of clothing; but to Benjamin he gave three hundred *pieces* of silver, and five changes of clothing.
(23) And to his father he sent; ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with corn and bread and meat for his father by the way.
(24) So he sent his brothers away, and they departed: and he said to them, See that you do not fall out along the way.
(25) And they went up out of Egypt, and came into the land of Canaan to Jacob their father,
(26) And told him, saying, Joseph *is* still alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, because he did not believe them.
(27) And they told him all the words of Joseph, which he had said to them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:
(28) And Israel said, *It is* enough; Joseph my son *is* still alive: I will go and see him before I die.

Chapter 46

(1) And Israel took his journey with all that he had, and came to Beer-sheba {well of an oath},[a] and offered sacrifices to the God of his father Isaac.
(2) And God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

46:1a - Beersheba - {well of an oath} Gen. 21:31

(3) And He said, I *am* God, the God of your father: do not be afraid to go down into Egypt; because I will there make of you a great nation:
(4) I will go down with you into Egypt; and I will also surely bring you up *again*: and Joseph shall put his hand upon your eyes.[b]
(5) And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
(6) And they took their cattle, and their goods, which they had obtained in the land of Canaan, and came into Egypt, Jacob, and all his descendants with him:
(7) His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his descendants he brought with him into Egypt.
(8) And these *are* the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.[c]
(9) And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
(10) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
(11) And the sons of Levi; Gershon, Kohath, and Merari.
(12) And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died[d] in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
(13) And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
(14) And the sons of Zebulun; Sered, and Elon, and Jahleel.
(15) These *are* the sons of Leah, which she gave birth to Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty-three.
(16) And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
(17) And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
(18) These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she gave birth to Jacob, *even* sixteen souls.
(19) The sons of Rachel Jacob's wife; Joseph, and Benjamin.
(20) And to Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On gave birth to him.

46:4b - put his hand upon your eyes - Joseph will be present when Jacob dies and will close Jacob's eyes
46:8c – Rueben – Jacob's first born – Gen. 29:32; 37:21
46:12d - Er and Onan died - Gen. 38:7-10

(21) And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
(22) These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.
(23) And the sons of Dan; Hushim.
(24) And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
(25) These *are* the sons of Bilhah, which Laban gave to Rachel his daughter, and she gave birth to these to Jacob: all the souls *were* seven.
(26) All the souls who came with Jacob into Egypt, which came out of his body, besides Jacob's sons' wives, all the souls *were* sixty- six;[e]
(27) And the sons of Joseph, who were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* seventy.[f]
(28) And he sent Judah before him to Joseph, to direct his face to Goshen; and they came into the land of Goshen.
(29) And Joseph made ready his chariot, and went up to meet Israel his father, in Goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while.
(30) And Israel said to Joseph, Now let me die, since I have seen your face, because you *are* yet alive.
(31) And Joseph said to his brothers, and to his father's house, I will go up, and talk to Pharaoh, and say to him, My brothers, and my father's house, which *were* in the land of Canaan, have come to me;
(32) And the men *are* shepherds, for their trade has been to feed cattle; and they have brought their flocks, and their herds, and all that they have.
(33) And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?
(34) That you shall say, Your servants' trade have been about cattle from our youth even until now, both we, *and* also our fathers: that you may live in the land of Goshen; because every shepherd *is* an abomination to the Egyptians.

46:26e - 66 souls in all besides Jacob's sons' wives - see Acts 7:14 - Stephen tells us that there were 75 in all who came to Egypt. The 66 does not include the 9 wives of Jacobs sons who also came with Jacob [Judah {Gen. 38:12} and Simeon's {Gen. 42:24} wives had already died; as well as Jacob's wives {Gen. 49:31} – see note on Gen. 42:24 - Joseph's wife was already in Egypt]

46:27f - seventy souls - The 66 did not include Jacob himself or Joseph and his two sons. [Note that in this count the wives are not counted which was a Jewish custom.]; Ex. 1:5
The numbers 66, 70, and 75 authenticate and confirm each other:
66 -number of descendants of Jacob who came with him
70 - number of the household of Jacob in Egypt (66+Jacob+Joseph+Joseph's two sons)
75 - number of Jacob's kinsmen who traveled to Egypt (66+9 of Jacob's sons' wives)

Chapter 47

(1) Then Joseph came and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, have come out of the land of Canaan; and, look, they *are* in the land of Goshen.

(2) And he took some of his brothers, *even* five men, and presented them to Pharaoh.

(3) And Pharaoh said to his brothers, What *is* your occupation? And they said to Pharaoh, Your servants *are* shepherds, both we, *and* also our fathers.

(4) Also they said to Pharaoh, We have come to live in the land; because your servants have no pasture for their flocks; since the famine *is* great in the land of Canaan: now therefore, we urge {ask} you, let your servants live in the land of Goshen.

(5) And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you:

(6) The land of Egypt *is* before you; cause your father and brothers to live in the best of the land; in the land of Goshen let them live: and if you know *any* men of ability among them, then make them rulers over my cattle.

(7) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

(8) And Pharaoh said to Jacob, How old *are* you?

(9) And Jacob said to Pharaoh, The days of the years of my pilgrimage *are* one hundred thirty years {2298 A.H. /C-1744 B.C.}:[a] few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.[b]

(10) And Jacob blessed Pharaoh, and went out from before Pharaoh.

(11) And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

(12) And Joseph provided for his father, and his brothers, and all his father's household, with bread, according to *their* families.

(13) And *there was* no bread in all the land; because the famine *was* very severe, so that the land of Egypt and *all* the land of Canaan fainted because of the famine.

47:9a - Jacob is 130 years old - Joseph is 39 years old [this is the second year of the famine] This means that Jacob was 91 [130-39=91] when Joseph was born. Jacob had been in the east 14 years when Joseph was born - Jacob was 77 [91-14=77] years old when he fled from his brother Esau. See Appendix G: World Time Line of Biblical History

47:9b - Abraham had lived to the age of 175 [Gen. 25:7]; Isaac had lived to the age of 180 [Gen. 35:28]

(14) And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.
(15) And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, Give us bread: why should we die in your presence? Because the money fails.
(16) And Joseph said, Give your cattle; and I will give you for your cattle, if money fails.
(17) And they brought their cattle to Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the donkeys: and he fed them with bread for all their cattle for that year.
(18) When that year had ended, they came to him the second year, and said to him, We will not hide *it* from my lord, how that our money is spent; my lord also has our herds of cattle; there is nothing left in the sight of my lord, but our bodies, and our lands:
(19) Therefore we shall die before your eyes, both we and our land? buy us and our land for bread, and we and our land will be servants to Pharaoh: and give *us* seed, that we may live, and not die, that the land not be desolate.
(20) And Joseph bought all the land of Egypt for Pharaoh; because every Egyptian sold his field, because the famine prevailed over them: so the land became Pharaoh's.
(21) And as for the people, he moved them to cities from *one* end of the borders of Egypt even to the *other* end of it.
(22) Only the land of the priests he did not buy; because the priests had a portion *assigned to them* by Pharaoh, and ate their portion which Pharaoh gave them: Therefore they did not sell their lands.
(23) Then Joseph said to the people, Look, I have bought you this day and your land for Pharaoh: look, *here is* seed for you, and you shall sow the land.
(24) And it shall come to pass in the increase, that you shall give the fifth *part* {20%}[c] to Pharaoh, and four parts {80%} shall be your own, for seed of the field, and for your food, and for those of your households, and for food for your little ones.
(25) And they said, You have saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

47:24c – fifth part – 20 percent of

(26) And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have the fifth *part* {20%}; except the land of the priests only, *which* did not become Pharaoh's.
(27) And Israel lived in the land of Egypt, in the country of Goshen; and they had possessions in it, and grew, and multiplied exceedingly.
(28) And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty-seven years {2315 A.H./C-1727 B.C.}.[d]
(29) And the time drew near that Israel must die: and he called his son Joseph, and said to him, If now I have found grace in your sight, I urge {ask} you, put your hand under my thigh, and deal kindly and truly with me; I urge {ask} you do not bury me in Egypt:
(30) But I will lie with my fathers, and you shall carry me out of Egypt, and bury me in their burial place. And he {Joseph} said, I will do as you have said.
(31) And he {Jacob} said, Swear to me. And he swore to him. And Israel bowed himself upon the bed's head.

Chapter 48

(1) And it came to pass after these things, that *one* told Joseph, Look, your father *is* sick: and he took with him his two sons, Manasseh and Ephraim.
(2) And *one* told Jacob, and said, Look, your son Joseph comes to you: and Israel strengthened himself, and sat upon the bed.
(3) And Jacob said to Joseph, God Almighty appeared to me at Luz [Bethel {house of God}][a] in the land of Canaan, and blessed me,
(4) And said to me, Indeed, I will make you fruitful, and multiply you, and I will make of you a multitude of people; and will give this land to your descendants after you *for* an everlasting possession.[b]
(5) And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
(6) And your descendants, which you father after them, shall be yours, *and* shall be called after the name of their brothers in their inheritance.

47:28d - 147th year of Jacob – see Appendix G: World Time Line of Biblical History
48:3a - Luz - Bethel {house of God} - Gen. 28:19
48:4b - Gen. 17:8

(7) And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when yet *there was* but a little way to come to Ephrath: and I buried her there in the way of Ephrath; which *is* Bethlehem.[c]
(8) And Israel saw Joseph's sons, and said, Who *are* these?
(9) And Joseph said to his father, They *are* my sons, whom God has given me in this *place*. And he said, I urge {ask} you to bring them, to me, and I will bless them.
(10) Now the eyes of Israel were dim for age, *so that* he could not see. And he {Joseph} brought them near to him; and he kissed them, and embraced them.
(11) And Israel said to Joseph, I had not thought to see your face: and, look, God has also shown me your descendants.
(12) And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
(13) And Joseph took them both, Ephraim {his younger son} in his right hand toward Israel's left hand, and Manasseh {his older son} in his left hand toward Israel's right hand, and brought *them* near to him.
(14) And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly {knowingly}; because Manasseh *was* the firstborn.
(15) And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac walked, the God Who fed me all my life long to this day,
(16) The Angel Who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
(17) And when Joseph saw that his father laid his right hand upon the head of Ephraim {the younger son}, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.
(18) And Joseph said to his father, Not so, my father: because this *is* the firstborn; put your right hand upon his head.
(19) But his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.
(20) And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh: and he set Ephraim {the younger son} before Manasseh.

48:7c – Gen. 37:19

(21) And Israel said to Joseph, Look, I am about to die: but God shall be with you, and bring you again to the land of your fathers.
(22) Also I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.

Chapter 49
(1) And Jacob called to his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
(2) Gather yourselves together, and listen, you sons of Jacob; and listen to Israel your father.
(3) Reuben, you *are* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
(4) Unstable as water, you shall not excel; because you went up to your father's bed; then you defiled *it*: he went up to my couch.[a]
(5) Simeon and Levi *are* brothers; instruments of cruelty *are in* their habitations {houses; tents}.[b]
(6) O my soul, do not come into their secret place; to their assembly, my honor, do not be united: because in their anger they killed a man, and in their self-will they tore down a wall.
(7) Cursed *is* their anger, because *it was* fierce; and their wrath {anger; judgment}, because it was cruel: I will divide them in Jacob, and scatter them in Israel.
(8) Judah, you *are he* whom your brothers shall praise: your hand *shall be* on the neck of your enemies; your father's children shall bow down before you.
(9) Judah *is* a lion's cub: from the prey, my son, you are gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
(10) The scepter {king's staff; rod} shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh {the Messiah} comes;[c] and to him *shall* the gathering of the people *be*.
(11) Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his clothes in wine, and his clothes in the blood of grapes:
(12) His eyes *shall be* red with wine, and his teeth white with milk.
(13) Zebulun shall live at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* to Zidon.
(14) Issachar *is* a strong donkey couching down between two burdens:
(15) And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant to tribute.

49:4a – Gen. 35:22
49:5b – Gen. 34:25
49:10c - Is. 11:1

(16) Dan shall judge his people, as one of the tribes of Israel.
(17) Dan shall be a snake by the way, a snake in the path, that bites the horse heels, so that his rider shall fall backwards.
(18) I have waited for Your salvation, O LORD {Jehovah}.
(19) Gad, a troop shall overcome him: but he shall overcome at the last.
(20) Out of Asher his bread *shall be* fat, and he shall yield royal dainties.
(21) Naphtali *is* a deer let loose: he gives good words.
(22) Joseph *is* a fruitful branch, *even* a fruitful branch by a well; *whose* branches run over the wall:
(23) The archers have sorely grieved him, and shot *at him*, and hated him:
(24) But his bow lived in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from there *is* the shepherd, the stone of Israel:)
(25) *Even* by the God of your father, Who shall help you; and by the Almighty, Who shall bless you with blessings of heaven above, blessings of the deep that lies under, blessings of the breasts, and of the womb:
(26) The blessings of your father have prevailed above the blessings of my ancestors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.
(27) Benjamin shall be ravenous *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.
(28) All these *are* the twelve tribes of Israel: and this *is* what their father spoke to them, and blessed them; every one according to his blessing he blessed them.
(29) And he charged them, and said to them, I am to be gathered to my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,
(30) In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burial place.
(31) There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
(32) The purchase of the field and of the cave that *is* in it *was* from the children of Heth.
(33) And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the spirit,[d] and was gathered to his people.

Chapter 50

(1) And Joseph fell upon his father's face, and wept upon him, and kissed him.
(2) And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

49:33d - 147th year of Jacob's [Israel's] life – Jacob's death – Joseph is 56

(3) And forty days were fulfilled for him; because so are fulfilled the days of those who are embalmed: and the Egyptians mourned for him seventy days.
(4) And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, I urge {ask} you to speak in the ears of Pharaoh, saying,
(5) My father made me swear, saying, Look, I am about to die: in my grave which I have dug for me in the land of Canaan, there you shall bury me. I urge {ask} you, therefore let me go up now, and bury my father, and I will return again.
(6) And Pharaoh said, Go up, and bury your father, accordingly as he made you swear.
(7) And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
(8) And all the house of Joseph, and his brothers, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.
(9) And there went up with him both chariots and horsemen: and it was a very great company.
(10) And they came to the threshing floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very loud cry: and he made a mourning for his father seven days.
(11) And when those who lived in the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: therefore the name of it was called Abel-mizraim {mourning of Egypt},[a] which *is* beyond Jordan.
(12) And his sons did to him as he commanded them:
(13) Because his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burial place of Ephron the Hittite, before Mamre.
(14) And Joseph returned into Egypt, he, and his brothers, and all who went up with him to bury his father, after he had buried his father.
(15) And when Joseph's brothers saw that their father was dead, they said, perhaps Joseph will hate us, and will certainly repay us all the evil which we did to him.
(16) And they sent a messenger to Joseph, saying, Your father commanded before he died, saying,
(17) So shall you say to Joseph, I urge {ask} you now, forgive, your brothers' wrong against you, and their sin; because they did to you evil: and now, we urge {ask} you, forgive the wrong of the servants of the God of your father. And Joseph wept when they spoke to him.

50:11a Abel-mizraim {אבל מצרים} – mourning of Egypt

(18) And his brothers also went and fell down before his face; and they said, Indeed, we *are* your servants.
(19) And Joseph said to them, Do not be afraid: because *am* I in the place of God?
(20) But as for you, you thought evil against me; *but* God meant it to good, to bring to pass, as *it is* this day, to save many people alive.
(21) Now therefore do not be afraid: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.
(22) And Joseph lived in Egypt, he, and his father's house: and Joseph lived one hundred and ten years.
(23) And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.
(24) And Joseph said to his brothers, I am about to die: and God will surely visit you, and bring you out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.
(25) And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from here.
(26) So Joseph died, *being* one hundred and ten years old {2369 A.H./C-1673 B.C.}:[b] and they embalmed him, and he was put in a coffin in Egypt.

50:26b - Joseph dies at age of 110
- 71 years after Israel came into the land of Goshen [2298 A.H./C-1744 B.C.]
- 54 years after the death of Jacob [Israel] [2315 A.H./C-1727 B.C.]
- Moses will be born to Amram and Jochebed 63 years after death of Joseph [2432 A.H./C-1610 B.C.] (Num. 26:58-59) 134 years after Israel entered Egypt – see note on Gen. 15:13a and Gal. 3:15-19
- Moses will lead the children out Egypt when he is 80 years old [2513 A.H./C-1529 B.C.] 215 years after the children of Israel entered into Egypt.
  - 400 years after Isaac's fifth birthday - Gen. 15:31; 21:8; Ex. 12:40
  - 430 years to the exact day after God's covenant with Abraham - Gal. 3:15-19

See Appendix G: World Time Line of Biblical History
See – How Long Was Israel In Egypt? at www.TheWordNotes.com

Chapter 1

(1) Now these *are* the names of the children of Israel, who came into Egypt; every man and his household came with Jacob.
(2) Reuben, Simeon, Levi, and Judah,
(3) Issachar, Zebulun, and Benjamin,
(4) Dan, and Naphtali, Gad, and Asher.
(5) And all the souls that came out of the body of Jacob were seventy souls:[a] because Joseph was in Egypt *already*.
(6) And Joseph died, and all his brothers, and all that generation.
(7) And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them.
(8) Now there arose up a new king over Egypt, who did not know Joseph.
(9) And he said to his people, Look, the people of the children of Israel *are* more and mightier than we:
(10) Come, let us deal wisely with them; lest they multiply, and it comes to pass, that, when war comes, they join also with our enemies, and fight against us, and *so* escape out of the land.
(11) Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
(12) But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
(13) And the Egyptians made the children of Israel serve with rigor {hard work}:
(14) And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, in which they made them serve, *was* with rigor {hard work}.
(15) And the king of Egypt spoke to the Hebrew midwives, of which the name of the one *was* Shiphrah {brightness},[b] and the name of the other Puah {glitter}:[c]

1:5a - seventy souls - see notes on Genesis 46:26-27

Gen. 46:26-27 says 66 descendants of Jacob - see Acts 7:14 - Stephen tells us that there were 75 in all who came to Egypt. The 66 does not include 9 non-descendants of Jacob - seventy souls - The 66 did not include Jacob himself or Joseph and his two sons. [Note that in this count the wives are not counted which was a Jewish custom.]

The numbers 66, 70, and 75 authenticate and confirm each other:

66 -number of descendants of Jacob who came with him

70 - number of the household of Jacob in Egypt (66+Jacob+Joseph+Joseph's two sons)

75 - number of Jacob's kinsmen who traveled to Egypt (66+9 of Jacob's sons' wives) [Judah {Gen. 38:12} and Simeon's {Gen. 42:24} wives had already died; as well as Jacob's wives {Gen. 49:31} – see note on Gen. 42:24 - Joseph's wife was already in Egypt]

1:15b - Shiphrah {שִׁפְרָה} – brightness

1:15c - Puah {פּוּעָה} - glitter – brilliancy

(16) And he said, When you do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *is* a son, then you shall kill him:[d] but if it *is* a daughter, then she shall live.
(17) But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.
(18) And the king of Egypt called for the midwives, and said to them, Why have you done this thing, and have saved the male children alive?
(19) And the midwives said to Pharaoh, Because the Hebrew women *are* not as the Egyptian women; because they *are* lively, and are delivered before the midwives come in to them.
(20) Therefore God dealt well with the midwives: and the people multiplied, and grew very mighty.
(21) And it came to pass, because the midwives feared God, that He made them houses.
(22) And Pharaoh charged all his people, saying, Every son that is born {to the Jews} you shall cast into the river, and every daughter you shall save alive.[e]

Chapter 2

(1) And there went a man of the house of Levi,[a] and took *to wife* a daughter of Levi.[b]
(2) And the woman conceived, and gave birth to a son[c] {2432 A.H./C- 1610 B.C.}: and when she saw him that he *was a* handsome *child,* she hid him three months.
(3) And when she could no longer hide him, she made for him an ark of bulrushes, and coated it with slime and with tar, and put the child in it; and she laid *it* in the reeds by the river's bank.

1:16d - kill children - Rev. 12:3-4; Mat. 2:16 - enemies of Israel seek to kill Israel's children most notably the male children since the messiah would come from Israel. The dragon of the Revelation [also called the Devil and Satan Rev. 12:9] puts such evil into the hearts of those who reject the Lord. The females could be used by the Egyptians as household servants or concubines.

1:22e - See 1:16 note above

2:1a - man of the house of Levi - Amram {עמרם} - high-people - Amram [grandson of Levi - Num. 26:58-59]] married his father [Kohath's] sister - i.e. his aunt. Moses is the fifth generation through his father, but fourth through his mother. See Num. 26:59; Ex. 6:20 - See note on fourth generation from Abraham Gen. 15:13,16

2:1b - daughter of Levi - Jochebed {יוכבד} - Jehovah-Glorified - Ex. 6:20; Num. 26:59

2:2c - Moses born to Amram and Jochebed 63 years after the death of Joseph, 134 years after Israel entered into Egypt. See: Appendix G: World Time Line of Biblical History. Note: we are not told how old Miriam {מרים} [rebellious] was but she was older than Moses and Aaron. Aaron, Moses' brother, had been born three years before Moses

(4) And his sister[d] stood at a distance, to see what would be done to him.
(5) And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the reeds, she sent her maid to fetch it.
(6) And when she had opened *it,* she saw the child: and, the baby was crying. And she had compassion on him, and said, This *is one* of the Hebrews' children.
(7) Then his sister said to Pharaoh's daughter, Shall I go and call to you a nurse of the Hebrew women, that she may nurse the child for you?
(8) And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
(9) And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will give *you* your wages. And the woman took the child, and nursed it.
(10) And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses {drawn out of water}:[e] and she said, Because I drew him out of the water.
(11) And it came to pass in those days, when Moses was grown, that he went out to his brothers, and looked upon their burdens: and he spied an Egyptian beating a Hebrew, one of his brothers.
(12) And he looked this way and that way, and when he saw that *there was* no man, he killed the Egyptian, and hid him in the sand.
(13) And when he went out the second day, two men of the Hebrews strove together: and he said to the one that did the wrong, Why do you beat your fellow?
(14) And he said, Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian? And Moses was afraid, and said, Surely this thing is known.
(15) Now when Pharaoh heard about it, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian {2472 A.H./C- 1570 B.C.}:[f] and he sat down by a well.
(16) Now the priest of Midian had seven daughters: and they came and drew *water,* and filled the troughs to water their father's flock.
(17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
(18) And when they came to Reuel {friend of God}[g] their father, he said, How *is it that* you have returned so soon today?
(19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

2:4d – his sister – Miriam – Ex. 15:20

2:10e - Moses {משׁה}- drawn out of water

2:15f - Moses is 40 years old when he flees - Acts 7:23
- see Appendix G: World Time Line of Biblical History

2:18g - Ruel {רעואל} - "friend of God" - also called Jethro {his excellence}
- see Ex. 3:1; 4:18; 18:1-12

(20) And he said to his daughters, And where *is* he? why *is* it *that* you have left the man? call him, that he may eat bread.
(21) And Moses was content to live with the man: and he gave Moses Zipporah {bird}[h] his daughter {for a wife}.
(22) And she bore *him* a son, and he called his name Gershom {stranger in a strange land}:[i] because he said, I have been a stranger in a strange land.
(23) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed because of the bondage, and they cried, and their cry came up to God because of the bondage.
(24) And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.
(25) And God looked upon the children of Israel, and God had respect towards *them*.

Chapter 3
(1) Now Moses kept the flock of Jethro {his excellence}[a] his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.
(2) And the Angel of the LORD {Jehovah} appeared to him in a flame of fire out of the midst of a bush: and he looked, and, the bush burned with fire, but the bush *was* not consumed.
(3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
(4) And when the LORD {Jehovah} saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here I *am*.
(5) And He said, Do not draw near: take off your shoes from off your feet, because the place upon which you stand *is* holy ground.
(6) Furthermore He said, I *am* the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; because he was afraid to look upon God.
(7) And the LORD {Jehovah} said, I have surely seen the affliction of My people who *are* in Egypt, and have heard their cry because of their taskmasters; because I know their sorrows;
(8) And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and vast land, to a land flowing with milk and honey; to the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites
(9) Now therefore, indeed, the cry of the children of Israel has come to Me: and I have also seen the oppression with which the Egyptians oppress them.
(10) Therefore come now, and I will send you to Pharaoh, that you may bring forth My people the children of Israel out of Egypt.

2:21h - Zipporah {צִפֹּרָה} - "bird"

2:22i - Gershom {גֵּרְשֹׁם} - "stranger in a strange land" See Ex. 18:3-4

3:1a - Jethro {יִתְרוֹ} - his excellence – also known as Ruel – Ex. 2:18

(11) And Moses said to God, Who *am* I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?
(12) And He said, Certainly I will be with you; and this *shall be* a sign to you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain.
(13) And Moses said to God, *When* I come to the children of Israel, and shall say to them, The God of your forefathers has sent me to you; and they shall say to me, What *is* His Name? what shall I say to them?
(14) And God said to Moses, I AM WHO I AM[b] and He said, This is what you shall say to the children of Israel, I AM has sent me to you.
(15) And God further said to Moses, This is what you shall say to the children of Israel, The LORD {Jehovah; He Who Is}[c] God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: this *is* My Name forever, and this *is* My memorial to all generations.
(16) Go, and gather the elders of Israel together, and say to them, The LORD {Jehovah} God of your forefathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:
(17) And I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey.
(18) And they shall listen to your voice: and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, The LORD {Jehovah} God of the Hebrews[d] has met with us: and now, we ask you to let us go three days' journey into the wilderness, that we may sacrifice to the LORD {Jehovah} our God.
(19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
(20) And I will stretch out My hand, and strike Egypt with all My wonders which I will do in its midst: and after that he will let you go.
(21) And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when you go, you shall not go empty:
(22) But every woman shall borrow of her neighbor, and of her who lives in her house, jewels of silver, and jewels of gold, and clothing: and you shall put *them* upon your sons, and upon your daughters; and you shall spoil the Egyptians.

3:14b - I AM WHO I AM - {אהיה אשר אהיה}

3:15c - LORD {Jehovah}[Yahweh] - He Who Is {יהוה} – see Ex. 6:3

3:18d – Hebrews – Gen. 14:13

Chapter 4

(1) And Moses answered and said, But, surely, they will not believe me, nor listen to my voice: because they will say, The LORD {Jehovah} has not appeared to you.
(2) And the LORD {Jehovah} said to him, What *is* that in your hand? And he said, A rod.
(3) And He said, Cast it on the ground. And he cast it on the ground, and it became a snake;[a] and Moses fled from its presence.
(4) And the LORD {Jehovah} said to Moses, Put forth your hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
(5) That they may believe that the LORD {Jehovah} God of their forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.
(6) And the LORD {Jehovah} said furthermore to him, Put now your hand into your belly. And he put his hand into his belly: and when he took it out, his hand *was* leprous {white} as snow.
(7) And He said, Put your hand into your belly again. And he put his hand into his belly again; and pulled it out of his belly, and, it was returned again as his *other* flesh.
(8) And it shall come to pass, if they will not believe you, nor listen to the first sign, that they will believe the latter sign.
(9) And it shall come to pass, if they will not believe also these two signs, nor listen to your voice, that you shall take of the water of the river, and pour *it* upon the dry *land:* and the water which you take out of the river shall become blood upon the dry *land*.
(10) And Moses said to the LORD {Jehovah}, O my Lord, I *am* not eloquent, neither before now, nor since You have spoken to Your servant: but I *am* slow of speech, and of a slow tongue.[b]
(11) And the LORD {Jehovah} said to him, Who has made man's mouth? or Who makes the dumb, or deaf, or the seeing, or the blind? have I the LORD {Jehovah} not *made them*?
(12) Now therefore go, and I will be with your mouth, and teach you what you shall say.
(13) And he said, O my Lord, I ask you to send *someone else whom* You will send.
(14) And the anger of the LORD {Jehovah} was kindled against Moses, and He said, *Is* Aaron the Levite not your brother? I know that he can speak well. And also, look, he is coming forth to meet you: and when he sees you, he will be glad in his heart.
(15) And you shall speak to him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.

4:3a – See Appendix A: Recorded Miracles in the Bible
4:10b - slow tongue - probably means Moses stuttered

(16) And he shall be your spokesman to the people: and he shall be, *even* he shall be to you instead of a mouth, and you shall be to him instead of God.
(17) And you shall take this rod in your hand, with which you shall do signs.
(18) And Moses went and returned to Jethro his father-in-law, and said to him, I ask you to let me go, and return to my brothers who *are* in Egypt, and see whether they are still alive. And Jethro said to Moses, Go in peace.
(19) And the LORD {Jehovah} said to Moses in Midian, Go, return into Egypt: because all the men are dead who sought your life.
(20) And Moses took his wife and his sons,[c] and set them upon a donkey, and he returned to the land of Egypt: and Moses took the rod of God in his hand.
(21) And the LORD {Jehovah} said to Moses, When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his heart, that he shall not let the people go.
(22) And you shall say to Pharaoh, This is what the LORD {Jehovah} says, Israel *is* My son, *even* My firstborn:
(23) And I say to you, Let My son go, that he may serve Me: and if you refuse to let him go, indeed, I will kill your son, *even* your firstborn.
(24) And it came to pass by the road at the inn, that the LORD {Jehovah} met him, and sought to kill him.
(25) Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely you are a bloody husband to me.
(26) So He let him go: then she said, You are a bloody husband, because of the circumcision.
(27) And the LORD {Jehovah} said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God,[d] and kissed him.
(28) And Moses told Aaron all the words of the LORD {Jehovah} Who had sent him, and all the signs which He had commanded him.
(29) And Moses and Aaron went and gathered together all the elders of the children of Israel:
(30) And Aaron spoke all the words which the LORD {Jehovah} had spoken to Moses, and did the signs in the sight of the people.
(31) And the people believed: and when they heard that the LORD {Jehovah} had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped.

4:20c - Moses' sons {Gershom [stranger in a strange land] and Eliezer [God of help]} - see Ex. 18:3
4:27d - note that Aaron met Moses at Mt. Horeb before he began his journey back to Egypt. The Lord had already sent Aaron on the long journey so that he arrived at or shortly after Moses talked with the Lord at Mt. Horeb. See Ex. 4:14

Chapter 5

(1) And afterward Moses and Aaron went in, and told Pharaoh, This is what the LORD {Jehovah} God of Israel says, Let My people go, that they may hold a feast to Me in the wilderness.

(2) And Pharaoh said, Who *is* the LORD {Jehovah}, that I should obey His voice to let Israel go? I do not know the LORD {Jehovah}, neither will I let Israel go.

(3) And they said, The God of the Hebrews has met with us: we ask you to let us go three days' journey into the desert, and sacrifice to the LORD {Jehovah} our God; lest He falls upon us with pestilence, or with the sword.

(4) And the king of Egypt said to them, Why do you, Moses and Aaron, keep the people from their work? Get yourselves to your burdens.

(5) And Pharaoh said, Look, the people of the land now *are* many, and you cause them to rest from their labor.

(6) And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying,

(7) You shall no more give the people straw to make brick, as you have up to now: let them go and gather straw for themselves.

(8) And the tally of the bricks, which they have made before now, you shall lay upon them; you shall not diminish *at all*: because they *are* idle; that is why they cry, saying, Let us go *and* sacrifice to our God.

(9) Let there be more work laid upon the men, that they may labor more; and let them not regard vain words.

(10) And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, This is what Pharaoh says, I will not give you straw.

(11) Go, get your own straw where you can find it: but your work shall not be diminished any.

(12) So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

(13) And the taskmasters hurried *them,* saying, Fulfill your works, *your* daily tasks, as when there was straw.

(14) And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Why have you not fulfilled your task in making brick both yesterday and today, as before?

(15) Then the officers of the children of Israel came and cried to Pharaoh, saying, Why do you deal in this way with your servants?

(16) There is no straw given to your servants, and they say to us, Make brick: and, your servants *are* beaten; but the fault *is* in your own people.
(17) But he said, You *are* idle, *you are* idle: therefore you say, Let us go *and* do sacrifice to the LORD {Jehovah}.
(18) Therefore go now, *and* work; because no straw shall be given you, yet you shall deliver the same tally of bricks.
(19) And the officers of the children of Israel saw *that* they *were* in bad trouble, after it was said, You shall not diminish any from your bricks of your daily task.
(20) And they met Moses and Aaron, who stood in the road, as they came forth from Pharaoh:
(21) And they said to them, The LORD {Jehovah} look upon you, and judge; because you have made our smell to be hated in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us.
(22) And Moses returned to the LORD {Jehovah}, and said, Lord, why have You treated this people so evilly? Why *is* it *that* You have sent me?
(23) Because ever since I came to Pharaoh to speak in Your Name, he has done evil to this people; neither have You delivered Your people at all.

Chapter 6
(1) Then the LORD {Jehovah} said to Moses, Now you shall see what I will do to Pharaoh: because with a strong hand he shall let them go, and with a strong hand he shall drive them out of his land.
(2) And God spoke to Moses, and said to him, I *am* the LORD {Jehovah}:
(3) And I appeared to Abraham, to Isaac, and to Jacob, by *the Name of* God Almighty,[a] but by My Name JEHOVAH {He Who Is}[b] I was not known to them.
(4) And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.
(5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.
(6) Therefore say to the children of Israel, I *am* the LORD {Jehovah}, and I will bring you out from under the burdens of the Egyptians, and I will take you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:
(7) And I will take you to Myself for a people, and I will be to you a God: and you shall know that I *am* the LORD {Jehovah} your God, Who brings you out from under the burdens of the Egyptians.

6:3a - God Almighty - el shaddai - {אֵל שַׁדַּי}

6:3b - LORD {Jehovah}[Yahweh] - He Who Is {יְהוָה}

(8) And I will bring you into the land, concerning which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance: I *am* the LORD {Jehovah}.
(9) And so Moses spoke to the children of Israel: but they did not listen to Moses because of the anguish of spirit, and because of the cruel bondage.
(10) And the LORD {Jehovah} spoke to Moses, saying,
(11) Go now, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.
(12) And Moses spoke before the LORD {Jehovah}, saying, Look, the children of Israel have not listened to me; how then shall Pharaoh, who *is* of uncircumcised lips, listen to me?
(13) And the LORD {Jehovah} spoke to Moses and to Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
(14) These *are* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *are* the families of Reuben.
(15) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.
(16) And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* one hundred thirty-seven years.
(17) The sons of Gershon; Libni, and Shimi, according to their families.
(18) And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* one hundred thirty-three years.
(19) And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.
(20) And Amram took for himself Jochebed his father's sister to be his wife;[c] and she bore him Aaron and Moses: and the years of the life of Amram *were* one hundred and thirty-seven years.
(21) And the sons of Izhar; Korah, and Nepheg, and Zichri.
(22) And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

6:20c Jochebed (Moses' mother) was Amram's (Moses' father) father's sister; his aunt. (i.e. Amram married his aunt. See note on Ex. 2:1) So from Levi to Moses was four generations through Moses' mother. See note on Genesis 15:16 - Amram lived to the age of 137 years – since Moses was born 67 years after the death of Joseph it is possible that Amram and Jochebed knew Joseph [we are not told how old Amram was when Moses was born] -- Levi's three sons (including Amram's father Kohath v. 18) came in the original group to Egypt Gen. 46:11 - See Appendix G: World Time Line of Biblical History

(23) And Aaron took for himself Elisheba, daughter of Amminadab, sister of Naashon, to be his wife; and she bore him Nadab, and Abihu, Eleazar, and Ithamar.
(24) And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.
(25) And Eleazar Aaron's son took for himself *one* of the daughters of Putiel to be his wife; and she bore him Phinehas: these *are* the heads of the fathers of the Levites according to their families.
(26) These *are* the same Aaron and Moses, to whom the LORD {Jehovah} said, Bring out the children of Israel from the land of Egypt according to their armies.
(27) These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* the same Moses and Aaron.
(28) And it came to pass on the day *when* the LORD {Jehovah} spoke to Moses in the land of Egypt,
(29) That the LORD {Jehovah} spoke to Moses, saying, I *am* the LORD {Jehovah}: you speak to Pharaoh king of Egypt all that I say to you.
(30) And Moses said before the LORD {Jehovah}, I *am* of uncircumcised lips, and why should Pharaoh listen to me?

Chapter 7
(1) And the LORD {Jehovah} said to Moses, See, I have made you a god to Pharaoh: and Aaron your brother shall be your prophet.
(2) You shall speak all that I command you: and Aaron your brother shall speak to Pharaoh, that he send the children of Israel out of his land.
(3) And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.
(4) But Pharaoh will not listen to you, that I may lay My hand upon Egypt, and bring forth My armies, *and* My people the children of Israel, out of the land of Egypt by great judgments.
(5) And the Egyptians shall know that I *am* the LORD {Jehovah}, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.
(6) And Moses and Aaron did as the LORD {Jehovah} commanded them.
(7) And Moses *was* eighty years old {2513 A.H./C- 1529 B.C.},[a] and Aaron eighty-three years old, when they spoke to Pharaoh.
(8) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,

7:7a – Moses is 80 years old; Aaron is 83 [we are not told how old Miriam is, but she is older than Aaron
- It is now 430 years since the promise was given to Abraham [Gal. 3:15-19]
- 215 years since Israel entered Egypt
- 198 years since the death of Jacob [Israel]
- 144 years since the death of Joseph
- see Ex. 15:20 - See Appendix G: World Time Line of Biblical History

(9) When Pharaoh shall speak to you, saying, Show a miracle for yourselves: then you shall say to Aaron, Take your staff, and cast *it* before Pharaoh, *and* it shall become a snake.
(10) And Moses and Aaron went in to Pharaoh, and they did so as the LORD {Jehovah} had commanded: and Aaron cast down his staff before Pharaoh, and before his servants, and it became a snake.
(11) Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt,[b] also did in the same manner with their enchantments.
(12) Because each of them cast down his staff, and they became snakes: but Aaron's staff swallowed up their staffs.
(13) And He hardened Pharaoh's heart,[c] so that he did not listen to them; as the LORD {Jehovah} had said.
(14) And the LORD {Jehovah} said to Moses, Pharaoh's heart *is* hardened, he refuses to let the people go.
(15) Go to Pharaoh in the morning; look, he goes out to the water; and you shall stand by the river's bank opposite of him; and the staff which was turned to a snake you shall take in your hand.
(16) And you shall say to him, The LORD {Jehovah} God of the Hebrews has sent me to you, saying, Let My people go, that they may serve Me in the wilderness: and before you would not listen.
(17) This is what the LORD {Jehovah} says, In this you shall know that I *am* the LORD {Jehovah}: look, I will strike with the staff that *is* in my hand upon the waters which *are* in the river, and they shall be turned to blood.
(18) And the fish that *are* in the river shall die, and the river shall stink; and the Egyptians shall hate to drink of the water of the river.
(19) And the LORD {Jehovah} spoke to Moses, Say to Aaron, Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.
(20) And Moses and Aaron did so, as the LORD {Jehovah} commanded; and he lifted up the staff, and struck the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.[d]
(21) And the fish that *were* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

7:11b – Jannes and Jambres? – See II Tim. 3:8 – According to Jewish tradition these were the magicians who opposed Moses. – Ex. 7:22; 8:18
7:13c - the Lord hardened Pharaoh's heart
7:20d - first plague - water turned to blood

(22) And the magicians of Egypt did the same with their enchantments: and Pharaoh's heart was hardened,[e] neither did he listen to them; as the LORD {Jehovah} had said.
(23) And Pharaoh turned and went into his house, neither did he set his heart to this as well.
(24) And all the Egyptians dug around the river for water to drink; because they could not drink of the water of the river.
(25) And seven days were fulfilled, after the LORD {Jehovah} had struck the river.

Chapter 8
(1) And the LORD {Jehovah} spoke to Moses, Go to Pharaoh, and say to him, This is what the LORD {Jehovah} says, Let My people go, that they may serve Me.
(2) And if you refuse to let *them* go, look, I will strike all your borders with frogs:
(3) And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs:
(4) And the frogs shall come up both on you, and upon your people, and upon all your servants.
(5) And the LORD {Jehovah} spoke to Moses, Say to Aaron, Stretch forth your hand with your staff over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.
(6) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.[a]
(7) And the magicians did the same with their enchantments, and brought up frogs upon the land of Egypt.
(8) Then Pharaoh called for Moses and Aaron, and said, Call upon the LORD {Jehovah}, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifices to the LORD {Jehovah}.
(9) And Moses said to Pharaoh, Tell me: when shall I intervene for you, and for your servants, and for your people, to destroy the frogs from you and your houses, *that* they may remain in the river only?
(10) And he said, Tomorrow. And he said, *It shall be* according to your word: that you may know that *there is* no one like the LORD {Jehovah} our God.
(11) And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain in the river only.
(12) And Moses and Aaron went out from Pharaoh: and Moses cried to the LORD {Jehovah} because of the frogs which He had brought against Pharaoh.
(13) And the LORD {Jehovah} did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

7:22e - Pharaoh hardened his own heart
8:6a - second plague - frogs

(14) And they gathered them together into heaps: and the land stank.
(15) But when Pharaoh saw that there was respite, he hardened his heart,[b] and did not listen to them; as the LORD {Jehovah} had said.
(16) And the LORD {Jehovah} said to Moses, Say to Aaron, Stretch out your staff, and strike the dust of the land, that it may become lice throughout all the land of Egypt.
(17) And they did so; because Aaron stretched out his hand with his staff, and struck the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.[c]
(18) And the magicians did the same with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.
(19) Then the magicians said to Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened,[d] and he did not listen to them; as the LORD {Jehovah} had said.
(20) And the LORD {Jehovah} said to Moses, Rise up early in the morning, and stand before Pharaoh; look, he comes forth to the water; and say to him, This is what the LORD {Jehovah} says, Let My people go, that they may serve Me.
(21) Else, if you will not let My people go, I will send swarms *of flies* upon you, and upon your servants, and upon your people, and into your houses: and the houses of the Egyptians shall be full of swarms *of flies,* and also the ground upon which they *are*.
(22) And I will separate in that day the land of Goshen, in which My people live, that no swarms *of flies* shall be there; so that you may know that I *am* the LORD {Jehovah} in the midst of the earth.
(23) And I will put a division between My people and your people: tomorrow this sign shall be.
(24) And the LORD {Jehovah} did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted because of the swarm *of flies*.[e]
(25) And Pharaoh called for Moses and for Aaron, and said, You go, sacrifice to your God in the land.[f]
(26) And Moses said, It is not good for us to do so; because we shall sacrifice the abomination of the Egyptians to the LORD {Jehovah} our God: look, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

8:15b - Pharaoh hardened his own heart
8:17c - third plague - lice - the magicians could not duplicate this plague
8:19d - Pharaoh hardened his own heart
8:24e - fourth plague - flies
8:25f - “in the land” - Pharaoh would allow them to do sacrifices, but not to go to the wilderness to do them.

(27) We will go three days' journey into the wilderness, and sacrifice to the LORD {Jehovah} our God, as He shall command us.
(28) And Pharaoh said, I will let you go, that you may sacrifice to the LORD {Jehovah} your God in the wilderness; only you shall not go very far away: ask for me.
(29) And Moses said, Look, I will go out from you, and I will ask the LORD {Jehovah} that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, tomorrow: but do not let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD {Jehovah}.
(30) And Moses went out from Pharaoh, and called to the LORD {Jehovah}.
(31) And the LORD {Jehovah} did according to the word of Moses; and He removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.
(32) And Pharaoh hardened his heart[g] at this time also, neither would he let the people go.

Chapter 9
(1) Then the LORD {Jehovah} said to Moses, Go in to Pharaoh, and tell him, This is what the LORD {Jehovah} God of the Hebrews says, Let My people go, that they may serve Me.
(2) Because if you refuse to let *them* go, and will hold them still,
(3) Look, the hand of the LORD {Jehovah} is upon your cattle which *are* in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous plague.
(4) And the LORD {Jehovah} shall separate between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children of Israel's.
(5) And the LORD {Jehovah} appointed a set time, saying, Tomorrow the LORD {Jehovah} shall do this thing in the land.
(6) And the LORD {Jehovah} did that thing on the morning, and all the cattle of Egypt died: but of the cattle of the children of Israel not one died.[a]
(7) And Pharaoh sent, and, indeed, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened,[b] and he did not let the people go.
(8) And the LORD {Jehovah} said to Moses and to Aaron, Take to yourselves handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.
(9) And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* sores upon man, and upon beast, throughout all the land of Egypt.
(10) And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up towards heaven; and it became a boil breaking forth *with* sores upon man, and upon beast.[c]

8:32g - Pharaoh hardened his own heart
9:6a - fifth plague - cattle die
9:7b - Pharaoh hardened his own heart
9:10c - sixth plague - boils

(11) And the magicians could not stand before Moses because of the boils; because the boil was upon the magicians, and upon all the Egyptians.
(12) And the LORD {Jehovah} hardened the heart of Pharaoh,[d] and he did not listen to them; as the LORD {Jehovah} had spoken to Moses.
(13) And the LORD {Jehovah} said to Moses, Rise up early in the morning, and stand before Pharaoh, and say to him, This is what the LORD {Jehovah} God of the Hebrews says, Let My people go, that they may serve Me.
(14) Because I will at this time send all My plagues upon your heart, and upon your servants, and upon your people; that you may know that *there is* no one like Me in all the earth.
(15) Because now I will stretch out My hand, that I may strike you and your people with pestilence; and you shall be cut off from the earth.
(16) And for this very *cause* I have raised you up, to show *in* you My power; and that My Name may be declared throughout all the earth.
(17) As yet you exalt yourself against My people, that you will not let them go?
(18) Look, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since its foundation even until now.
(19) Send therefore now, *and* gather your cattle, and all that you have in the field; *because upon* every man and beast which is found in the field, and is not brought home, the hail shall come down upon them, and they shall die.
(20) Those who feared the word of the LORD {Jehovah} among the servants of Pharaoh made his servants and his cattle flee into the houses:
(21) And those who did not regard the word of the LORD {Jehovah} left his servants and his cattle in the field.
(22) And the LORD {Jehovah} said to Moses, Stretch forth your hand towards heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
(23) And Moses stretched forth his staff towards heaven: and the LORD {Jehovah} sent thunder and hail, and the fire ran along upon the ground; and the LORD {Jehovah} rained hail upon the land of Egypt.[e]
(24) So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
(25) And the hail struck throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail struck every herb of the field, and broke every tree of the field.

9:12d - this time the Lord hardened Pharaoh's heart
9:23e - seventh plague - hail and fire

(26) Only in the land of Goshen, where the children of Israel *were,* was there no hail.
(27) And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time: the LORD {Jehovah} *is* righteous, and I and my people *are* wicked.
(28) Call upon the LORD {Jehovah} (because *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and you shall stay no longer.
(29) And Moses said to him, As soon as I am gone out of the city, I will spread abroad my hands to the LORD {Jehovah}; *and* the thunder shall cease, neither shall there be any more hail; that you may know how that the earth *is* the LORD {Jehovah's}.
(30) But as for you and your servants, I know that you will not yet fear the LORD {Jehovah} God.
(31) And the flax and the barley was stricken: because the barley *was* in the ear, and the flax *was* bolled {had formed seed pods}.
(32) But the wheat and the rye were not stricken: because they *were* not grown up.
(33) And Moses went out of the city from Pharaoh, and spread abroad his hands to the LORD {Jehovah}: and the thunders and hail ceased, and the rain was not poured upon the earth.
(34) And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his heart,[f] he and his servants.
(35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD {Jehovah} had spoken by Moses.

Chapter 10

(1) And the LORD {Jehovah} said to Moses, Go in to Pharaoh: because I have hardened his heart,[a] and the heart of his servants, that I might show these My signs before him:
(2) And that you may tell in the ears of your son, and of your son's son, the things I have done in Egypt, and My signs which I have done among them; that you may know that I *am* the LORD {Jehovah}.
(3) And Moses and Aaron came in to Pharaoh, and said to him, This is what the LORD {Jehovah} God of the Hebrews says, How long will you refuse to humble yourself before Me? let My people go, that they may serve Me.
(4) Else, if you refuse to let My people go, tomorrow will I bring the locusts into your coast:
(5) And they shall cover the face of the earth, that no one will be able to see the earth: and they shall eat the residue of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field:

9:34f - Pharaoh hardened his own heart
10:1a – now the Lord hardened Pharaoh's heart

(6) And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians; which neither your fathers, nor your fathers' fathers have seen, since the day that they were upon the earth to this day. And he turned himself, and went out from Pharaoh.
(7) And Pharaoh's servants said to him, How long shall this man be a snare to us? let the men go, that they may serve the LORD {Jehovah} their God: do you not yet know that Egypt is destroyed?
(8) And Moses and Aaron were brought again to Pharaoh: and he said to them, Go, serve the LORD {Jehovah} your God: *but* who *are* those that shall go?
(9) And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; because we *must hold* a feast to the LORD {Jehovah}.
(10) And he said to them, Let the LORD {Jehovah} be with you, as I will let you go, and your little ones: see *to it;* because evil *is* before you.
(11) No way! Go now you *who are* men,[b] and serve the LORD {Jehovah}; because that is what you did desire. And they were driven out from Pharaoh's presence.
(12) And the LORD {Jehovah} said to Moses, Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail has left.
(13) And Moses stretched forth his staff over the land of Egypt, and the LORD {Jehovah} brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.[c]
(14) And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: *they were* very grievous; before them there were no such locusts as them, neither after them shall there ever be such.
(15) Because they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there remained no green thing in the trees, or in the herbs of the field, through all the land of Egypt.
(16) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD {Jehovah} your God, and against you.
(17) Now therefore forgive, I beg you, my sin only this once, and call upon the LORD {Jehovah} your God, that He may take away from me this death only.
(18) And he went out from Pharaoh, and called upon the LORD {Jehovah}.
(19) And the LORD {Jehovah} turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

10:11b – men – Pharaoh would now allow the men to go, but not their families and herds
10:13c - eighth plague - locusts

(20) But the LORD {Jehovah} hardened Pharaoh's heart,[d] so that he would not let the children of Israel go.
(21) And the LORD {Jehovah} said to Moses, Stretch out your hand towards heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.
(22) And Moses stretched forth his hand towards heaven; and there was a thick darkness in all the land of Egypt three days:[e]
(23) They could not see one another, neither did any arise from his place for three days: but all the children of Israel had light in their homes.
(24) And Pharaoh called to Moses, and said, You go, serve the LORD {Jehovah}; only let your flocks and your herds remain: let your little ones also go with you.
(25) And Moses said, You must give us also sacrifices and burnt offerings, that we may sacrifice to the LORD {Jehovah} our God.
(26) Our cattle also shall go with us; there shall not be a single hoof left behind; because we must take it to serve the LORD {Jehovah} our God; and we do not know with what we must serve the LORD {Jehovah}, until we have gone there.
(27) But the LORD {Jehovah} hardened Pharaoh's heart,[f] and he would not let them go.
(28) And Pharaoh said to him, You go from me, take heed to yourself, do not see my face any more; because in *that* day you see my face you shall die.
(29) And Moses said, You have spoken well, I will never again see your face.

Chapter 11

(1) And the LORD {Jehovah} said to Moses, I will bring yet one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go from here: when he shall let *you* go, he shall surely thrust you out from here altogether.
(2) Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.
(3) And the LORD {Jehovah} gave the people favor in the sight of the Egyptians. Furthermore the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
(4) And Moses said, This is what the LORD {Jehovah} says, About midnight will I go out into the midst of Egypt:
(5) And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits upon his throne, even to the firstborn of the maidservant who *is* behind the mill; and all the firstborn of beasts.[a]

10:20d - the Lord hardened Pharaoh's heart - see also 10:1
10:22e - ninth plague - darkness
10:27f - the Lord hardened Pharaoh's heart
11:5a - tenth plague - death of firstborn

(6) And there shall be a great cry throughout all the land of Egypt, such as there has never been like it, nor shall be like it any more.
(7) But against any of the children of Israel not even a dog shall move his tongue, against man or beast: that you may know that the LORD {Jehovah} does make a difference between the Egyptians and Israel.
(8) And all these your servants shall come down to me, and bow down themselves to me, saying, Get yourself out, and all the people who follow you: and after that I will go out. And he went out from Pharaoh in a great anger.
(9) And the LORD {Jehovah} said to Moses, Pharaoh shall not listen to you; that My wonders may be multiplied in the land of Egypt.
(10) And Moses and Aaron did all these wonders before Pharaoh: and the LORD {Jehovah} hardened Pharaoh's heart,[b] so that he would not let the children of Israel go out of his land.

Chapter 12
(1) And the LORD {Jehovah} spoke to Moses and Aaron in the land of Egypt, saying,
(2) This month *shall be* to you the beginning of months: it *shall be* the first month of the year for you. {Nisan [March-April]}[a]
(3) Speak to all the congregation of Israel, saying, In the tenth *day* of this month they shall each man take for themselves a lamb, according to the house of *their* fathers, a lamb for each house:[b]
(4) And if the household is too poor for the lamb, let him and his neighbor next to his house take *it* according to the number of the souls; every man according to what he can eat shall make your count for the lamb.
(5) Your lamb shall be without blemish, a male of the first year: you shall take *it* out from the sheep, or from the goats:
(6) And you shall keep it up until the fourteenth day of the same month:[c] and the whole assembly of the congregation of Israel shall kill it in the evening.
(7) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, in which they shall eat it.
(8) And they shall eat the meat in that night, roasted with fire, and unleavened bread;[d] *and* with bitter *herbs* they shall eat it.

11:10b - the Lord hardened Pharaoh's heart
12:2a – Modern Nisan (March-April), the month of the Passover, is to be the first month of the year – previously called Abib in Ex. 13:4; 23:15; 34:18.
- traditionally Tishri (September-October) was the beginning of the year.
- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
12:3b – Nisan 10 – Passover Lamb designated – Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12
12:6c – fourteenth day at evening – see Lev. 23:5
12:8d – unleavened bread – leaven or yeast is used to cause bread to rise when it is Baked

(9) Do not eat of it raw, nor boiled at all with water, but roasted *with* fire; its head with its legs, and with the inside parts.
(10) And you shall let none of it remain until the morning; and that which remains of it until the morning you shall burn with fire.
(11) And in this manner you shall eat it; *with* your belt tied, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it *is* the LORD {Jehovah's} Passover.
(12) Because I will pass through the land of Egypt this night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD {Jehovah}.
(13) And the blood shall be to you for a token upon the houses where you *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,* when I strike the land of Egypt.
(14) And this day shall be for you for a memorial; and you shall keep it as a feast to the LORD {Jehovah} throughout your generations; you shall keep it as a feast as an ordinance forever.
(15) Seven days you shall eat unleavened bread; even the first day you shall put away leaven out of your houses: because whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
(16) And in the first day *there shall be* a holy assembly, and in the seventh day there shall be a holy assembly to you; no manner of work shall be done in them, except *that* which every man must eat, that only may be done by you.
(17) And you shall observe *the Feast of* Unleavened bread; because in this very day I have brought your armies out of the land of Egypt: therefore you shall observe this day in your generations for an ordinance forever.
(18) In the first *month* {Nisan [Mar.-Apr.]}, on the fourteenth day of the month at evening,[e] you shall eat unleavened bread, until the twenty-first day of the month at evening.
(19) Seven days shall there be no leaven found in your houses: because whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he is a stranger, or born in the land.

12:18e – at evening – note that for the Jews, the new day starts at evening [see Gen. 1], so the Passover begins on the 14th day at the beginning of the day which is evening – the modern Jewish calendar has been changed and this command has been re-interpreted to mean the end of the 14th that is actually the beginning of the 15th day. I believe this change was a deliberate change to draw attention away from Jesus' fulfillment of the Passover as the Lamb of God. See Appendix K: What Day of the Week Was Jesus Crucified? and notes on The Jewish Calendar at www.TheWordNotes.com

(20) You shall eat nothing leavened; in all your homes you shall eat unleavened bread.
(21) Then Moses called for all the elders of Israel, and said to them, Draw out and take for yourselves a lamb according to your families, and kill the Passover.
(22) And you shall take a bunch of hyssop,[f] and dip *it* in the blood that *is* in the bowl, and strike the door top and the two side posts with the blood that *is* in the bowl; and none of you shall go out of the door of his house until the morning.
(23) Because the LORD {Jehovah} will pass through to strike the Egyptians; and when He sees the blood upon the door top, and on the two side posts, the LORD {Jehovah} will pass over the door, and will not allow the destroyer to come in to your houses to strike *you*.
(24) And you shall observe this thing for an ordinance to yourselves and to your sons forever.
(25) And it shall come to pass, when you have come to the land which the LORD {Jehovah} will give you, as He has promised, that you shall keep this service.
(26) And it shall come to pass, when your children shall say to you, What do you mean by this service?
(27) That you shall say, It *is* the sacrifice of the LORD {Jehovah's} Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians, and delivered our houses. And the people bowed the head and worshiped.
(28) And the children of Israel went away, and did as the LORD {Jehovah} had commanded Moses and Aaron, so they did.
(29) And it came to pass, that at midnight the LORD {Jehovah} struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.
(30) And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because *there was* not a house where *there was* not one dead.
(31) And he called for Moses and Aaron by night, and said, Rise up, *and* get yourselves out from among my people, both you and the children of Israel; and go, serve the LORD {Jehovah}, as you have said.
(32) Also take your flocks and your herds, as you have said, and be gone; and bless me also.
(33) And the Egyptians were urgent upon the people, that they might send them out of the land in haste; because they said, We *are* all dead *men*.

12:22f – hyssop – a weed, similar to 'broom weed'

(34) And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.
(35) And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and clothing:
(36) And the LORD {Jehovah} gave the people favor in the sight of the Egyptians, so that they lent to them *such things as they required*. And they spoiled the Egyptians.
(37) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.[g]
(38) And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.
(39) And they baked unleavened cakes of the dough which they brought forth out of Egypt, because it was not leavened; because they were thrust out of Egypt, and could not delay, neither had they prepared for themselves any provisions of food.

(40) Now the history of the children of Israel, who lived in Egypt, *was* four hundred and thirty years {from the time the promise was given to Abraham [Gal. 3:15-19]} {1/14/2513 A.H./C-1529 B.C.}.[h]
(41) And it came to pass at the end of the four hundred thirty years, even to the very day[i] {Nisan 14 [Mar.-Apr.] 1/14/2513 A.H./C-1529 B.C.} it came to pass, that all the hosts {armies; multitudes} of the LORD {Jehovah} went out from the land of Egypt.
(42) It *is* a night to be greatly observed to the LORD {Jehovah} for bringing them out from the land of Egypt: this *is* that night of the LORD {Jehovah} to be observed by all the children of Israel in their generations.
(43) And the LORD {Jehovah} said to Moses and Aaron, This *is* the ordinance of the Passover: No stranger shall eat of it:
(44) But every man's servant that is bought for money, when you have circumcised him, then he shall eat of it.
(45) A foreigner and a hired servant shall not eat it.

12:37g - 600,000 men not counting women and children
12:40h -the sojourning (history) of the children of Israel - note the phrase "who lived in Egypt" identifies the descendants of Abraham as the ones being spoken of - they were NOT in Egypt 400 years since there was only 430 years from the promise given to Abraham {Gal. 3:15-19}. See Appendix M: How Long Was Israel in Egypt? - see following note
12:41i - 430 years "to the selfsame day" - lit. to the very day the covenant was made with Abraham [2083 A.H.] See also Gal. 3:15-19 - 400 years from Isaac's 5th birthday,
215 years after Israel entered Egypt, 330 years after the death of Abraham,
144 years after the death of Joseph. Moses is 80 years old, Aaron is 83 years old. See: Appendix G: World Time Line of Biblical History

(46) In one house it shall be eaten; you shall not carry forth any of the meat out of the house; neither shall you break a bone of it.
(47) All the congregation of Israel shall keep it.
(48) And when a stranger shall live with you, and will keep the Passover to the LORD {Jehovah},[j] let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: because no uncircumcised person shall eat of it.
(49) One law shall be to him who is native, and to the stranger who lives among you.[k]
(50) And so all the children of Israel did as the LORD {Jehovah} commanded Moses and Aaron.
(51) And it came to pass that very day {Nisan 14 [Mar.-Apr.]; 1/14/2513 A.H./C-1529 B.C.}, *that* the LORD {Jehovah} brought the children of Israel out of the land of Egypt by their armies {multitudes}.

Chapter 13
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and of beast: it *is* Mine.
(3) And Moses said to the people, Remember this day, in which you came out from Egypt, out of the house of bondage; because by strength of hand the LORD {Jehovah} brought you out from this *place:* there shall no leavened bread be eaten.
(4) This day you came out in the month Abib {Nisan [March-April]}.[a]
(5) And it shall be when the LORD {Jehovah} shall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore to your forefathers to give to you, a land flowing with milk and honey, that you shall keep this service in this month.
(6) Seven days you shall eat unleavened bread, and on the seventh day *shall be* a feast to the LORD {Jehovah}.
(7) Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your homes.[b]
(8) And you shall teach your son in that day, saying, *This is done* because of that *which* the LORD {Jehovah} did to me when I came forth out of Egypt.

12:48j - i.e. a "convert"
12:49k - i.e. if someone "converts" and adopts the ways of the Jews he shall be treated the same as a direct descendant of the Jews
13:4a - the month of Abib - which is today called the month of Nisan {March-April} - See note on Ex. 12:2
13:7b – they are not allowed to even have leaven in their homes during the week of Unleavened Bread
13:10c - ordinance - the Passover and the seven day Feast of Unleavened Bread - See Lev. 23

(9) And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that the LORD {Jehovah's} law may be in your mouth: because with a strong hand the LORD {Jehovah} has brought you out of Egypt.
(10) You shall therefore keep this ordinance[c] in its season from year to year.
(11) And it shall be when the LORD {Jehovah} shall bring you into the land of the Canaanites, as He swore to you and to your forefathers, and shall give it to you,
(12) That you shall set apart to the LORD {Jehovah} all that opens the womb, and every first born that comes of a beast which you have; the males *shall be* the LORD {Jehovah's}.
(13) And every first born of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break his neck: and all the firstborn of man among your children you shall redeem.
(14) And it shall be when your son asks you in time to come, saying, What *is* this? that you shall say to him, With a strong hand the LORD {Jehovah} brought us out from Egypt, from the house of bondage:
(15) And it came to pass, when Pharaoh would hardly let us go, that the LORD {Jehovah} killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD {Jehovah} all males that open the womb; but all the firstborn of my children I redeem.
(16) And it shall be for a token upon your hand, and for frontlets between your eyes: because by strength of hand the LORD {Jehovah} brought us forth out of Egypt.
(17) And it came to pass, when Pharaoh had let the people go, that God did not lead them *through* the way of the land of the Philistines, although that *was* near; because God said, Perhaps the people will change their minds when they see war, and they return to Egypt:
(18) But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up as an army out of the land of Egypt.
(19) And Moses took the bones of Joseph with him: because he had strictly charged the children of Israel, saying, God will surely visit you; and you shall carry up my bones away from here with you.[d]
(20) And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.
(21) And the LORD {Jehovah} went before them by day in a pillar of a cloud, to lead their way; and by night in a pillar of fire, to give them light; to go by day and night:
(22) He did not take away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

13:19d - Gen. 50:25

Chapter 14

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the {Red} Sea, opposite Baalzephon: you shall encamp before it by the {Red} Sea.
(3) Because Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness has shut them in.
(4) And I will harden Pharaoh's heart,[a] that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host {army; multitude}; that the Egyptians may know that I *am* the LORD {Jehovah}. And they did so.
(5) And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
(6) And he made ready his chariot, and took his people with him:
(7) And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.
(8) And the LORD {Jehovah} hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand.
(9) But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the {Red} Sea, beside Pihahiroth, before Baalzephon.
(10) And when Pharaoh drew near, the children of Israel lifted up their eyes, and saw that the Egyptians marched after them; and they were terrified: and the children of Israel cried out to the LORD {Jehovah}.
(11) And they said to Moses, Is it because *there were* no graves in Egypt, that you have taken us away to die in the wilderness? why have you dealt with us in this way, to carry us forth out of Egypt?
(12) *Is* not this the word that we told you in Egypt, saying, Let us alone, that we may serve the Egyptians? Because *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.
(13) And Moses said to the people, Do not be afraid, stand still, and see the salvation of the LORD {Jehovah}, which He will show to you today: because the Egyptians whom you have seen today, you shall never see again.
(14) The LORD {Jehovah} shall fight for you, and you shall hold your peace.
(15) And the LORD {Jehovah} said to Moses, Why do you cry to Me? speak to the children of Israel, that they go forward:

14:4a - this time the Lord will harden Pharaoh's heart

(16) But lift up your rod, and stretch out your hand over the {Red} Sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the {Red} Sea.
(17) And I, indeed, I will harden the hearts of the Egyptians, and they shall follow them: and I will obtain honor for Myself upon Pharaoh, and upon all his host {army; multitude}, upon his chariots, and upon his horsemen.
(18) And the Egyptians shall know that I *am* the LORD {Jehovah}, when I have obtained honor for Myself upon Pharaoh, upon his chariots, and upon his horsemen.
(19) And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
(20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them,* but it gave light by night *to these {the camp of Israel}:* so that the one did not come near the other all the night.
(21) And Moses stretched out his hand over the {Red} Sea; and the LORD {Jehovah} caused the {Red} Sea to go *back* by a strong east wind all that night, and made the sea dry *land,* and the waters were divided.
(22) And the children of Israel went into the midst of the {Red} Sea upon the dry *ground:* and the waters *were* a wall to them on their right hand, and on their left.
(23) And the Egyptians pursued, and went in after them to the midst of the {Red} Sea, *even* all Pharaoh's horses, his chariots, and his horsemen.[b]
(24) And it came to pass, that in the morning watch the LORD {Jehovah} looked to the host {army} of the Egyptians through the pillar of fire and of the cloud, and troubled the host {army} of the Egyptians,
(25) And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; because the LORD {Jehovah} fights for them against the Egyptians.
(26) And the LORD {Jehovah} said to Moses, Stretch out your hand over the {Red} Sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.
(27) And Moses stretched forth his hand over the sea, and the sea returned in its strength when the morning appeared; and the Egyptians fled from it; and the LORD {Jehovah} overthrew the Egyptians in the midst of the sea.

14:23b – Pharoah and his host – Ps. 136:15

(28) And the waters returned, and covered the chariots, and the horsemen, *and* all the host {army} of Pharaoh that came into the sea after them; there remained not so much as one of them.
(29) But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall to them on their right hand, and on their left.
(30) And so the LORD {Jehovah} saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.
(31) And Israel saw that great work which the LORD {Jehovah} did upon the Egyptians: and the people feared the LORD {Jehovah}, and believed the LORD {Jehovah}, and His servant Moses.

Chapter 15
(1) Then Moses and the children of Israel sang this song to the LORD {Jehovah}, and spoke, saying,
I will sing to the LORD {Jehovah},
Because He has triumphed gloriously:
the horse and his rider He has thrown into the sea.
(2) The LORD {Jehovah} *is* my strength
And song, and He has become my salvation: He *is* my God, and I will prepare Him a home;
my father's God, and I will exalt Him.
(3) The LORD {Jehovah} *is* a man of war:
the LORD {Jehovah} *is* His Name.
(4) Pharaoh's chariots and his host {army}
He has cast into the sea: his chosen captains also are drowned in the Red Sea.
(5) The depths have covered them: they sank into the bottom as a stone.
(6) Your right hand, O LORD {Jehovah}, has become glorious in power: Your right hand, O LORD {Jehovah}, has dashed in pieces the enemy.
(7) And in the greatness of Your excellency You have overthrown those who rose up against You: You sent forth Your wrath {anger; judgment}, *which* consumed them as stubble.
(8) And with the blast of Your nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed {stood firm} in the heart of the sea.
(9) The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
(10) You blew with Your wind, the sea covered them: they sank as lead in the mighty waters.
(11) Who *is* like You, O LORD {Jehovah}, among the gods? who *is* like You, glorious in holiness, fearful *in* praises, doing wonders?
(12) You stretched out Your right hand, the earth swallowed them.

(13) You in Your mercy have led forth the people whom You have redeemed: You have guided *them* in Your strength to Your holy home.
(14) The people shall hear, *and* be afraid: sorrow shall take hold on those who live in the land of Palestina.
(15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all those who live in Canaan shall melt away.
(16) Fear and dread shall fall upon them; by the greatness of Your arm they shall be *as* still as a stone; until Your people pass over, O LORD {Jehovah}, until the people pass over, whom You have purchased.
(17) You shall bring them in, and plant Them in the mountain of Your inheritance, *in* the place, O LORD {Jehovah}, *which* You have made for Yourself to live in, *in* the Sanctuary, O Lord, *which* Your hands have established.
(18) The LORD {Jehovah} shall reign forever and ever.
(19) Because the horse of Pharaoh went In with his chariots and with his horsemen into the sea, and the LORD {Jehovah} brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
(20) And Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances.
(21) And Miriam answered them, Sing to the LORD {Jehovah}, because He has triumphed gloriously; the horse and his rider He has thrown into the sea.
(22) So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
(23) And when they came to Marah {bitter},[a] they could not drink of the waters of Marah, because they *were* bitter: therefore the name of it was called Marah {bitter}.
(24) And the people murmured against Moses, saying, What shall we drink?

15:23a - Marah {מרה} – bitter – see note on Ruth 1:20

(25) And he cried to the LORD {Jehovah}; and the LORD {Jehovah} showed him a tree, *which* when he had cast into the waters, the waters were made sweet: there He made for them a law and an ordinance, and there He proved them,
(26) And said, If you will diligently listen to the voice of the LORD {Jehovah} your God, and will do that which is right in His sight, and will listen to His commandments, and keep all His laws, I will put none of these diseases upon you, which I have brought upon the Egyptians: because I *am* the LORD {Jehovah} Who heals you.
(27) And they came to Elim {palm trees},[b] where *there were* twelve wells of water, and seventy palm trees: and they encamped there by the waters.

Chapter 16
(1) And they took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month {Iyar [April/May]} after their departing out of the land of Egypt.[a]

(2) And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:
(3) And the children of Israel said to them, Would to God we had died by the hand of the LORD {Jehovah} in the land of Egypt, when we sat by the meat pots, *and* when we ate bread to the full; because you have brought us forth into this wilderness, to kill this whole assembly with hunger.
(4) Then the LORD {Jehovah} said to Moses, Look, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or not.
(5) And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
(6) And Moses and Aaron said to all the children of Israel, At evening, then you shall know that the LORD {Jehovah} has brought you out from the land of Egypt:
(7) And in the morning, then you shall see the glory of the LORD {Jehovah}; because He hears your murmurings against the LORD {Jehovah}: and who *are* we, that you murmur against us?

15:27b - Elim {אילם} - palm trees

16:1a – 15th day of the second month – 31 days after the Passover – 19 days before Pentecost. Anytime a date is given such as "15th day of" some month it is always a calendar date in Scripture – some reading this verse in English misinterpret the verse to mean that it is two and a half months after Israel left Egypt but the Jews know that is not correct. Two and a half months on the calendar would be 75 days (2x30+15) but according to Jewish tradition Moses received the ten commandments on Pentecost which is 50 days from the First Fruits offering {Easter} (see Lev. 23)

(8) And Moses said, *This shall be,* when the LORD {Jehovah} shall give you in the evening meat to eat, and in the morning bread to the full; because the LORD {Jehovah} hears your murmurings which you murmur against Him: and who *are* we? your murmurings *are* not against us, but against the LORD {Jehovah}.
(9) And Moses spoke to Aaron, Say to all the congregation of the children of Israel, Come near before the LORD {Jehovah}: because He has heard your murmurings.
(10) And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked towards the wilderness, and saw the glory of the LORD {Jehovah} appear in the cloud.
(11) And the LORD {Jehovah} spoke to Moses, saying,
(12) I have heard the murmurings of the children of Israel: speak to them, saying, At evening you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I *am* the LORD {Jehovah} your God.
(13) And it came to pass, that at evening the quails came up, and covered the camp: and in the morning the dew lay all around the host {multitude}.
(14) And when the dew that lay had gone up, indeed, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.
(15) And when the children of Israel saw *it,* they said one to another, It *is* manna {what is it}:[b] because they did not know what it *was*. And Moses said to them, This *is* the bread which the LORD {Jehovah} has given you to eat.
(16) This *is* the thing which the LORD {Jehovah} has commanded, Gather of it every man according to what he can eat, an omer[c] for every man, {about 2.3 qt.; 2.2 L.} *according to* the number of your persons; every man take for *those* who *are* in his tents.
(17) And the children of Israel did so, and gathered, some more, some less.
(18) And when they measured *it* with an omer {a container holding about 2.3 qt.; 2.2 L.}, he who gathered much had nothing left over, and he who gathered little did not lack; everyone gathered according to what he could eat.
(19) And Moses said, Let no man leave any of it until the morning.
(20) Nevertheless they did not listen to Moses; but some of them left some of it until the morning, and it bred worms, and stank: and Moses was angry with them.
(21) And they gathered it every morning, everyone according to what he could eat: and when the sun grew hot, it melted.
(22) And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* {about 4.6 qt.; 4.4 L.} and all the rulers of the congregation came and told Moses.

16:15b - manna {מן} - "What is it?"

16:16c - omer {עמר} - about 2.3 quarts or 2.2 liters – see Appendix J: Bible Weights and Measures

(23) And he said to them, This *is that* which the LORD {Jehovah} has said, Tomorrow *is* the *day* rest of the holy sabbath to the LORD {Jehovah}: bake *that* which you will bake *to day,* and boil that which you will boil; and that which remains over lay up for yourselves to be kept until the morning.
(24) And they laid it up until the morning, as Moses commanded: and it did not stink, neither was there any worm in it.
(25) And Moses said, Eat that today; because today *is* a sabbath {Saturday; a day of rest} to the LORD {Jehovah}: today you shall not find it in the field.
(26) Six days you shall gather it; but on the seventh day, {Saturday} *which is* the sabbath, in it there shall be none.
(27) And it came to pass, *that* some of the people went out on the seventh day {Saturday} to gather, and they found none.
(28) And the LORD {Jehovah} said to Moses, How long do you refuse to keep My commandments and My laws?
(29) See, because the LORD {Jehovah} has given you the sabbath {Saturday}, therefore He gives you on the sixth day {Friday} the bread of two days; let every man stay in his place, let no man go out of his place on the seventh day {Saturday}.
(30) So the people rested on the seventh day {Saturday}.
(31) And the house of Israel called the name of it Manna {what is it}: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.
(32) And Moses said, This *is* the thing which the LORD {Jehovah} commands, Fill an omer {about 2.3 qt.; 2.2 L.} of it to be kept for your generations; that they may see the bread with which I have fed you in the wilderness, when I brought you forth from the land of Egypt.
(33) And Moses said to Aaron, Take a pot, and put an omer {about 2.3 qt.; 2.2 L.} full of manna in it, and lay it up before the LORD {Jehovah}, to be kept for your generations.
(34) As the LORD {Jehovah} commanded Moses, so Aaron laid it up before the Testimony, to be kept.
(35) And the children of Israel ate manna forty years, until they came to a land where people lived; they ate manna, until they came to the borders of the land of Canaan.
(36) Now an omer {about 2.3 qt.; 2.2 L.} *is* the tenth *part* of an ephah[d] {about 6 gal.; 22.2 L.}.

16:36d - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
omer = 0.1 ephah = 2.2 liters = 2.3 quarts - a little more than half a gallon
see Appendix J: Bible Weights and Measures

Chapter 17

(1) And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD {Jehovah}, and pitched in Rephidim: and *there was* no water for the people to drink.
(2) Therefore the people complained to Moses, and said, Give us water that we may drink. And Moses said to them, Why do you complain to me? why do you tempt the LORD {Jehovah}?
(3) And the people thirsted there for water; and the people murmured against Moses, and said, Why *is* this *that* you have brought us up out of Egypt, to kill us and our children and our cattle with thirst?
(4) And Moses cried to the LORD {Jehovah}, saying, What shall I do to this people? they are almost ready to stone me.
(5) And the LORD {Jehovah} said to Moses, Go on before the people, and take with you of the elders of Israel; and your rod, with which you struck the river, take *it* in your hand, and go.
(6) Look, I will stand before you there upon the rock in Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
(7) And he called the name of the place Massah {temptation},[a] and Meribah {strife},[b] because of the complaining of the children of Israel, and because they tempted the LORD {Jehovah}, saying, Is the LORD {Jehovah} among us, or not?
(8) Then Amalek[c] came, and fought with Israel in Rephidim.
(9) And Moses said to Joshua {Jehovah saves},[d] Choose out men among us, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand.
(10) So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur[e] went up to the top of the hill.
(11) And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
(12) But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat upon it; and Aaron and Hur held up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
(13) And Joshua defeated Amalek and his people with the edge of the sword.

17:7a - Massah {מסה} - temptation, Num. 20:12,24; 27:14; Deut. 1:37

17:7b - Meribah {מריבה} - strife

17:8c - Amalek - a descendant of Esau - See Gen. 36:15-16

17:9d – Joshua {יהושע} - Jehovah saves – see note on Mat. 1:21

17:10e – Hur – son of Caleb {son of Hezron [not same as Caleb son of Jephunneh – the good spy] Num. 13:6} - according to Jewish tradition, Hur was Miriam's husband and a brother-in-law to Moses – I Chr. 2:19-20; Ex. 24:14; Ex. 31:2

(14) And the LORD {Jehovah} said to Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: because I will completely put out the remembrance of Amalek from under heaven.
(15) And Moses built an altar, and called the name of it Jehovah-nissi {Jehovah is my banner}:[f]
(16) Because he said, Because the LORD {Jehovah} has sworn *that* the LORD {Jehovah} *will have* war with Amalek from generation to generation.

Chapter 18
(1) When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, *and* that the LORD {Jehovah} had brought Israel out of Egypt;
(2) Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,
(3) And her two sons; of which the name of the one *was* Gershom {stranger in a strange land};[a] because he said, I have been an alien in a strange land:
(4) And the name of the other *was* Eliezer {God of help};[b] because the God of my father, *he said, was* my help, and delivered me from the sword of Pharaoh:
(5) And Jethro, Moses' father-in-law, came with his sons and his wife to Moses into the wilderness, where he encamped at the mount of God:
(6) And he said to Moses, I your father-in-law Jethro have come to you, and your wife, and her two sons with her.
(7) And Moses went out to meet his father-in-law, and bowed, and kissed him; and they asked each other of *their* welfare; and they came into the tent.
(8) And Moses told his father-in-law all that the LORD {Jehovah} had done to Pharaoh and to the Egyptians for Israel's sake, *and* all the trouble that had come upon them along the way, and *how* the LORD {Jehovah} had delivered them.
(9) And Jethro rejoiced because of all the goodness which the LORD {Jehovah} had done to Israel, whom He had delivered out of the hand of the Egyptians.
(10) And Jethro said, Blessed *is* the LORD {Jehovah}, Who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, Who has delivered the people from under the hand of the Egyptians.
(11) Now I know that the LORD {Jehovah} *is* greater than all gods: because in the thing in which they dealt proudly *He was* above them.[c]

17:15f - Jehovahnissi - {יהוה נסי} - Jehovah is my banner or ensign; flag

18:3a -Gershom {גרשום} - "stranger in a strange land" - see Ex. 2:22

18:4b - Eliezer {אליעזר} - God of help

18:11c - in the thing in which they dealt proudly He was above them all -- each of the ten Plagues demonstrated God's control over the various gods of Egypt

(12) And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.
(13) And it came to pass in the morning, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening.
(14) And when Moses' father-in-law saw all that he did for the people, he said, What *is* this thing that you do for the people? Why do you sit alone, and all the people stand by you from morning until evening?
(15) And Moses said to his father-in-law, Because the people come to me to inquire of God:
(16) When they have a problem, they come to me; and I judge between one and another, and I make *them* know the statutes of God, and His laws.
(17) And Moses' father-in-law said to him, The thing that you do *is* not good.
(18) You will surely wear away, both you, and this people who *are* with you: because this thing *is* too much for you; you are not able to perform it by yourself.
(19) Listen now to my voice, I will give you counsel, and God shall be with you: You be for the people towards God, that you may bring the causes to God:
(20) And you shall teach them ordinances and laws, and shall show them the way in which they must walk, and the work that they must do.
(21) Furthermore you shall provide out of all the people able men, who fear God, men of truth, who hate covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:
(22) And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for yourself, and they shall bear *the burden* with you.
(23) If you shall do this thing, and God so commands you, then you shall be able to endure, and all this people shall also go to their place in peace.
(24) So Moses listened to the voice of his father-in-law, and did all that he had said.
(25) And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
(26) And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves.
(27) And Moses let his father-in-law depart; and he went his way into his own land.

Chapter 19

(1) In the third month {Sivan [May-June]},[a] when the children of Israel had gone forth out of the land of Egypt, the same day they came *into* the wilderness of Sinai.

(2) Because they had departed from Rephidim, and had come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

(3) And Moses went up to God, and the LORD {Jehovah} called to him out of the mountain, saying, This is what you shall say to the house of Jacob, and tell the children of Israel;

(4) You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings,[b] and brought you to Myself.

(5) Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all people: because all the earth *is* Mine:

(6) And you shall be to Me a kingdom of priests,[c] and a holy nation. These *are* the words which you shall speak to the children of Israel.

(7) And Moses came and called for the elders of the people, and laid before them all these words which the LORD {Jehovah} commanded him.

(8) And all the people answered together, and said, All that the LORD {Jehovah} has spoken we will do. And Moses returned the words of the people to the LORD {Jehovah}.

(9) And the LORD {Jehovah} said to Moses, Look, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to the LORD {Jehovah} .

(10) And the LORD {Jehovah} said to Moses, Go to the people, and sanctify them today and tomorrow, and let them wash their clothes,

(11) And be ready for the third day: because the third day the LORD {Jehovah} will come down in the sight of all the people upon mount Sinai.

(12) And you shall set boundaries to the people all around, saying, Take heed to yourselves, *that you not* go up into the mount, or touch its border: whoever touches the mount shall surely be put to death:

(13) No hand shall touch it, but he shall surely be stoned, or shot through;[d] whether *it is* beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount.

19:1a - third month - Sivan (May - June)
19:4b - eagles' wings - Is. 40:31
19:6c – kingdom of priests – I Pet. 2:9

(14) And Moses went down from the mount to the people, and sanctified the people; and they washed their clothes.
(15) And he said to the people, Be ready for the third day: do not come at *your* wives.[e]
(16) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that *were* in the camp trembled.
(17) And Moses brought forth the people out of the camp to meet with God; and they stood at the farther part of the mount.
(18) And mount Sinai was altogether covered with smoke, because the LORD {Jehovah} descended upon it in fire: and its smoke ascended as the smoke of a furnace, and the whole mount shook greatly.
(19) And when the voice of the trumpet sounded long, and grew louder and louder, Moses spoke, and God answered him by a voice.
(20) And the LORD {Jehovah} came down upon mount Sinai, on the top of the mount: and the LORD {Jehovah} called Moses *up* to the top of the mount; and Moses went up.
(21) And the LORD {Jehovah} said to Moses, Go down, charge the people, lest they break through to the LORD {Jehovah} to gaze, and many of them perish.
(22) And let the priests also, who come near to the LORD {Jehovah}, sanctify themselves, lest the LORD {Jehovah} break forth upon them.
(23) And Moses said to the LORD {Jehovah}, The people cannot come up to mount Sinai: because You charged us, saying, Set bounds all around the mount, and sanctify it.
(24) And the LORD {Jehovah} said to him, Away, get yourself down, and you shall come up, you, and Aaron with you: but do not let the priests and the people break through to come up to the LORD {Jehovah}, lest He break forth upon them.
(25) So Moses went down to the people, and spoke to them.

Chapter 20

(1) And God spoke all these words, saying,
(2) I *am* the LORD {Jehovah} your God, Who brought you out of the land of Egypt, out of the house of bondage.
(3) You shall have no other gods before Me.[a]
(4) You shall not make for yourself any carved or molded image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

19:13d - shot through - with bow and arrow, or thrust through with a sword or spear
19:15e - "not come at their wives" - i.e. abstain from sex - I Cor. 7:5
20:3a - The Ten Commandments - Deut. 5:7f

(5) You shall not bow down yourself to them, nor serve them: because I the LORD {Jehovah} your God *am* a jealous God, visiting the sins of the fathers upon the children to the third and fourth *generation* of those who hate Me;
(6) And showing mercy to thousands of those who love Me, and keep My commandments.
(7) You shall not take the Name of the LORD {Jehovah} your God in vain; because the LORD {Jehovah} will not hold him guiltless who takes His Name in vain.
(8) Remember the sabbath day {Saturday}, to keep it holy.
(9) Six days you shall labor, and do all your work:
(10) But the seventh day {Saturday} *is* the sabbath {Saturday; a day of rest} of the LORD {Jehovah} your God: *in it* you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger who *is* within your gates:
(11) Because *in* six days the LORD {Jehovah} made heaven and earth, the sea, and all that is in them, and rested the seventh day {Saturday}:[b] therefore the LORD {Jehovah} blessed the sabbath day {Saturday}, and hallowed it.
(12) Honor your father and your mother:[c] that your days may be long upon the land which the LORD {Jehovah} your God gives you.
(13) You shall not kill {murder}.[d]
(14) You shall not commit adultery.[e]
(15) You shall not steal.
(16) You shall not bear false witness against your neighbor.
(17) You shall not covet {desire things that belong to others}[f] your neighbor's house, you shall not covet your neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his donkey, nor anything that *is* your neighbor's.
(18) And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it,* they moved back, and stood afar off.
(19) And they said to Moses, You speak with us, and we will hear: but do not let God speak with us, lest we die.
(20) And Moses said to the people, Do not be afraid: because God has come to prove you, and that His fear may be before your faces, that you do not sin.
(21) And the people stood afar off, and Moses drew near to the thick darkness where God *was*.

20:11b – because in six days… - this eliminates any possibility of the word for "day" in Genesis 1 meaning anything other than a normal approximately 24 hour day.
20:12c – honor father and mother – Deut. 5:16; Mat. 15:4-6; Eph. 6:2
20:13d – not kill {murder} – Deut. 5:17; Mat. 5:21-22
20:14e – not commit adultery – Deut. 5:18; Mat. 5:27-28
20:17f – covet – want things that belong to others

(22) And the LORD {Jehovah} said to Moses, This is what you shall say to the children of Israel, You have seen that I have talked with you from heaven.
(23) You shall not make gods of silver with Me, neither shall you make for yourselves gods of gold.
(24) An altar of earth you shall make to Me, and shall sacrifice your burnt offerings on it, and your peace offerings, your sheep, and your oxen: in all places where I record My Name I will come to you, and I will bless you.
(25) And if you will make Me an altar of stone, you shall not build it of chiseled stone: because if you lift up your tool upon it, you have polluted it.
(26) Neither shall you go up by steps to My altar, that your nakedness not be not exposed upon it.

Chapter 21
(1) Now these *are* the judgments which you shall set before them.
(2) If you buy a Hebrew servant, he shall serve six years: and in the seventh he shall go out free for nothing.
(3) If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.
(4) If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
(5) And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:
(6) Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl;[a] and he shall serve him forever.
(7) And if a man sells his daughter to be a maid servant, she shall not go out as the men servants do.
(8) If she does not please her master, who has married her, then he shall let her be redeemed: he shall have no power to sell her to a strange nation, since he has dealt deceitfully with her.
(9) And if he has married her to his son, he shall deal with her according to the manner of daughters.
(10) If he takes for himself another *wife;* he shall not diminish her food, her clothing, or her duty of marriage.
(11) And if he does not do these three things for her, then she shall go out free without money.

21:6a - pierced ear is an exception to Deut. 14:1 -- the pierced ear was a symbol of a Permanent slave [by choice]

(12) He who strikes a man, so that he dies, shall surely be put to death.
(13) And if a man does not lie in wait, but God delivers *him* into his hand {he kills him accidentally};[b] then I will appoint you a place where he shall flee.
(14) But if a man comes presumptuously upon his neighbor, to intentionally kill him;[c] you shall take him from My altar, that he may die.
(15) And he who strikes his father, or his mother, shall be surely put to death.
(16) And he who steals a man, and sells him, or if he is found in his possession, he shall surely be put to death.
(17) And he who curses his father, or his mother, shall surely be put to death.
(18) And if men strive together, and one strikes another with a stone, or with *his* fist, and he does not die, but is bedfast:
(19) If he rises again, and walks about upon his staff, then he who struck *him* shall live: but he shall pay *for* the loss of his time, and shall pay for *him* to be thoroughly healed.
(20) And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall surely be punished.
(21) Nevertheless, if he continues to live a day or two, he shall not be punished: because he *is* his money.
(22) If men strive, and hurt a woman with child, so that she gives birth,[d] and yet no harm follows: he shall surely be punished, as the woman's husband shall lay upon him; and he shall pay as the judges *determine*.
(23) But if *any* harm does follow {harm to the woman or to the child},[e] then you shall give life for life,
(24) Eye for eye, tooth for tooth, hand for hand, foot for foot,
(25) Burning for burning, wound for wound, stripe for stripe.[f]
(26) And if a man strikes the eye of his servant, or the eye of his maid, causing it to perish; he shall let him go free for his eye's sake.
(27) And if he knocks out his man servant's tooth, or his maid servant's tooth; he shall let him go free for his tooth's sake.
(28) If an ox gores a man or a woman, that they die: then the ox shall surely be stoned, and his meat shall not be eaten; but the owner of the ox *shall* live.
(29) But if the ox has in time past been inclined to gore with his horn, and it has been told to his owner, and he has not kept him in, but that he has killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

21:13b - i.e. if he strikes a man and he dies, but he had not intended to kill him - i.e. his Death was an accident, he is allowed to flee to a city of refuge. See Num. 35:6-32 concerning Cities of Refuge - note if he intentionally killed him, the Cities of Refuge are not allowed to protect him. In the case of accidental death the Cities of Refuge were to protect the person from revenge seeking relatives. Deut. 4:42; 19:4; Josh. 20:9
21:14c - if a man intentionally kills another person, he himself must be killed.21:22d - that is - she gives birth prematurely
21:23e - that is harm either to the woman or to the child– see note on Luke 1:44
21:24-25f - this was not to be used as revenge, but the criterion to be used by the judges to give punishment equal to the crime committed. See Mat. 5:38

(30) If there is laid on him a sum of money, then he shall give for the ransom of his life whatever is laid upon him.
(31) Whether he has gored a son, or has gored a daughter, according to this judgment it shall be done to him.
(32) If the ox shall push a man servant or a maid servant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.
(33) And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or a donkey falls into it;
(34) The owner of the pit shall make *it* good, *and* give money to their owner; and the dead *beast* shall be his.
(35) And if one man's ox hurts another's, that he dies; then they shall sell the live ox, and divide the money; and the dead *ox* they shall also divide.
(36) Or if it has been known that the ox has used to gore in time past, and his owner has not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Chapter 22

(1) If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
(2) If a thief is found breaking in, and is stricken so that he dies, no blood shall *be shed* for him.
(3) If the sun has risen upon him, *there shall be* blood *shed* for him; *because* he should make full restitution; if he has nothing, then he shall be sold for his theft.
(4) If the theft is certainly found {the stolen property} in his hand alive, whether it is ox, or donkey, or sheep; he shall restore double.
(5) If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, he shall make restitution.
(6) If fire breaks out, and catches in thorns, so that the stacks of corn, or the standing corn, or the field, is consumed *by it;* he who kindled the fire shall surely make restitution.
(7) If a man shall deliver to his neighbor money or stuff to keep, and it is stolen out of the man's house; if the thief is found, let him pay double.
(8) If the thief is not found, then the master of the house shall be brought to the judges, *to see* whether he has put his hand to *take* his neighbor's goods.
(9) Because all manner of debt, *whether it is* for ox, for donkey, for sheep, for clothing, *or* for any manner of lost thing, which *another* challenges to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double to his neighbor.

(10) If a man delivers to his neighbor a donkey, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, and no man sees *it:*
(11) *Then* an oath of the LORD {Jehovah} shall be between them both, that he has not put his hand to take his neighbor's goods; and its owner shall accept *thereof,* and he shall not make *it* good.
(12) And if it is stolen from him, he shall make restitution to its owner.
(13) If it is torn in pieces, *then* let him bring it *for* a witness, *and* he shall not make good that which was torn.
(14) And if a man borrows *anything* from his neighbor, and it is hurt, or dies, its owner was not with it, he shall surely make *it* good.
(15) *But* if its owner *was* with it, he shall not make *it* good: if it *is* a hired *thing,* it came for his hire.
(16) And if a man seduces a maid who is not married, and lies with her, he shall surely endow her to be his wife.
(17) If her father completely refuses to give her to him, he shall pay money according to the dowry of virgins.
(18) You shall not allow a witch to live.
(19) Whoever lies with a beast shall surely be put to death.
(20) He who sacrifices to *any* god, except to the LORD {Jehovah} alone, he shall be completely destroyed.
(21) You shall neither harass a stranger, nor oppress him: because you were strangers in the land of Egypt.
(22) You shall not afflict any widow, or fatherless child.
(23) If you afflict them in any way, and they cry at all to Me, I will surely hear their cry;
(24) And My wrath {anger; judgment} shall grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
(25) If you lend money to *any of* My people *who are* poor near you, you shall not be to him as a creditor, neither shall you charge him interest.[a]
(26) If you at all take your neighbor's cloak as a pledge, you shall deliver it to him before the sun goes down:
(27) Because that *is* his only covering, it *is* his cloak for his skin: in what shall he sleep? and it shall come to pass, when he cries to Me, that I will hear; because I *am* gracious.
(28) You shall not curse the gods, nor curse the ruler of your people.
(29) You shall not delay *to offer* the first of your ripe fruits, and of your liquors: the firstborn of your sons you shall give to Me.
(30) Likewise you shall do with your oxen, *and* with your sheep: seven days it shall be with his mother; on the eighth day you shall give it to Me.

22:25a – some argue that usury is an exorbitant interest rate – but in Nehemiah 5:11 it is clear that 1 percent is unacceptable to the Lord. [Note interest was not to be charged to God's people, but it could be charged to others.]

(31) And you shall be holy men to Me: neither shall you eat *any* meat *that is* torn by beasts in the field; you shall cast it to the dogs.

Chapter 23

(1) You shall not raise a false report: do not put your hand with the wicked to be an unrighteous witness.
(2) You shall not follow a multitude to *do* evil; neither shall you testify to a cause to pervert *judgment:*
(3) Neither shall you show favoritism to a poor man in his cause.
(4) If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.
(5) If you see the donkey of him who hates you lying under his burden, and would refrain from helping him, you shall surely help him.
(6) You shall not pervert the judgment of your poor in his cause.
(7) Keep yourself far from a false matter; and do not kill the innocent and righteous: because I will not justify the wicked.
(8) And you shall take no gift: because the gift blinds the wise, and perverts the words of the righteous.
(9) Also you shall not oppress a stranger: because you know the heart of a stranger, since you were strangers in the land of Egypt.
(10) And six years you shall sow your land, and shall gather in its fruits:
(11) But the seventh *year* you shall let it rest and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, *and* with your olive grove.
(12) Six days you shall do your work, and on the seventh day {Saturday} you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the stranger, may be refreshed.
(13) And in all *things* that I have said to you take heed: and make no mention of the name of other gods, neither let it be heard out of your mouth.
(14) Three times you shall keep a feast to Me in the year.
(15) You shall keep the Feast of Unleavened bread: (you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib {Nisan [Mar.- Apr.]};[a] because in it you came out from Egypt: and no one shall appear before Me empty *handed*:)
(16) And the Feast of Harvest, the first fruits of your labors {Feast of Weeks; Pentecost},[b] which you have sown in the field: and the Feast of Harvest, *which is* in the end of the year {Feast of Tabernacles},[c] when you have gathered in your labors out of the field.

23:15a - month of Abib - modern Nisan - March to April - see Ex. 12:2
23:16b - first fruits - Feast of Weeks - Pentecost - See Lev. 23:15-16
23:16c - feast of ingathering – feast of harvest - Feast of Tabernacles - {Succoth}
See Lev. 23:34-36

(17) Three times in the year all your males shall appear before the Lord GOD {Jehovah}.
(18) You shall not offer the blood of My sacrifice with leavened bread; neither shall the fat of My sacrifice remain until the morning.
(19) The first of the first fruits of your land you shall bring into the house of the LORD {Jehovah} your God. You shall not boil a kid {young goat} in his mother's milk.
(20) Look, I send an Angel[d] before you, to protect you in the way, and to bring you into the place which I have prepared.
(21) Beware of Him, and obey His voice, do not provoke Him; because He will not pardon your sins: Because My Name *is* in Him.
(22) But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.
(23) Because My Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.
(24) You shall not bow down to their gods, nor serve them, nor do according to their deeds: but you shall completely overthrow them, and destroy their images.
(25) And you shall serve the LORD {Jehovah} your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.
(26) Nothing shall miscarry their young, nor be barren, in your land: the number of your days I will fulfill.
(27) I will send My fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.
(28) And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.
(29) I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.
(30) But little by little I will drive them out from before you, until you have increased, and inherit the land.
(31) And I will set your bounds from the Red Sea even to the {Mediterranean} Sea of the Philistines, and from the desert to the {Euphrates} River:[e] because I will deliver those who live in the land into your hand; and you shall drive them out before you.
(32) You shall make no covenant with them, nor with their gods.

23:20d - See Joshua 5:13-15 – an Angel - according to Stephen in Acts 7:38 this is Who appeared in the burning bush in Ex. 3:2
23:31e - the river Euphrates - see Gen 15:18; Deut. 1:7; 11:24; Josh. 1:4
Fulfilled during reigns of King David and King Solomon – II Sam. 8; I Ki. 4:24; 9:26 - From Lebanon on north, to Mediterranean Sea on west, to Euphrates River on east, to and including Sinai Wilderness on south, to Red Sea and Nile River on west.

(33) They shall not live in your land, lest they cause you to sin against Me: because if you serve their gods, it will surely be a snare to you.

Chapter 24

(1) And He said to Moses, Come up to the LORD {Jehovah}, you, and Aaron, {and Aaron's two sons} Nadab, and Abihu, and seventy of the elders of Israel; and you worship afar off.
(2) And Moses alone shall come near the LORD {Jehovah}: but they shall not come near; neither shall the people go up with him.
(3) And Moses came and told the people all the words of the LORD {Jehovah}, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD {Jehovah} has said we will do.
(4) And Moses wrote all the words of the LORD {Jehovah}, and rose up early in the morning, and built an altar at the foot of the hill, and twelve pillars, according to the twelve tribes of Israel.
(5) And he sent young men of the children of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the LORD {Jehovah}.
(6) And Moses took half of the blood, and put *it* in bowls; and half of the blood he sprinkled on the altar.
(7) And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD {Jehovah} has said we will do, and be obedient.
(8) And Moses took the blood, and sprinkled *it* on the people, and said, Look the blood of the covenant, which the LORD {Jehovah} has made with you concerning all these words.
(9) Then Moses went up, and Aaron, {and Aaron's two sons} Nadab, and Abihu, and seventy of the elders of Israel:
(10) And they saw the God of Israel: and *there was* under His feet what appeared to be a paved work of a sapphire stone,[a] and the body of heaven in *His* clearness.
(11) And upon the nobles of the children of Israel He did not lay His hand: also they saw God, and ate and drank.
(12) And the LORD {Jehovah} said to Moses, Come up to Me into the mount, and be there: and I will give you tablets of stone, and a law, and commandments which I have written; that you may teach them.
(13) And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.
(14) And he said to the elders, You stay here for us, until we come again to you: and, see, Aaron and Hur[b] *are* with you: if any man has any matters to do, let him come to them.

24:10a – sapphire stone - blue
24:14b – Hur – see note on Ex. 17:10 – I Chr. 2:19-20; Ex. 31:2

(15) And Moses went up into the mount, and a cloud covered the mount.
(16) And the glory of the LORD {Jehovah} stayed upon mount Sinai, and the cloud covered it six days: and the seventh day He called to Moses out of the midst of the cloud.
(17) And the sight of the glory of the LORD {Jehovah} *was* like devouring fire on the top of the mount in the eyes of the children of Israel.
(18) And Moses went into the midst of the cloud, and he went up into the mount: and Moses was in the mount forty days and forty nights.

Chapter 25
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, that they bring Me an offering: of every man who gives it willingly with his heart you shall take My offering.
(3) And this *is* the offering which you shall take of them; gold, and silver, and brass,
(4) And blue, and purple, and scarlet, and fine linen, and goats' *hair,*
(5) And rams' skins dyed red, and badgers' skins, and shittim wood,
(6) Oil for the light, spices for anointing oil, and for sweet incense,
(7) Onyx stones, and stones to be set in the priest's robe,[a] and in the breastplate.
(8) And let them make me a sanctuary; that I may live among them.
(9) According to all that I show you, *after* the pattern of the tabernacle, and the pattern of all its utensils, even so shall you make *it*.
(10) And they shall make an ark *of* shittim wood: two and a half cubits[b] *shall be* its length, {about 45 in.; 1.14 m.} and a cubit and a half its width, {about 27 in.; 0.69 m.}[c] and a cubit and a half its height. {about 27 in.; 0.69 m.}
(11) And you shall overlay it with pure gold, inside and outside you shall overlay it, and shall make upon it a crown of gold around it.
(12) And you shall cast four rings of gold for it, and put *them* in its four corners; and two rings *shall be* on the one side of it, and two rings in the other side of it.
(13) And you shall make poles *of* shittim wood, and overlay them with gold.
(14) And you shall put the poles into the rings by the sides of the ark, that the ark may be carried by them.
(15) The poles shall be in the rings of the ark: they shall not be taken from it.
(16) And you shall put into the ark the testimony which I shall give you.

25:7a - ephod – priest's robe or vest
25:10b - two and 1/2 cubits - about 45 inches long; 1.14 meters [a cubit is about 18 inches - 1.5 ft] 45 inches long by 27 inches; 0.69 m wide by 27 inches; 0.69 m high - see Appendix J: Bible Weights and Measures
25:10c – one and ½ cubits – about 27 inches {0.69 meters}

(17) And you shall make a mercy seat *of* pure gold: two and a half cubits *shall be* its length, {about 45 in.; 1.14 m.} and a cubit and a half its width. {about 27 in.; 0.69 m.}[d]
(18) And you shall make two cherubims *of* gold, *of* beaten work you shall make them, in the two ends of the mercy seat.
(19) And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat you shall make the cherubims on its two ends.
(20) And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* towards one another; the faces of the cherubims shall be facing the mercy seat.
(21) And you shall put the mercy seat above upon the ark; and in the ark you shall put the testimony {covenant} that I shall give to you.
(22) And there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give you in commandment to the children of Israel.
(23) You shall also make a table *of* shittim wood: two cubits *shall be* its length, {about 36 in.; 0.91 m.} and a cubit its width, {about 18 in.; 0.46 m.} and a cubit and a half its height. {about 27 in.; 0.69 m.}[e]
(24) And you shall overlay it with pure gold, and make a crown of gold around it.[f]
(25) And you shall make it a border of a hand breadth around it, {about 4 in.; 0.1 m.}[g] and you shall make a golden crown to the border around it.
(26) And you shall make for it four rings of gold, and put the rings in the four corners that *are* on its four feet.
(27) The rings shall be against the border for places for the poles to carry the table.
(28) And you shall make the poles *of* shittim wood, and overlay them with gold, that the table may be carried by them.
(29) And you shall make its dishes, and its spoons, and its covers, and its bowls, to cover all: *of* pure gold you shall make them.
(30) And you shall set upon the table holy bread {that has been blessed}[h] before Me always.
(31) And you shall make a candlestick *of* pure gold: the candlestick shall be made *of* beaten work: its shaft, and its branches, its bowls, its buds, and its flowers, shall be of the same.

25:17d – two and a half cubits - about 45 inches; 1.14 m. long by 27 inches; 0.69 m. wide [the same as the length and width of the ark - see 25:10] – a cubit is about 18 inches or 0.46 meters – see Appendix J: Bible Weights and Measures
25:23e - 2 cubits by 1 cubit by 1.5 cubits - about 36 inches; 0.91 meters long by 18 inches; 0.46 meters wide by 27 inches; 0.69 meters high - see 25:10 - see Appendix J: Bible Weights and Measures
25:24f - crown around it - like the ark of the covenant - see 25:11
25:25g - hand breadth - i.e. width of a hand - about 4 inches; 0.1 m.
25:30h - showbread - holy, blessed, consecrated bread

(32) And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
(33) Three bowls made in the shape of almonds, *with* a bud and a flower in one branch; and three bowls made in the shape of almonds in the other branch, *with* a bud and a flower: so in the six branches that come out of the candlestick.
(34) And in the candlestick *shall be* four bowls made in the shape of almonds, *with* their buds and their flowers.
(35) And *there shall be* a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, according to the six branches that proceed out of the candlestick.
(36) Their buds and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.
(37) And you shall make its seven lamps:[i] and they shall light its lamps, that they may give light opposite it.
(38) And its tongs, and its snuff dishes,[j] *shall be of* pure gold.
(39) He shall make it *of* a talent of pure gold, {about 75 lbs.; 34.0 kg.}[k] with all these vessels.
(40) And see to it that you make *them* after their pattern, which was shown you in the mount.

Chapter 26

(1) Furthermore you shall make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of skilled craftsmanship you shall make them.
(2) The length of one curtain *shall be* twenty-eight cubits {about 42 ft.; 12.8 m.}, and the width of one curtain four cubits {about 6 ft.; 1.8 m.}: and every one of the curtains shall be of the same size.[a]
(3) The five[b] curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

25:37i - the seven branched candlestick [menora] has a candle [small bowl of olive oil] on top and three on each side for a total of seven - it is to be placed opposite the altar in the holy place [mid section of the tabernacle]- in Rev. 1:20 we are told the candlestick represents the churches - 7 is the number for "complete" - see note on 26:3
25:38j – snuff dishes – used to put out the candles {actually olive oil lamps [see Ex. 27:20]}
25:39k - a talent of pure gold - about 75 pounds; 34.0 kilograms
26:2a - 28 cubits long [about 42 feet; 12.8 meters] by 4 cubits high [about 6 feet; 1.8 meters] {a cubit is about 18 inches or 1 .5 feet; 0.69 meters } - all of the curtains are to be the same size – see Appendix J: Bible Weights and Measures
26:3b - 5 - the number for "grace" – see Use of Numbers in Scripture at www.TheWordNotes.com

(4) And you shall make loops of blue upon the edge of the one curtain from the thick edge in the coupling; and likewise you shall make in the outermost edge of *another* curtain, in the coupling of the second.
(5) Fifty[c] loops you shall make in the one curtain, and fifty loops you shall make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold of one another.
(6) And you shall make fifty clasps of gold, and couple the curtains together with the clasps: and it shall be one tabernacle.
(7) And you shall make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains you shall make.
(8) The length of one curtain *shall be* thirty cubits {about 45 ft.; 13.7 m.}, and the width of one curtain four cubits {about 6 ft.; 1.8 m.}:[d] and the eleven curtains *shall all be* of the same size.
(9) And you shall couple five curtains by themselves, and six[e] curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle.
(10) And you shall make fifty loops on the edge of the one curtain *that is* outermost in the coupling, and fifty loops in the edge of the curtain which couples the second.
(11) And you shall make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.
(12) And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the tabernacle.
(13) And a cubit {about 18 in.; 0.46 m.} on the one side, and a cubit {about 18 in.; 0.46 m.} on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on each side, to cover it.
(14) And you shall make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.
(15) And you shall make boards for the tabernacle *of* shittim wood standing up.
(16) Ten cubits {about 15 ft.; 4.6 m.} *shall be* the length of a board, and a cubit and a half {about 2 ft.; 0.69 m.} *shall be* the width of one board.[f]
(17) *There shall be t*wo pegs on one board, set in order one against another: this is how you shall make all the boards of the tabernacle.
(18) And you shall make the boards for the tabernacle, twenty boards on the south side southward.

26:5c - 50 - 5x10 - perfect grace
26:8d - thirty cubits long [about 45 feet.; 13.7 meters] by 4 cubits wide [about 6 feet; 1.8 meters]
26:9e - 6 - the number for man - man was created on the sixth day – see Use of Numbers in Scripture at www.TheWordNotes.com
26:16f - 10 cubits long [about 15 feet; 4.6 meters] by 1.5 cubits [about 2 ft; 0.69 meters wide] - 10 is the number for perfection – see Appendix J: Bible Weights and Measures

(19) And you shall make forty sockets of silver under the twenty boards; two sockets under one board for its two pegs, and two sockets under another board for its two pegs.
(20) And for the second side of the tabernacle on the north side *there shall be* twenty boards:
(21) And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.
(22) And for the sides of the tabernacle westward you shall make six boards.
(23) And two boards you shall make for the corners of the tabernacle in the two sides.
(24) And they shall be coupled together on bottom, and on top onto one ring: so shall it be for both of them; they shall be for the two corners.
(25) And there shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.
(26) And you shall make bars *of* shittim wood; five for the boards of the one side of the tabernacle,
(27) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
(28) And the middle bar in the midst of the boards shall reach from end to end.
(29) And you shall overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and you shall overlay the bars with gold.
(30) And you shall raise up the tabernacle according to the fashion of which was shown you in the mount.
(31) And you shall make a curtain *of* blue, and purple, and scarlet, and fine twined linen of skilled craftsmanship: with cherubims {of needle work} sewn on it:
(32) And you shall hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.
(33) And you shall hang up the curtain under the clasps, that you may bring inside the curtain the ark of the testimony {covenant}: and the curtain shall divide between the holy *place* and the most holy {Holy of Holies}.g
(34) And you shall put the mercy seat upon the ark of the testimony {covenant} in the most holy *place* {Holy of Holies}.
(35) And you shall set the table outside the curtain, and the candlestick opposite the table on the side of the tabernacle towards the south: and you shall put the table on the north side.
(36) And you shall make a curtain for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, made with needlework.

26:33g - holy place [mid section of the tabernacle], most holy [also referred to as the "Holy of Holies"]

(37) And you shall make for the curtain five pillars *of* shittim *wood,* and overlay them with gold, *and* their hooks *shall be of* gold: and you shall cast five sockets of brass for them.

Chapter 27

(1) And you shall make an altar *of* shittim wood, five cubits long {about 7.5 ft.; 2.3 m.}, and five cubits wide; {about 7.5 ft.; 2.3 m.} the altar shall be foursquare: and the height of it *shall be* three cubits {about 4.5 ft.; 1.4 m.}.[a]

(2) And you shall make its horns upon its four corners: its horns shall be of the same: and you shall overlay it with brass.

(3) And you shall make its pans to receive its ashes, and its shovels, and its bowls and its meat hooks, and its fire pans: all its vessels you shall make *of* brass.

(4) And you shall make for it a grate net *of* brass; and upon the net you shall make four brass rings in its four corners.

(5) And you shall put it under the ledge of the altar beneath, that the net may be even to the midst of the altar.

(6) And you shall make poles for the altar, poles *of* shittim wood, and overlay them with brass.

(7) And the poles shall be put into the rings, and the poles shall be upon the two sides of the altar, to carry it.

(8) You shall make it hollow with boards: as it was shown you in the mount, so shall they make *it*.

(9) And you shall make the court of the tabernacle: because the south side southward *there shall be* curtains for the court *of* fine twined linen of one hundred cubits long for one side {about 150 ft.; 45.7 m.}:[b]

(10) And its twenty pillars and their twenty sockets *shall be of* brass; the hooks of the pillars and their bands *shall be of* silver.

(11) And likewise for the north side in length *there shall be* curtains of one hundred *cubits* long, {about 150 ft.; 45.7 m.} and its twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their bands *of* silver.

(12) And *for* the width of the court on the west side *shall be* curtains of fifty cubits {about 75 ft.; 22.9 m.}:[c] their pillars ten, and their sockets ten.

(13) And the width of the court on the east side eastward *shall be* fifty cubits {about 75 ft.; 22.9 m.}.

27:1a - 5 cubits long [about 7.5 feet; 2.3 meters] and 5 cubits wide [about 7.5 feet; 2.3 meters] and 3 cubits high [about 4.5 feet; 1.4 meters]
- see Appendix J: Bible Weights and Measures

27:9b - 100 cubits [about 150 feet; 45.7 meters] - 10x10 – perfection – see Use of Numbers in Scripture at www.TheWordNotes.com
- see Appendix J: Bible Weights and Measures

27:12c - 50 cubits [about 75 feet; 22.9 meters]

(14) The curtains of one side *of the gate shall be* fifteen cubits {about 22.5 ft.; 6.9 m.}:[d] their pillars three, and their sockets three.
(15) And on the other side *shall be* curtains fifteen *cubits* {about 22.5 ft.; 6.9 m.}*:* their pillars three, and their sockets three.
(16) And for the gate of the court *shall be* a curtain of twenty cubits {about 30 ft.; 9.1 m.},[e] *of* blue, and purple, and scarlet, and fine twined linen, made with needlework: *and* their pillars *shall be* four, and their sockets four.
(17) All the pillars around the court *shall be* banded with silver; their hooks *shall be of* silver, and their sockets *of* brass.
(18) The length of the court *shall be* one hundred cubits {about 150 ft.; 45.7 m.},[f] and the width fifty {cubits} everywhere, {about 75 ft.; 22.9m}[g] and the height five cubits {about 7.5 ft.; 2.3 m.}[h] *of* fine twined linen, and their sockets *of* brass.
(19) All the vessels of the tabernacle in all its service, and all its pins, and all the pins of the court, *shall be of* brass.
(20) And you shall command the children of Israel, that they bring you pure beaten olive oil for the light, to cause the lamp to burn always.
(21) In the tabernacle of the congregation outside the curtain {outside the Holy of Holies} which *is* before the testimony {covenant}, Aaron and his sons shall maintain it from evening to morning before the LORD {Jehovah}: *it shall be* a statute forever to their generations on the behalf of the children of Israel.

Chapter 28
(1) And take to yourself Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
(2) And you shall make holy robes for Aaron your brother for glory and for beauty.
(3) And you shall speak to all *who are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's robes to consecrate him, that he may minister to Me in the priest's office.
(4) And these *are* the robes which they shall make; a breastplate, and an ephod {priestly robe}, and a robe, and an embroidered coat, a mitre {priestly hat}, and a belt: and they shall make holy clothing for Aaron your brother, and his sons, that he may minister to Me in the priest's office.

27:14d - 15 cubits [about 22.5 feet; 6.9 meters]
27:16e - 20 cubits [about 30 feet; 9.1 meters]
27:18f - 100 cubits [about 150 feet; 45.7 meters]
27:18g - 50 cubits [about 75 feet; 22.9 meters]
27:18h - 5 cubits [about 7.5 feet; 2.3 meters]
- Note multiples of 5 – the number for grace – see Use of Numbers in Scripture at www.TheWordNotes.com - see Appendix J: Bible Weights and Measures

(5) And they shall take gold, and blue, and purple, and scarlet, and fine linen.
(6) And they shall make the ephod {priestly robe} *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with skillful craftsmanship.
(7) It shall have its two shoulder pieces joined at its two edges; and *so* it shall be joined together.
(8) And the belt of the ephod {priestly robe}, which *is* upon it, shall be of the same, according to its workmanship; *even* *of* gold, *of* blue, and purple, and scarlet, and fine twined linen.
(9) And you shall take two onyx stones, and inscribe on them the names of the children of Israel:
(10) Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.
(11) With the work of an engraver in stone, *like* the engravings of a signet {ring}, you shall engrave the two stones with the names of the children of Israel: you shall make them to be set in settings of gold.
(12) And you shall put the two stones upon the shoulders of the ephod {priestly robe} *for* stones of memorial to the children of Israel: and Aaron shall bear their names before the LORD {Jehovah} upon his two shoulders for a memorial.
(13) And you shall make settings *of* gold;
(14) And two chains *of* pure gold at the ends; *of* braided workmanship you shall make them, and fasten the braided chains to the settings.
(15) And you shall make the breastplate of judgment with skilled craftsmanship; you shall make it after the workmanship of the ephod {priestly robe}; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, you shall make it.
(16) Foursquare it shall be *being* doubled; a span *shall be* its length {about 9 in.; 0.23 m.},[a] and a span *shall be* its width {about 9 in.; 0.23 m.}.
(17) And you shall set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.
(18) And the second row *shall be* an emerald, a sapphire, and a diamond.
(19) And the third row a jacinth, an agate, and an amethyst.
(20) And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosures.
(21) And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet {ring}; they shall each have his name inscribed according to the twelve tribes.
(22) And you shall make upon the breastplate chains at the ends *of* braided work *of* pure gold.
(23) And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate.

28:16a - span - zereth {זרת} - spreading of the fingers - about 9 inches - which is about half a cubit (18 inches); 0.23 meters – see Appendix J: Bible Weights and Measures

(24) And you shall put the two braided *chains* of gold in the two rings *which are* on the ends of the breastplate.
(25) And *the other* two ends of the two braided *chains* you shall fasten in the two fasteners, and put *them* on the shoulder pieces of the ephod {priestly robe} in the front.
(26) And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in its border, which *is* in the inside of the ephod {priestly robe}.
(27) And two *other* rings of gold you shall make, and shall put them on the two sides of the ephod {priestly robe} underneath, toward its front, opposite its *other* couplings, above the belt of the ephod {priestly robe}.
(28) And they shall bind the breastplate by its rings to the rings of the ephod {priestly robe} with a lace of blue, that *it* may be above the belt of the ephod {priestly robe}, and that the breastplate not be loosened from the ephod {priestly robe}.

(29) And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes in to the holy *place,*[b] for a memorial before the LORD {Jehovah} continually.
(30) And you shall put in the breastplate of judgment the Urim[c] and the Thummim;[d] and they shall be upon Aaron's heart, when he goes in before the LORD {Jehovah}: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD {Jehovah} continually.
(31) And you shall make the robe of the ephod {priestly robe} all *of* blue.
(32) And there shall be a hole in the top of it, in its middle: it shall have a binding of woven work around its hole, as the hole of a coat of mail,[e] so that it cannot be torn.
(33) And *beneath* upon its hem you shall make {needle work of} pomegranates *of* blue, and *of* purple, and *of* scarlet, around its hem; and bells of gold between and around them:

28:29b – holy place – the middle section {outside the Holy of Holies} where Aaron and others will normally minister

28:30c - Urim {אוּר} - flame, or light

28:30d - Thummim {תּמים} - perfections

The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.

28:32e - habergeon – coat of mail – netting of metal used for protection in battle

(34) A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.
(35) And it shall be upon Aaron to minister: and his sound shall be heard[f] when he moves into the holy *place* before the LORD {Jehovah} {Holy of Holies}, and when he comes out, that he not die.
(36) And you shall make a plate *of* pure gold, and engrave upon it, *like* the engravings of a signet {ring}, HOLINESS TO THE LORD.
(37) And you shall put it on a blue lace, that it may be upon the mitre {priestly hat}; it shall be upon the front of the mitre {priestly hat}.
(38) And it shall be upon Aaron's forehead, that Aaron may bear the sin of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD {Jehovah}.
(39) And you shall embroider the coat of fine linen, and you shall make the mitre {priestly hat} *of* fine linen, and you shall make the belt *of* needlework.
(40) And for Aaron's sons you shall make coats, and you shall make for them belts, and you shall make for them bonnets {caps}, for glory and for beauty.
(41) And you shall put them upon Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.
(42) And you shall make them linen under shorts to cover their nakedness; they shall reach from the waist even to the thighs:
(43) And they shall be upon Aaron, and upon his sons, when they come into the tabernacle of the congregation, or when they come near the altar to minister in the holy *place;* that they not bear sin, and die: *it shall be* a law forever to him and his descendants after him.

Chapter 29
(1) And this *is* how you shall hallow them {make them holy}, to minister to Me in the priest's office: Take one young bull, and two rams without blemish,
(2) And unleavened bread, and unleavened cakes tempered with oil, and unleavened wafers *of* wheat flour anointed with oil: you shall make them.
(3) And you shall put them into one basket, and bring them in the basket, with the bull and the two rams.
(4) And Aaron and his sons you shall bring to the door of the tabernacle of the congregation, and shall wash them with water.
(5) And you shall take the robes, and put upon Aaron the coat, and the robe of the ephod {priestly robe}, and the ephod {priestly robe}, and the breastplate, and tie him with the belt of the ephod {priestly robe}:
(6) And you shall put the mitre {priestly hat} upon his head, and put the holy crown upon the mitre {priestly hat}.

28:35f – his sound shall be heard – according to tradition he also wore a rope around his ankle - since only the high priest could come into the Holy of Holies, if he stopped moving for a long period of time [perhaps died in the presence of the Lord] no one could go in to get him out.

(7) Then you shall take the anointing oil, and pour *it* upon his head, and anoint him.
(8) And you shall bring his sons, and put coats upon them.
(9) And you shall tie them with belts, Aaron and his sons, and put the bonnets {caps} on them: and the priest's office shall be theirs for a perpetual law: and you shall consecrate {set apart as holy} Aaron and his sons.
(10) And you shall have a young bull to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the young bull.
(11) And you shall kill the young bull before the LORD {Jehovah}, *by* the door of the tabernacle of the congregation.
(12) And you shall take of the blood of the young bull, and put *it* upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar.
(13) And you shall take all the fat that covers the inside, and the caul {covering}[a] *that is* over the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.
(14) But the meat of the young bull, and his skin, and his dung, you shall burn with fire outside the camp: it *is* a sin offering.
(15) You shall also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.
(16) And you shall kill the ram, and you shall take his blood, and sprinkle *it* around upon the altar.
(17) And you shall cut the ram in pieces, and wash his insides, and his legs, and put *them* together with his pieces, and with his head.
(18) And you shall burn the whole ram upon the altar: it *is* a burnt offering to the LORD {Jehovah}: it *is* a sweet aroma, an offering made by fire to the LORD {Jehovah}.
(19) And you shall take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.
(20) Then you shall kill the ram, and take of its blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar around it.
(21) And you shall take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his clothing, and upon his sons, and upon the clothing of his sons with him: and he shall be hallowed {made holy}, and his clothing, and his sons, and his sons' clothing with him.
(22) Also you shall take of the ram the fat and the rump, and the fat that covers the insides, and the flap *over* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; because it *is* a ram of consecration {setting apart as holy}:

29:13a – caul – covering; lobe, flap, or membrane above or over the liver

(23) And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD {Jehovah}:
(24) And you shall put all in the hands of Aaron, and in the hands of his sons; and shall wave them *for* a wave offering before the LORD {Jehovah}.
(25) And you shall receive of them from their hands, and burn *them* upon the altar for a burnt offering, for a sweet aroma before the LORD {Jehovah}: it *is* an offering made by fire to the LORD {Jehovah}.
(26) And you shall take the breast of the ram of Aaron's consecration {setting apart as holy}, and wave it *for* a wave offering before the LORD {Jehovah}: and it shall be your part.
(27) And you shall sanctify {make holy} the breast of the wave offering, and the shoulder of the lifted-up offering,[b] which is waved, and which is lifted up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:
(28) And it shall be Aaron's and his sons' for a law forever from the children of Israel: because it *is* a lifted-up offering: and it shall be a lifted-up offering from the children of Israel of the sacrifice of their peace offerings, *even* their lifted-up offering to the LORD {Jehovah}.
(29) And the holy clothing of Aaron shall be his sons' after him, to be anointed in them, and to be consecrated in them {set apart as holy}.
(30) *And* the son who is priest in his place shall put them on seven days, when he comes into the tabernacle of the congregation to minister in the holy *place*.
(31) And you shall take the ram of the consecration {setting apart as holy}, and boil his flesh in the holy place.
(32) And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.
(33) And they shall eat those things with which the atonement was made, to consecrate {set apart as holy} *and* to sanctify them {make them holy}: but a stranger shall not eat *of it,* because they *are* holy.
(34) And if any of the flesh of the consecrations, or of the bread, remains until the morning, then you shall burn the remainder with fire: it shall not be eaten, because it *is* holy.
(35) And so shall you do to Aaron, and to his sons, according to all *things* which I have commanded you: seven days you shall consecrate them {set them apart as holy}.
(36) And every day you shall offer a young bull *for* a sin offering for atonement: and you shall cleanse the altar, when you have made an atonement for it, you shall anoint it, to sanctify it {make it holy}.
(37) Seven days you shall make an atonement for the altar, and sanctify it {make it holy}; and it shall be an altar most holy: whatever touches the altar shall be holy.

29:27b - heave offering - ter-oo-maw', ter-oo-maw' {תְּרוּמָה תְּרֻמָה} - 'lifted-up' as a gift

(38) Now this *is what* you shall offer upon the altar; two one year old lambs day by day continually.
(39) The one lamb you shall offer in the morning; and the other lamb you shall offer at evening:
(40) And with the one lamb a tenth part[c] of flour {tenth of an ephah – omer – about 2.3 qts.; 2.2 L.} mingled with the fourth part of a hin[d] of beaten oil; {about a qt.; 0.95 L.}[e] and the fourth part of a hin of wine {about a qt.; 0.95 L.} *for* a drink offering.
(41) And the other lamb you shall offer at evening, and shall do according to the meat offering of the morning, and according to its drink offering, for a sweet aroma, an offering made by fire to the LORD {Jehovah}
(42) *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD {Jehovah}: where I will meet you, to speak with you there.
(43) And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory.
(44) And I will sanctify {make holy} the tabernacle of the congregation, and the altar: I will sanctify {make holy} also both Aaron and his sons, to minister to Me in the priest's office.
(45) And I will live among the children of Israel, and will be their God.
(46) And they shall know that I *am* the LORD {Jehovah} their God, Who brought them forth out of the land of Egypt, that I may live among them: I *am* the LORD {Jehovah} their God.

Chapter 30

(1) And you shall make an altar to burn incense upon: you shall make it *of* shittim wood.
(2) A cubit[a] its length, {about 18 in.; 0.46 m.} *shall be* and a cubit its width; {about 18 in.; 0.46 m.} it shall be square: and two cubits[b] *shall be* its height: {about 36 in.; 0.91 m.} its horns *shall be* of the same.
(3) And you shall overlay it with pure gold, its top, and its sides all around, and its horns; and you shall make for it a crown of gold all around.
(4) And two golden rings you shall make for it under its crown, by its two corners, upon its two sides you shall make *it;* and they shall be for places for the poles to carry it with.
(5) And you shall make the poles *of* shittim wood, and overlay them with gold.

29:40c – tenth part – that is a tenth part of an ephah which is an omer – about 2.3 quarts; 0.58 gallons; 2.2 liters
29:40d - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart; 0.95 liters – see Appendix J: Bible Weights and Measures
29:40e - beaten oil - i.e. - oil created by beating olives
30:2a - cubit - about 18 inches; 0.46 meters
30:2b - two cubits - about 36 inches or a yard; 0.91 meters - see Appendix J: Bible Weights and Measures

(6) And you shall put it before the curtain that *is* by the ark of the testimony {covenant}, before the mercy seat that *is* over the testimony, where I will meet with you.
(7) And Aaron shall burn upon it sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.
(8) And when Aaron lights the lamps at evening, he shall burn incense upon it, a perpetual incense before the LORD {Jehovah} throughout your generations.
(9) You shall offer no strange incense upon it, nor burnt sacrifice, nor meat offering; neither shall you pour drink offering upon it.
(10) And Aaron shall make an atonement upon its horns once in a year with the blood of the sin offering of atonement: once in the year he shall make atonement upon it throughout your generations: it *is* most holy to the LORD {Jehovah}.
(11) And the LORD {Jehovah} spoke to Moses, saying,
(12) When you take the census of the children of Israel after their number, then each man shall give a ransom for his soul to the LORD {Jehovah}, when you number them; that there be no plague among them, when *you* number them.
(13) This they shall give, everyone who passes among them who are numbered, half a shekel {about 0.2 ounces or about 5.7 grams of silver}[c] after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) one half shekel *shall be* the offering of the LORD {Jehovah}.
(14) Everyone who passes among them who are numbered, from twenty years old and above, shall give an offering to the LORD {Jehovah}.
(15) The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering to the LORD {Jehovah}, to make an atonement for your souls.
(16) And you shall take the atonement money from the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial to the children of Israel before the LORD {Jehovah}, to make an atonement for your souls.
(17) And the LORD {Jehovah} spoke to Moses, saying,
(18) You shall also make a bowl *of* brass, and its foot *also of* brass, to wash *with:* and you shall put it between the tabernacle of the congregation and the altar, and you shall put water in it.

30:13c - half a shekel - a shekel is about 0.4 ounces or 11.4 grams in weight, so half a shekel is half this amount. {of silver – see Lev. 5:15} – Neh. 10:32
- see Appendix J: Bible Weights and Measures

(19) Because Aaron and his sons shall wash their hands and their feet at it:
(20) When they go into the tabernacle of the congregation, they shall wash with water, that they do not die; or when they come near to the altar to minister, to burn offerings made by fire to the LORD {Jehovah}:
(21) So they shall wash their hands and their feet, that they do not die: and it shall be a law forever to them, *even* to him and to his descendants throughout their generations.
(22) Furthermore the LORD {Jehovah} spoke to Moses, saying,
(23) Take to yourself the principal spices, of pure myrrh five hundred *shekels* {about 12.5 lbs or 5.7 kg},[d] and of sweet cinnamon half as much, *even* two hundred-fifty *shekels* {about 6.2 lbs or 2.8 kg}, and of sweet calamus two hundred-fifty *shekels* {about 6.2 lbs or 2.8 kg},
(24) And of cassia five hundred *shekels* {about 12.5 lbs or 5.7 kg}, after the shekel of the sanctuary, and of oil olive a hin {about a gallon or 3.6 lit.}:[e]
(25) And you shall make an oil of holy ointment, an ointment compound after the art of the perfume makers: it shall be a holy anointing oil.
(26) And you shall anoint the tabernacle of the congregation with it, and the ark of the testimony {covenant},
(27) And the table and all its vessels, and the candlestick and its vessels, and the altar of incense,
(28) And the altar of burnt offering with all its vessels, and the bowl and its foot.
(29) And you shall sanctify them {make them holy}, that they may be most holy: whatever touches them shall be holy.
(30) And you shall anoint Aaron and his sons, and consecrate them {set them apart as holy}, that *they* may minister to me in the priest's office.
(31) And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.
(32) It shall not be poured upon man's flesh, neither shall you make *any other* like it, after its composition: it *is* holy, *and* it shall be holy to you.
(33) Whoever compounds *any* like it, or whoever puts *any* of it upon a stranger, shall even be cut off from his people.
(34) And the LORD {Jehovah} said to Moses, Take to yourself sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: there shall each be of the same *weight:*
(35) And you shall make it a perfume, a confection after the art of the perfume makers, tempered together, pure *and* holy:
(36) And you shall beat *some* of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with you: it shall be to you most holy.

30:23d – 500 shekels – about 200 ounces or 12.5 pounds or 5.7 kilograms – 250 shekels – about 6.2 pounds; 2.8 kilograms - - a shekel is about 0.4 ounces or 11.4 grams in weight
30:24e - hin - 1/6 bath = 3.6 liters = 1 gallon
- see Appendix J: Bible Weights and Measures

(37) And *as for* the perfume which you shall make, you shall not make for yourselves according to its composition: it shall be to you holy for the LORD {Jehovah}.
(38) Whoever shall make like it, to smell of it, shall even be cut off from his people.

Chapter 31
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) See, I have called by name Bezaleel {in the shadow (protection) of God}[a] the son of Uri {my light}, the son of Hur {whiteness; hole}, of the tribe of Judah:
(3) And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
(4) To perform skillful works, to work in gold, and in silver, and in brass,
(5) And in cutting of stones, to set *them,* and in carving of timber, to work in all manner of workmanship.
(6) And I, indeed, I have given with him Aholiab {tent of his father},[b] the son of Ahisamach {brother of support},[c] of the tribe of Dan: and in the hearts of all who are wise hearted I have put wisdom, that they may make all that I have commanded you;
(7) The tabernacle of the congregation, and the ark of the testimony {covenant}, and the mercy seat that *is* upon it, and all the furniture of the tabernacle,
(8) And the table and its furniture, and the pure candlestick with all its furniture, and the altar of incense,
(9) And the altar of burnt offering with all its furniture, and the bowl and its foot,
(10) And the cloths of service, and the holy clothing for Aaron the priest, and the clothing of his sons, to minister in the priest's office,
(11) And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded you they shall do.
(12) And the LORD {Jehovah} spoke to Moses, saying,
(13) Speak also to the children of Israel, saying, Truly My sabbaths {Saturdays; days of rest} you shall keep: because it *is* a sign between Me and you throughout your generations; that *you* may know that I *am* the LORD {Jehovah} Who sanctifies you.
(14) You shall keep the sabbath {Saturday} therefore; because it *is* holy to you: everyone who defiles it shall surely be put to death: because whoever does *any* work in it, that soul shall be cut off from among his people.

31:2a – Bezaleel {בצלאל} {in the shadow (protection) of God} – grandson of Hur – see note on Ex. 17:10 – I Chr. 2:19-20; Ex. 35:30; Ex. 36:1
31:6b - Aholiab {אהליאב} - tent of his father – Ex. 31:6
31:6c – Ahisamach {אחיסמך }– brother of support – Ex. 35:34

(15) Six days may work be done; but in the seventh {Saturday} *is* the sabbath of rest, holy to the LORD {Jehovah}: whoever does *any* work in the sabbath day {Saturday}, he shall surely be put to death.
(16) Therefore the children of Israel shall keep the sabbath, {Saturday} to observe the sabbath {Saturday} throughout their generations, *for* a perpetual covenant.
(17) It *is* a sign between Me and the children of Israel forever: because *in* six days the LORD {Jehovah} made heaven and earth, and on the seventh day {Saturday} He rested, and was refreshed.
(18) And He gave to Moses, when He had made an end of communing with him upon mount Sinai, two tablets of testimony, tablets of stone, written with the finger of God.

Chapter 32
(1) And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together to Aaron, and said to him, Rise up, make for us gods, which shall go before us; because *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.
(2) And Aaron said to them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* to me.
(3) And all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron.
(4) And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *are* your gods, O Israel, which brought you up out of the land of Egypt.
(5) And when Aaron saw *it,* he built an altar before it; and Aaron made proclamation, and said, Tomorrow *is* a feast to the LORD {Jehovah}.
(6) And they rose up early in the morning, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.[a]
(7) And the LORD {Jehovah} said to Moses, Go, get yourself down; because your people, which you brought out of the land of Egypt, have corrupted *themselves:*
(8) They have turned aside quickly out of the way which I commanded them: they have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, These *are* your gods, O Israel, which have brought you up out of the land of Egypt.
(9) And the LORD {Jehovah} said to Moses, I have seen this people, and, indeed, it *is* a stubborn people:
(10) Now therefore let Me alone, that My wrath {anger; judgment} may grow hot against them, and that I may consume them: and I will make of you a great nation.

32:6a –rose up to play – they had a big orgy and were guilty of fornication {sex outside of marriage} - I Cor. 10:7; Ex. 32:25 – see note on Ex. 32:28

(11) And Moses begged the LORD {Jehovah} his God, and said, LORD {Jehovah}, why does Your wrath {anger; judgment} grow hot against Your people, which You have brought forth out of the land of Egypt with great power, and with a mighty hand?
(12) Therefore the Egyptians should speak, and say, For mischief He brought them out, to kill them in the mountains, and to consume them from the face of the earth? Turn from Your fierce wrath {anger; judgment}, and repent of this evil against Your people.
(13) Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own Self, and said to them, I will multiply your descendants as the stars of heaven, and all this land that I have spoken of I will give to your descendants, and they shall inherit *it* forever.
(14) And the LORD {Jehovah} repented of the evil which He thought to do to His people.
(15) And Moses turned, and went down from the mount, and the two tablets of the testimony *were* in his hand: the tablets *were* written on both their sides; on the one side and on the other they *were* written.
(16) And the tablets *were* the work of God, and the writing *was* the writing of God, engraved upon the tablets.
(17) And when Joshua heard the noise of the people as they shouted, he said to Moses, *There is* a noise of war in the camp.
(18) And he {Moses} said, *It is* not the voice of *those who* shout for victory, neither *is it* the voice of *those who* cry for being overcome: *but* the noise of *those who* sing that I hear.
(19) And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing: and Moses' anger grew hot, and he cast the tablets out of his hands, and broke them at the foot of the mount.
(20) And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and scattered *it* upon the water, and made the children of Israel drink *of it*.
(21) And Moses said to Aaron, What did this people do to you, that you have brought so great a sin upon them?
(22) And Aaron said, Do not let your anger grow hot: you know the people, that they *are set* on mischief.
(23) Because they said to me, Make us gods, which shall go before us: because *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.
(24) And I said to them, Whoever has any gold, let them break *it* off. So they gave *it* to me: then I cast it into the fire, and there came out this calf.
(25) And when Moses saw that the people *were* naked; (because Aaron had made them naked to *their* shame among their enemies:)

(26) Then Moses stood in the gate of the camp, and said, Who *is* on the LORD {Jehovah's} side? *let him come* to me. And all the sons of Levi gathered themselves together to him.
(27) And he said to them, This is what the LORD {Jehovah} God of Israel says, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and kill every man his brother, and every man his companion, and every man his neighbor.
(28) And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.[b]
(29) Because Moses had said, Consecrate yourselves {set yourselves apart as holy} today to the LORD {Jehovah}, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.
(30) And it came to pass in the morning, that Moses said to the people, You have sinned a great sin: and now I will go up to the LORD {Jehovah}; perhaps I shall make an atonement for your sin.
(31) And Moses returned to the LORD {Jehovah}, and said, Oh, this people have sinned a great sin, and have made for themselves gods of gold.
(32) Yet now, if You will forgive their sin; and if not, blot me, I pray, out of Your book which You have written.
(33) And the LORD {Jehovah} said to Moses, Whoever has sinned against Me, him I will blot out of My book.
(34) Therefore now go, lead the people to *the place* of which I have spoken to you: look, My Angel shall go before you: nevertheless in the day when I visit I will visit their sin upon them.
(35) And the LORD {Jehovah} plagued the people, because they made the calf, which Aaron made.

Chapter 33
(1) And the LORD {Jehovah} said to Moses, Depart, *and* go up from here, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, To your descendants I will give it:
(2) And I will send an Angel[a] before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:
(3) To a land flowing with milk and honey: because I will not go up in the midst of you; because you *are* a stubborn people: lest I consume you along the way.
(4) And when the people heard this evil news, they mourned: and no man put his ornaments on.
(5) Because the LORD {Jehovah} had said to Moses, Say to the children of Israel, You *are* a stubborn people: I will come up into the midst of you in a moment, and consume you: therefore now take off your ornaments from yourselves, that I may know what to do to you.
(6) And the children of Israel stripped themselves of their ornaments by the mount Horeb.

32:28b – I Cor. 10:8 – twenty-three thousand in all counting the women
33:2a – See Ex. 23:20

(7) And Moses took the tabernacle, and pitched it outside the camp, far off from the camp, and called it the Tabernacle of the congregation.[b] And it came to pass, *that* everyone who sought the LORD {Jehovah} went out to the tabernacle of the congregation, which *was* outside the camp.
(8) And it came to pass, when Moses went out to the tabernacle, *that* all the people rose up, and every man stood *at* his tent door, and watched for Moses, until he had gone into the tabernacle.
(9) And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD {Jehovah}* talked with Moses.
(10) And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshiped, every man *in* his tent door.
(11) And the LORD {Jehovah} spoke to Moses face to face, as a man speaks to his friend. And he returned into the camp: but his servant Joshua, the son of Nun, a young man, did not depart out of the tabernacle.
(12) And Moses said to the LORD {Jehovah}, See, You said to me, Bring up this people: and You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found grace in My sight.
(13) Now therefore, I beg You, if I have found grace in Your sight, show me now Your way, that I may know You, that I may find grace in Your sight: and consider that this nation *is* Your people.
(14) And He said, My Presence shall go *with you,* and I will give you rest.
(15) And he said to Him, If Your Presence does not go *with me,* do not carry us up from here.
(16) Because how shall it be known here that I and Your people have found grace in Your sight? *is it* not in that You go with us? so we shall be separated, I and Your people, from all the people who *are* upon the face of the earth.
(17) And the LORD {Jehovah} said to Moses, I will do this thing also that you have spoken: because you have found grace in My sight, and I know you by name.
(18) And he said, I beg You, show me Your glory.
(19) And He said, I will make all My goodness pass before you, and I will proclaim the Name of the LORD {Jehovah} before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.
(20) And He said, but you cannot see My face: because no man shall see Me, and live.
(21) And the LORD {Jehovah} said, Look, *there is* a place beside Me, and you shall stand upon a rock:

33:7b - ohel moadah {אהל מועד} -tabernacle of the congregation

(22) And it shall come to pass, while My glory passes by, that I will put you in a hole of the rock, and will cover you with My hand while I pass by:
(23) And I will take away My hand, and you shall see My back side: but My face shall not be seen.

Chapter 34
(1) And the LORD {Jehovah} said to Moses, You cut out two tablets of stone like the first: and I will write upon *these* tablets the words that were in the first tablets, which you broke.
(2) And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to Me on the top of the mount.
(3) And no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.
(4) And he cut out two tablets of stone like the first; and Moses rose up early in the morning, and went up to mount Sinai, as the LORD {Jehovah} had commanded him, and took in his hand the two tablets of stone.
(5) And the LORD {Jehovah} descended in the cloud, and stood with him there, and proclaimed the Name of the LORD {Jehovah}.
(6) And the LORD {Jehovah} passed by before him, and proclaimed, The LORD {Jehovah}, The LORD {Jehovah} God, merciful and gracious, patient, and abundant in goodness and truth,
(7) Keeping mercy for thousands, forgiving iniquity and transgression and sin, and Who will by no means clear *the guilty;* visiting the sin of the fathers upon the children, and upon the children's children, to the third and to the fourth *generation*.
(8) And Moses went quickly, and bowed his head towards the earth, and worshiped.
(9) And he said, If now I have found grace in Your sight, O Lord, let my Lord, I beg You, go among us; because it *is* a stubborn people; and pardon our iniquity and our sin, and take us for Your inheritance.
(10) And He said, Look, I make a covenant: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among whom you *are* shall see the work of the LORD {Jehovah}: because it *is* a tremendous thing that I will do with you.
(11) Observe that which I command you this day: look, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
(12) Take heed to yourself, lest you make a covenant with those who live in the land where you go, lest it be for a snare in your midst:

(13) But you shall destroy their altars, break their images, and cut down their groves:
(14) Because you shall worship no other god: because the LORD {Jehovah}, Whose Name *is* Jealous, *is* a jealous God:
(15) Lest you make a covenant with those who live in the land, and they go prostituting after their gods, and do sacrifice to their gods, and *one* call you, and you eat of his sacrifice;
(16) And you take of their daughters for your sons, and their daughters go a prostituting after their gods, and cause your sons go a prostituting after their gods.
(17) You shall make for yourself no molten gods.
(18) The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib {Nisan [March-April]}:[a] because in the month Abib you came out from Egypt.
(19) Everything that opens the womb *is* Mine; and every first born among your cattle, *whether* ox or sheep, *that is male*.
(20) But the first born of a donkey you shall redeem with a lamb: and if you do not redeem *him*, then you shall break his neck. All the firstborn of your sons you shall redeem. And no one shall appear before Me empty.
(21) Six days you shall work, but on the seventh day {Saturday} you shall rest: in earing time and in harvest you shall rest.
(22) And you shall observe the Feast of Weeks {Pentecost}, of the First Fruits of wheat harvest, and the Feast of the Harvest at the year's end {Feast of Tabernacles}.[b]
(23) Three times in the year shall all your men children appear before the Lord GOD {Jehovah}, the God of Israel.
(24) Because I will cast out the nations before you, and enlarge your borders: neither shall any man desire your land, when you shall go up to appear before the LORD {Jehovah} your God three times in the year.
(25) You shall not offer the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left until the morning.
(26) The first of the first fruits of your land you shall bring to the house {tabernacle} of the LORD {Jehovah} your God. You shall not boil a kid {young goat} in his mother's milk.
(27) And the LORD {Jehovah} said to Moses, Write these words: because after the tenor of these words I have made a covenant with you and with Israel.
(28) And he was there with the LORD {Jehovah} forty days and forty nights; he neither ate bread, nor drank water. And He[c] wrote upon the tablets the words of the covenant, the ten commandments.

34:18a - month of Abib - modern Jewish month of Nisan [March - April] - see Gen. 12:2 - Ex. 13:4; 23:15
34:22b - three times - See Leviticus 23 - Passover [March-April], Pentecost [May-June] , and the Feast of Tabernacles [September-October]
34:28c - He - God wrote upon the tablets - See Ex. 34:1

(29) And it came to pass, when Moses came down from mount Sinai with the two tablets of testimony in Moses' hand, when he came down from the mount, that Moses did not know that the skin of his face shone while he talked with Him.
(30) And when Aaron and all the children of Israel saw Moses, indeed, the skin of his face shone; and they were afraid to come near him.
(31) And Moses called to them; and Aaron and all the rulers of the congregation returned to him: and Moses talked with them.
(32) And afterward all the children of Israel came near: and he gave them in commandment all that the LORD {Jehovah} had spoken with him in mount Sinai.
(33) And *until* Moses had finished speaking with them, he put a veil on his face.
(34) But when Moses went in before the LORD {Jehovah} to speak with Him, he took the veil off, until he came out. And he came out, and spoke to the children of Israel *that* which he was commanded.
(35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him.

Chapter 35
(1) And Moses gathered all the congregation of the children of Israel together, and said to them, These *are* the words which the LORD {Jehovah} has commanded, that *you* should do them.
(2) Six days shall work be done, but on the seventh day {Saturday} there shall be to you a holy day, a sabbath of rest to the LORD {Jehovah}: whoever does work in it shall be put to death.
(3) You shall kindle no fire throughout your homes upon the sabbath day {Saturday}.
(4) And Moses spoke to all the congregation of the children of Israel, saying, This *is* the thing which the LORD {Jehovah} commanded, saying,
(5) Take from among you an offering to the LORD {Jehovah}: whoever *is* of a willing heart, let him bring it, an offering of the LORD {Jehovah}; gold, and silver, and brass,
(6) And blue, and purple, and scarlet, and fine linen, and goats' *hair,*
(7) And rams' skins dyed red, and badgers' skins, and shittim wood,
(8) And oil for the light, and spices for anointing oil, and for the sweet incense,
(9) And onyx stones, and stones to be set for the priest robe, and for the breastplate.
(10) And every wise hearted among you shall come, and make all that the LORD {Jehovah} has commanded;
(11) The tabernacle, its tent, and its covering, its fasteners, and its boards, its bars, its pillars, and its sockets,
(12) The ark, and its poles, *with* the mercy seat, and the curtain of the covering,
(13) The table, and its poles, and all its vessels, and the holy bread,

(14) The candlestick also for the light, and its furniture, and its lamps, with the oil for the light,
(15) And the incense altar, and its poles, and the anointing oil, and the sweet incense, and the curtain for the door at the entrance of the tabernacle,
(16) The altar of burnt offering, with its brass grate, its poles, and all its vessels, the bowl and its foot,
(17) The curtains of the court, its pillars, and their sockets, and the curtain for the door of the court,
(18) The pins of the tabernacle, and the pins of the court, and their cords,
(19) The cloths of service, to do service in the holy *place,* the holy clothing for Aaron the priest, and the clothing of his sons, to minister in the priest's office.
(20) And all the congregation of the children of Israel departed from the presence of Moses.
(21) And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, *and* they brought the LORD {Jehovah's} offering to the work of the tabernacle of the congregation, and for all His service, and for the holy clothing.
(22) And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man who offered *offered* an offering of gold to the LORD {Jehovah}.
(23) And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair,* and red skins of rams, and badgers' skins, brought *them.*
(24) Everyone who offered an offering of silver and brass brought the LORD {Jehovah's} offering: and every man, with whom was found shittim wood for any work of the service, brought *it.*
(25) And all the women that were wise hearted spun with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.
(26) And all the women whose heart stirred them up in wisdom spun goats' *hair.*
(27) And the rulers brought onyx stones, and stones to be set, for the priest robe, and for the breastplate;
(28) And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
(29) The children of Israel brought a willing offering to the LORD {Jehovah}, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD {Jehovah} had commanded to be made by the hand of Moses.
(30) And Moses said to the children of Israel, See, the LORD {Jehovah} has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;[a]

35:30a – Ex. 31:2

(31) And He has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
(32) And to devise curious works, to work in gold, and in silver, and in brass,
(33) And in the cutting of stones, to set *them,* and in carving of wood, to make any manner of cunning work.
(34) And He has put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.[b]
(35) These He has filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of those who do any work, and of those who devise skillful work.

Chapter 36
(1) Then Bezaleel {in the shadow of God}[a] and Aholiab {tent of his father}[b] worked, and every wise hearted man, in whom the LORD {Jehovah} put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD {Jehovah} had commanded.
(2) And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD {Jehovah} had put wisdom come to the work to do it:
(3) And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *with.* And they continued to bring to him free offerings every morning.
(4) And all the wise men, who worked all the work of the sanctuary, came from his work which they made;
(5) And they spoke to Moses, saying, The people bring much more than enough for the service of the work, which the LORD {Jehovah} commanded to make.
(6) And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let no man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
(7) Because the stuff they had was more than sufficient for all the work to be done.
(8) And every wise hearted man among those who worked the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with skillful* needle work he made cherubims.

35:34b – Ex. 31:6

36:1a - Bezaleel {בצלאל} - in the shadow [protection] of God – Ex. 31:2

36:1b - Aholiab {אהליאב} - tent of his father – Ex. 31:6

(9) The length of one curtain *was* twenty-eight cubits[c] {about 42 ft.; 12.9 m.}, and the width of one curtain four cubits[d] {about 6 ft.; 1.8 m.}: the curtains *were* all of one size.
(10) And he coupled the five curtains one to another: and *the other* five curtains he coupled one to another.
(11) And he made loops of blue on the edge of one curtain from the edge in the coupling: likewise he made in the outermost side of *another* curtain, in the coupling of the second.
(12) Fifty loops he made in one curtain, and fifty loops he made in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.
(13) And he made fifty fasteners of gold, and coupled the curtains one to another with the fasteners: so it became one tabernacle.
(14) And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made.
(15) The length of one curtain *was* thirty cubits {about 45 ft.; 13.8 m.},[e] and four cubits {about 6 ft.; 1.8 m.}[f] *was* the width of one curtain: the eleven curtains *were* of one size.
(16) And he coupled five curtains by themselves, and six curtains by themselves.
(17) And he made fifty loops upon the outermost edge of the curtain in the coupling, and fifty loops he made upon the edge of the curtain which couples the second.
(18) And he made fifty fasteners *of* brass to couple the tent together, that it might be one.
(19) And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.
(20) And he made boards for the tabernacle *of* shittim wood, standing up.
(21) The length of a board *was* ten cubits[g] {about 15 ft.; 4.6 m.}, and the width of a board one cubit and a half[h] {about 27 in.; 0.69 m.}.
(22) One board had two pegs, equally distant one from another: this is how he made all the boards of the tabernacle.
(23) And he made boards for the tabernacle; twenty boards for the south side southward:
(24) And forty sockets of silver he made under the twenty boards; two sockets under one board for its two pegs, and two sockets under another board for its two pegs.

36:9c - a cubit is about 18 inches or 1.5 feet - a little less than 0.5 meters so 28 cubits is about 42 feet or about 12.9 meters
36:9d - 4 cubits - about 6 feet or 1.8 meters
- see Appendix J: Bible Weights and Measures
36:15e - 30 cubits - about 45 feet or 13.8 meters
36:15f - 4 cubits - about 6 feet or 1.8 meters
- see Appendix J: Bible Weights and Measures
36:21g - 10 cubits - about 15 feet or 4.6 meters
36:21h - 1.5 cubits - about 27 inches or 0.69 meters
- see Appendix J: Bible Weights and Measures

(25) And for the other side of the tabernacle, *which is* towards the north corner, he made twenty boards,
(26) And their forty sockets of silver; two sockets under one board, and two sockets under another board.
(27) And for the sides of the tabernacle westward he made six boards.
(28) And two boards he made for the corners of the tabernacle on the two sides.
(29) And they were coupled beneath, and coupled together at its top, to one ring: so he did to both of them in both the corners.
(30) And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.
(31) And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
(32) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
(33) And he made the middle bar to shoot through the boards from the one end to the other.
(34) And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.
(35) And he made a curtain *of* blue, and purple, and scarlet, and fine twined linen: *with* skillful needlework he made cherubims.
(36) And he made four pillars *of* shittim *wood,* and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.
(37) And he made a curtain for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;
(38) And the five pillars of it with their hooks: and he overlaid their tops and their bands with gold: but their five sockets *were of* brass.

Chapter 37

(1) And Bezaleel made the ark *of* shittim wood: two cubits and a half[a] *was* its length, {about 45 in.; 1.2 m.} and a cubit and a half[b] its width, {about 27 in.; 0.69 m.} and a cubit and a half its height: {about 27 in,; 0.69 m.}
(2) And he overlaid it with pure gold inside and out, and made a crown of gold to go around it.
(3) And he cast for it four rings of gold, *to be set* by its four corners; even two rings upon the one side of it, and two rings upon the other side of it.
(4) And he made poles *of* shittim wood, and overlaid them with gold.
(5) And he put the poles into the rings by the sides of the ark, to carry the ark.
(6) And he made the mercy seat *of* pure gold: two cubits and a half *was* its length, {about 45 in.; 1.2 m.}[c] and one cubit and a half its width. {about 27 in.; 0.69 m.}[d]

37:1a - 2.5 cubits - about 45 inches or 1.2 meters
37:1b - 1.5 cubits - about 27 inches or 0.69 meters
- see Appendix J: Bible Weights and Measures
37:6c - 2.5 cubits - about 45 inches or 1.2 meters
37:6d - 1.5 cubits - about 27 inches or 0.69 meters

(7) And he made two cherubims *of* gold, he made them beaten out of one piece, on the two ends of the mercy seat;
(8) One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat he made the cherubims on its two ends.
(9) And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces towards one another; *even* the cherubims were facing towards the mercy seat.
(10) And he made the table *of* shittim wood:[e] two cubits *was* its length, {about 36 in.; 3 ft.; 0.91 m.}[f] and a cubit its width, {about 18 in.; 0.69 m.}[g] and a cubit and a half its height: {about 27 in.; 0.69 m.}[h]
(11) And he overlaid it with pure gold, and made a crown of gold around it.
(12) Also he made for a border of a hand width {about 4 in.; 0.1 m.}[i] all around; and made a crown of gold for its border around it.
(13) And he cast for it four rings of gold, and put the rings upon the four corners that *were* in its four feet.
(14) The rings were opposite the border, the places for the poles to carry the table.
(15) And he made the poles *of* shittim wood, and overlaid them with gold, to carry the table.
(16) And he made the vessels which *were* upon the table, its dishes, and its spoons, and its bowls, and its covers to cover it all, *of* pure gold.
(17) And he made the candlestick *of* pure gold: *of* beaten work he made the candlestick; its shaft, and its branch, its bowls, its buds, and its flowers, were of the same:
(18) And six branches going out of its sides; three branches of the candlestick out of one side, and three branches of the candlestick out of its other side:[j]
(19) Three bowls made after the fashion of almonds in one branch, a bud and a flower; and three bowls made like almonds in another branch, a bud and a flower: so throughout the six branches going out of the candlestick.
(20) And in the candlestick *were* four bowls made like almonds, its buds, and its flowers:
(21) And a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, according to the six branches going out of it.
(22) Their buds and their branches were all the same: all of it *was* one beaten work *of* pure gold.
(23) And he made its seven lamps, and its snuffers, and its snuff dishes, *of* pure gold.

37:10e – table of shittim wood – table for the holy bread – Lev. 24:5-9; Num. 4:7
37:10f - 2 cubits - about 36 inches or 0.91 m.
37:10g - 1 cubit - about 18 inches or 0.46 m.
37:10h - 1.5 cubits - about 27 inches or 0.69 m.
- see Appendix J: Bible Weights and Measures
37:12i - hand width - about 4 inches or 0.1 meters
37:18j – seven branch candlestick {menora} – three branches on each side with one in the Middle – see Ex. 37:23

(24) He made it and all its vessels *of* a talent of pure gold. {about 75.6 lbs; 34.3 kg.}[k]
(25) And he made the incense altar *of* shittim wood: its length *was* a cubit {about 18 in.; 0.46 m.},[l] and its width a cubit {about 18 in.; 0.46 m.}; *it was* foursquare; and two cubits *was* its height; {about 36 in.; 0.91 m.}[m] its horns were of the same.
(26) And he overlaid it with pure gold, *both* its top, and its sides all around, and its horns: also he made on it a crown of gold all around.
(27) And he made two rings of gold for it under its crown, by its two corners, upon its two sides, to be places for the poles to carry it with.
(28) And he made the poles *of* shittim wood, and overlaid them with gold.
(29) And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the perfume makers.

Chapter 38
(1) And he made the altar of burnt offering *of* shittim wood: five cubits *was* its length, {about 7.5 ft.; 2.3 m.}[a] and five cubits its width; {about 7.5 ft.; 2.3 m.}[a] *it was* foursquare; and three cubits its height. {about 4.5 ft.; 1.4 m}[b]
(2) And he made its horns on its four corners; its horns were of the same: and he overlaid it with brass.
(3) And he made all the vessels of the altar, the pots, and the shovels, and the bowls, *and* the meat hooks, and the fire-pans: all its vessels he made *of* brass.
(4) And he made for the altar a brass grate of net under its ledge beneath its middle.
(5) And he cast four rings for the four ends of the grate of brass, *to be* places for the poles.
(6) And he made the poles *of* shittim wood, and overlaid them with brass.
(7) And he put the poles into the rings on the sides of the altar, to carry it with; he made the altar hollow with boards.
(8) And he made the bowl *of* brass, and its foot *of* brass, of the mirrors of *the women* assembling, who assembled *at* the door of the tabernacle of the congregation.
(9) And he made the court: on the south side southward the curtains of the court *were of* fine twined linen, one hundred cubits {about 150 ft.; 45.7 m.}:[c]
(10) Their pillars *were* twenty, and their brass sockets twenty; the hooks of the pillars and their bands *were of* silver.

37:24k – a talent – about 75.6 lbs or 34.3 kilograms
37:25l - 1 cubit - about 18 inches or 0.46 meters
37:25m - 2 cubits - about 36 inches or 0.91 meters
- see Appendix J: Bible Weights and Measures
38:1a - 5 cubits - about 7.5 feet or 2.3 meters
38:1b - 3 cubits - about 4.5 feet or 1.4 meters
- see Appendix J: Bible Weights and Measures
38:9,11c - 100 cubits - about 150 feet or 45.7 meters

(11) And for the north side *the curtains were* one hundred cubits {about 150 ft.; 45.7 m.},[c] their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their bands *of* silver.
(12) And for the west side *were* curtains of fifty cubits {about 75 ft.; 22.9 m.},[d] their pillars ten, and their sockets ten; the hooks of the pillars and their bands *of* silver.
(13) And for the east side eastward fifty cubits {about 75 ft.; 22.9 m.}.[d]
(14) The curtains of the one side *of the gate were* fifteen cubits {about 22.5 ft.; 6.9 m.};[e] their pillars three, and their sockets three.
(15) And for the other side of the court gate, on this hand and that hand, *were* curtains of fifteen cubits {about 22.5 ft.; 6.9 m.};[e] their pillars three, and their sockets three.
(16) All the curtains of the court all around *were* of fine twined linen.
(17) And the sockets for the pillars *were of* brass; the hooks of the pillars and their bands *of* silver; and the overlaying of their fasteners *of* silver; and all the pillars of the court *were* banded with silver.
(18) And the curtain for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, {about 30 ft.; 9.1 m.}[f] and the height in the width *was* five cubits {about 7.5 ft.; 2.3 m.},[g] matching the curtains of the court.
(19) And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their fasteners and their bands *of* silver.
(20) And all the pins of the tabernacle, and of the court all around, *were of* brass.
(21) This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar {coast of the palm tree},[h] son to Aaron the priest.
(22) And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD {Jehovah} commanded Moses.
(23) And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

38:9,11c - 100 cubits - about 150 feet or 45.7 meters
38:12,13d - 50 cubits - about 75 feet or 22.9 meters
38:14,15e - 15 cubits - about 22.5 feet or 6.9 meters
- see Appendix J: Bible Weights and Measures
38:18f - 20 cubits - about 30 feet or 9.1 meters
38:18g - 5 cubits - about 7.5 feet or 2.3 meters
- see Appendix J: Bible Weights and Measures
38:21h - Ithamar {איתמר} - coast of the palm tree

(24) All the gold that was occupied for the work in all the work of the holy *place,* even the gold of the offering, was twenty-nine talents {about 2200 lbs.; 997.9 kg.},[i] and seven hundred and thirty shekels {about 18.2 lbs.; 8.3 kg.},[j] after the shekel of the sanctuary.
(25) And their silver that was counted of the congregation *was* one hundred talents {about 7560 lbs.; 3429 kg.},[k] and a thousand seven hundred seventy-five shekels {about 44.4 lbs.; 20.1 kg.},[l] after the shekel of the sanctuary:
(26) A bekah for every man, {about 0.2 oz.; 5.7 g.} *that is,* half a shekel {about 0.2 oz.; 5.7 g.},[m] after the shekel of the sanctuary, for everyone that went to be counted, from twenty years old and upward, for six hundred three thousand and five hundred and fifty *men.*
(27) And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the curtain; one hundred sockets of the hundred talents {about 7560 lbs. 3429 kg.},[k] a talent for a socket. {about 75.6 lbs.; 34.3 kg.}[m]
(28) And of the thousand seven hundred seventy-five shekels {about 44.4 lbs.; 20.1 kg.}[l] he made hooks for the pillars, and overlaid their fasteners, and banded them.
(29) And the brass of the offering *was* seventy talents {about 5670 lbs.; 2572 kg.},[n] and two thousand and four hundred shekels {about 60 lbs.; 27.2 kg.}.[o]
(30) And with this he made the sockets to the door of the tabernacle of the congregation, and the brass altar, and the brass grate for it, and all the vessels of the altar,
(31) And the sockets of the court all around, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court all around.

Chapter 39

(1) And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place,* and made the holy clothing for Aaron; as the LORD {Jehovah} commanded Moses.
(2) And he made the ephod {priestly robe} *of* gold, blue, and purple, and scarlet, and fine twined linen.
(3) And they beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* skillful work.
(4) They made shoulder pieces for it, to couple *it* together: by the two edges it was coupled together.

38:24i - 29 talents - about 2200 pounds or 997.9 kg.
38:24j - 730 shekels - about 18.2 pounds or 8.3 kg.
38:25,27k - 100 talents - about 7560 pounds or 3429 kg.
38:25,28l - 1,775 shekels - about 44.4 pounds or 20.1 kg.
38:26,27m - half a shekel - about 0.2 ounces or 5.7 grams
38:29n - 70 talents - about 5670 pounds or 2572 kg.
38:29o - 400 shekels - about 60 pounds or 27.2 kg.
- see Appendix J: Bible Weights and Measures

(5) And the belt of his ephod {priestly robe}, that *was* upon it, *was* of the same material, according to its work; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD {Jehovah} commanded Moses.
(6) And they worked onyx stones enclosed in settings of gold, engraved, as signet rings are engraved, with the names of the children of Israel.
(7) And he put them on the shoulders of the priest's robe, *that they should be* stones for a memorial to the children of Israel; as the LORD {Jehovah} commanded Moses.
(8) And he made the breastplate *of* skillful work, like the work of the ephod {priestly robe}; *of* gold, blue, and purple, and scarlet, and fine twined linen.
(9) It was foursquare; they made the breastplate double: a span *was* its length, {about 9 inches; 0.23 m.} and a span its width, {about 9 inches; 0.23 m.} *being* doubled.
(10) And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.
(11) And the second row, an emerald, a sapphire, and a diamond.
(12) And the third row, a jacinth, an agate, and an amethyst.
(13) And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in settings of gold in their enclosures.
(14) And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet ring, everyone with its name, according to the twelve tribes.
(15) And they made upon the breastplate chains at the ends, *of* braided work *of* pure gold.
(16) And they made two settings *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.
(17) And they put the two braided chains of gold in the two rings on the ends of the breastplate.
(18) And the two ends of the two braided chains they fastened in the two settings, and put them on the shoulder pieces of the ephod {priestly robe}, in the front.
(19) And they made two rings of gold, and put *them* on the two ends of the breastplate, upon its border of it, which *was* on the inside of the ephod {priestly robe}.
(20) And they made two *other* golden rings, and put them on the two sides of the ephod {priestly robe} underneath, towards its front, opposite its *other* coupling, above the belt of the ephod {priestly robe}.
(21) And they tied the breastplate by its rings to the rings of the ephod {priestly robe} with a lace of blue, that it might be above the belt of the ephod {priestly robe}, and that the breastplate might not be loosed from the ephod {priestly robe}; as the LORD {Jehovah} commanded Moses.

(22) And he made the robe of the ephod {priestly robe} *of* woven work, all *of* blue.
(23) And *there was* a hole in the middle of the robe, as the hole of a coat of mail,[a] *with* a band all around the hole, so that it should not tear.
(24) And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*
(25) And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, all around between the pomegranates;
(26) A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister *in;* as the LORD {Jehovah} commanded Moses.
(27) And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,
(28) And a hat *of* fine linen, and goodly bonnets *of* fine linen, and linen britches *of* fine twined linen,
(29) And a belt *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD {Jehovah} commanded Moses.
(30) And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet ring, HOLINESS TO THE LORD.
(31) And they tied to it a lace of blue, to fasten *it* on high upon the hat; as the LORD {Jehovah} commanded Moses.
(32) And so all the work of the tabernacle of the tent of the congregation was finished: and the children of Israel did according to all that the LORD {Jehovah} commanded Moses, so they did.
(33) And they brought the tabernacle to Moses, the tent, and all its furniture, its fasteners, its boards, its bars, and its pillars, and its sockets,
(34) And the covering of rams' skins dyed red, and the covering of badgers' skins, and the curtain of the covering,
(35) The ark of the testimony {covenant}, and its poles, and the mercy seat,
(36) The table, *and* all its vessels, and the holy bread,
(37) The pure candlestick, *with* its lamps, *even with* the lamps to be set in order, and all its vessels, and the oil for light,
(38) And the golden altar, and the anointing oil, and the sweet incense, and the curtain for the tabernacle door,
(39) The brass altar, and its grate of brass, its poles, and all its vessels, the basin {bowl} and its foot,
(40) The curtains of the court, its pillars, and its sockets, and the curtain for the court gate, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,
(41) The cloths of service to do service in the holy *place,* and the holy clothing for Aaron the priest, and his sons' clothing, to minister in the priest's office.

39:23a - habergeon – coat of mail – netting of metal used for protection in battle – see Ex. 28:32

(42) According to all that the LORD {Jehovah} commanded Moses, so the children of Israel made all the work.
(43) And Moses looked upon all the work, and, indeed, they had done it as the LORD {Jehovah} had commanded, even so they had done it: and Moses blessed them.

Chapter 40
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) On the first day of the first month {Nisan [Mar.-Apr.]}[a] you shall set up the tabernacle of the tent of the congregation.
(3) And you shall put in it the ark of the testimony {covenant}, and cover the ark with the curtain.[b]
(4) And you shall bring in the table, and set in order the things that are to be set in order upon it; and you shall bring in the candlestick, and light its lamps.
(5) And you shall set the altar of gold for the incense in front of the ark of the testimony {covenant}, and put the curtain of the door to the tabernacle.
(6) And you shall set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
(7) And you shall set the bowl between the tent of the congregation and the altar, and shall put water in it.
(8) And you shall set up the court all around, and hang up the curtain at the court gate.
(9) And you shall take the anointing oil, and anoint the tabernacle, and all that *is* in it, and shall hallow it {make it holy}, and all its vessels: and it shall be holy.
(10) And you shall anoint the altar of the burnt offering, and all its vessels, and sanctify the altar: and it shall be an altar most holy.
(11) And you shall anoint the bowl and its foot, and sanctify it.
(12) And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.
(13) And you shall put upon Aaron the holy clothing, and anoint him, and sanctify him; that he may minister to Me in the priest's office.
(14) And you shall bring his sons, and clothe them with coats:
(15) And you shall anoint them, as you anointed their father, that they may minister to Me in the priest's office: because their anointing shall surely be an everlasting priesthood throughout their generations.
(16) So Moses did: according to all that the LORD {Jehovah} commanded him to do.
(17) And it came to pass in the first month {Nisan [Mar. - Apr.]} in the second year {2514 A.H./C-1528 B.C.}, on the first *day* of the month,[c] *that* the tabernacle was set up.

40:1a - first day of the first month - Nisan {March-April} (of the second year {Ex. 40:17}) - Ex. 12:2
40:3b – the curtain separated the Holy of Holies {inner most section} from the holy place {mid-section}
40:17c - first day of the first month - Nisan {March-April} - Ex. 12:2
- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(18) And Moses set up the tabernacle, and fastened its sockets, and set up its boards, and put in its bars, and set up its pillars.
(19) And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD {Jehovah} commanded Moses.
(20) And he took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above upon the ark:
(21) And he brought the ark into the tabernacle, and set up the curtain of the covering, and covered the ark of the testimony {covenant}; as the LORD {Jehovah} commanded Moses.
(22) And he put the table in the tent of the congregation, upon the side of the tabernacle northward, outside the curtain.
(23) And he set the bread in order upon it before the LORD {Jehovah}; as the LORD {Jehovah} had commanded Moses.
(24) And he put the candlestick in the tent of the congregation, opposite the table, on the side of the tabernacle southward.
(25) And he lit the lamps before the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.
(26) And he put the golden altar[e] in the tent of the congregation before the curtain:
(27) And he burnt sweet incense on it; as the LORD {Jehovah} commanded Moses.
(28) And he set up the curtain *at* the door of the tabernacle.
(29) And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD {Jehovah} commanded Moses.
(30) And he set the bowl between the tent of the congregation and the altar, and put water there, to wash *with*.
(31) And Moses and Aaron and his sons washed their hands and their feet there:
(32) When they went into the tent of the congregation, and when they came near to the altar, they washed; as the LORD {Jehovah} commanded Moses.
(33) And he set up the court around the tabernacle and the altar, and set up the curtain of the court gate. So Moses finished the work.
(34) Then a cloud covered the tent of the congregation, and the glory of the LORD {Jehovah} filled the tabernacle.
(35) And Moses was not able to enter into the tent of the congregation, because the cloud stayed there, and the glory of the LORD {Jehovah} filled the tabernacle.
(36) And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:
(37) But if the cloud were not taken up, then they did not travel until the day that it was taken up.
(38) Because the cloud of the LORD {Jehovah} *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

40:26e – altar of incense – Ex. 30:1-6

Chapter 1

(1) And the LORD {Jehovah} called to Moses, and spoke to him out of the tabernacle of the congregation, saying,

(2) Speak to the children of Israel, and say to them, If any man of you brings an offering to the LORD {Jehovah}, you shall bring your offering of the cattle, *even* of the herd, and of the flock.

(3) If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD {Jehovah}.

(4) And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

(5) And he shall kill the bull before the LORD {Jehovah}: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood all around upon the altar that *is by* the door of the tabernacle of the congregation.

(6) And he shall flay the burnt offering, and cut it into its pieces.

(7) And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

(8) And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

(9) But its inward parts and its legs he shall wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.

(10) And if his offering *is* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

(11) And he shall kill it on the side of the altar northward before the LORD {Jehovah}: and the priests, Aaron's sons, shall sprinkle its blood all around upon the altar.

(12) And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

(13) But he shall wash the inward parts and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.

(14) And if the burnt sacrifice for his offering to the LORD {Jehovah} *is* of birds, then he shall bring his offering of turtledoves, or of young pigeons.

(15) And the priest shall bring it to the altar, and wring off its head, and burn *it* on the altar; and its blood shall be wrung out at the side of the altar:

(16) And he shall pluck away its crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:
(17) And he shall cut it with its wings, *but* shall not divide *it* into pieces: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.

Chapter 2
(1) And when any will offer a food offering to the LORD {Jehovah}, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense upon it:
(2) And he shall bring it to Aaron's sons the priests: and he shall take from his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet aroma to the LORD {Jehovah}:
(3) And the remnant of the food offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD {Jehovah} made by fire.
(4) And if you bring an offering of a food offering baked in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
(5) And if your offering *is* a food offering *baked* in a pan, it shall be *of* fine flour unleavened, mingled with oil.
(6) You shall cut it in pieces, and pour oil upon it: it *is* a food offering.
(7) And if your offering *is* a food offering *baked* in the frying pan, it shall be made *of* fine flour with oil.
(8) And you shall bring the food offering that is made of these things to the LORD {Jehovah}: and when it is presented to the priest, he shall bring it to the altar.
(9) And the priest shall take from the food offering a memorial of it, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet aroma to the LORD {Jehovah}.
(10) And that which is left of the food offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD {Jehovah} made by fire.
(11) No food offering, which you shall bring to the LORD {Jehovah}, shall be made with leaven: because you shall burn no leaven, nor any honey, in any offering of the LORD {Jehovah} made by fire.
(12) As for the offering of the first fruits, you shall offer them to the LORD {Jehovah}: but they shall not be burnt on the altar for a sweet aroma.
(13) And every offering of your food offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your food offering: with all your offerings you shall offer salt.
(14) And if you offer a food offering of your first fruits to the LORD {Jehovah}, you shall offer for the food offering of your first fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

(15) And you shall put oil upon it, and lay frankincense upon it: it *is* a food offering.
(16) And the priest shall burn the memorial of it, *part* of its beaten corn, and *part* of its oil, with all its frankincense: *it is* an offering made by fire to the LORD {Jehovah}.

Chapter 3
(1) And if his offering *is* a sacrifice of peace offering, if he offers *it* of the herd; whether *it is* a male or female, he shall offer it without blemish before the LORD {Jehovah}.
(2) And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar all around.
(3) And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD {Jehovah}; the fat that covers the inward parts, and all the fat that *is* upon the inward parts,
(4) And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul {covering}[a] over the liver, with the kidneys, he shall remove.
(5) And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet aroma to the LORD {Jehovah}.
(6) And if his offering for a sacrifice of peace offering to the LORD {Jehovah} *is* of the flock; male or female, he shall offer it without blemish.
(7) If he offers a lamb for his offering, then he shall offer it before the LORD {Jehovah}.
(8) And he shall lay his hand upon the head of his offering, and kill it in front of the tabernacle of the congregation: and Aaron's sons shall sprinkle its blood all around upon the altar.
(9) And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD {Jehovah}; its fat, *and* the whole rump, he shall take it off close to the backbone; and the fat that covers the inward parts, and all the fat that *is* upon the inward parts,
(10) And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the flap over the liver, with the kidneys, he shall remove.
(11) And the priest shall burn it upon the altar: *it is* the food of the offering made by fire to the LORD {Jehovah}.
(12) And if his offering *is* a goat, then he shall offer it before the LORD {Jehovah}.
(13) And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar all around.

3:4a – caul – covering; lobe, flap, or membrane above or over the liver – see Ex. 29:13

(14) And he shall offer his offering, *even* an offering made by fire to the LORD {Jehovah}; the fat that covers the inward parts, and all the fat that *is* upon the inward parts,
(15) And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul {covering} over the liver, with the kidneys, he shall remove.
(16) And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet aroma: all the fat *is* the LORD {Jehovah's}.
(17) *It shall be* a perpetual law for your generations throughout all your homes, that you eat neither fat nor blood.

Chapter 4
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD {Jehovah} *concerning things* which ought not to be done, and shall do against any of them:
(3) If the priest that is anointed sins according to the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to the LORD {Jehovah} for a sin offering.
(4) And he shall bring the bull to the door of the tabernacle of the congregation before the LORD {Jehovah}; and shall lay his hand upon the bull's head, and kill the bull before the LORD {Jehovah}.
(5) And the priest that is anointed shall take of the bull's blood, and bring it to the tabernacle of the congregation:
(6) And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD {Jehovah}, before the curtain of the sanctuary.
(7) And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD {Jehovah}, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bull at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.
(8) And he shall take all the fat off of the bull for the sin offering; the fat that covers the inside parts, and all the fat that *is* upon the inside parts,
(9) And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul {covering} over the liver, with the kidneys, he shall take away,
(10) As it was taken off from the bull of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

(11) And the skin of the bull, and all its flesh, with its head, and with its legs, and its inward parts, and its dung,
(12) Even the whole bull he shall carry forth outside the camp to a clean place, where the ashes are poured out, and burn it on the wood with fire: where the ashes are poured out it shall be burnt.
(13) And if the whole congregation of Israel sins through ignorance, and the thing is hidden from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD {Jehovah} *concerning things* which should not be done, and are guilty;
(14) When the sin, which they have sinned against it, is known, then the congregation shall offer a young bull for the sin, and bring it before the tabernacle of the congregation.
(15) And the elders of the congregation shall lay their hands upon the head of the bull before the LORD {Jehovah}: and the bull shall be killed before the LORD {Jehovah}.
(16) And the priest that is anointed shall bring of the bull's blood to the tabernacle of the congregation:
(17) And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD {Jehovah}, *even* before the curtain.
(18) And he shall put *some* of the blood upon the horns of the altar {of incense}[a] which *is* before the LORD {Jehovah}, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.
(19) And he shall take all its fat from it, and burn *it* upon the altar.
(20) And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.
(21) And he shall carry forth the bull outside the camp, and burn it as he burned the first bull: it *is* a sin offering for the congregation.
(22) When a ruler has sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD {Jehovah} his God *concerning things* which should not be done, and is guilty;
(23) Or if his sin, in which he has sinned, comes to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:
(24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD {Jehovah}: it *is* a sin offering.

4:18a – altar – altar of incense (Lev. 4:7)

(25) And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out its blood at the bottom of the altar of burnt offering.
(26) And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him concerning his sin, and it shall be forgiven him.
(27) And if any one of the common people sin through ignorance, while he does *somewhat against* any of the commandments of the LORD {Jehovah} *concerning things* which ought not to be done, and be guilty;
(28) Or if his sin, which he has sinned, comes to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned.
(29) And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of the burnt offering.
(30) And the priest shall take of its blood with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar.
(31) And he shall take away all its fat, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet aroma to the LORD {Jehovah}; and the priest shall make an atonement for him, and it shall be forgiven him.
(32) And if he brings a lamb for a sin offering, he shall bring it a female without blemish.
(33) And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.
(34) And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar:
(35) And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire to the LORD {Jehovah}: and the priest shall make an atonement for his sin that he has committed, and it shall be forgiven him.

Chapter 5

(1) And if a soul sins, and hears the voice of swearing, and *is* a witness, whether he has seen or known *of it*; if he does not testify to *it*, then he shall bear his sin.[a]
(2) Or if a soul touches any unclean thing, whether *it is* a dead body of an unclean beast, or a dead body of unclean cattle, or the dead body of unclean crawling things, and *if* it is hidden from him; he also shall be unclean, and guilty.
(3) Or if he touches the uncleanness of man, whatever uncleanness *it is* that a man shall be defiled by it, and it is hidden from him; when he knows *of it*, then he shall be guilty.

5:1a – voice of swearing – i.e. if a person hears someone taking an oath that he will do or not do something and the person who heard the oath is unwilling to testify that he heard the oath that was made – he himself is guilty of sin

(4) Or if a soul swears, pronouncing with *his* lips to do evil, or to do good, whatever *it is* that a man shall pronounce with an oath, and it is hidden from him; when he knows *of it*, then he shall be guilty in one of these.
(5) And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he has sinned in that *thing*:
(6) And he shall bring his sin offering to the LORD {Jehovah} for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.
(7) And if he is not able to bring a lamb, then he shall bring for his sin, which he has committed, two turtledoves, or two young pigeons, to the LORD {Jehovah}; one for a sin offering, and the other for a burnt offering.
(8) And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and wring off its head from its neck, but shall not divide *it* into pieces:
(9) And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.
(10) And he shall offer the second *bird for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.
(11) But if he is not able to bring two turtledoves, or two young pigeons, then he who has sinned shall bring for his offering the tenth part of an ephah of fine flour {about 2.3 qts.; 2.2 L.}[b] for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense upon it: because it *is* a sin offering.
(12) Then he shall bring it to the priest, and the priest shall take his handful of it, *even* a memorial of it, and burn *it* on the altar, according to the offerings made by fire to the LORD {Jehovah}: it *is* a sin offering.
(13) And the priest shall make an atonement for him concerning his sin that he has sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a food offering.
(14) And the LORD {Jehovah} spoke to Moses, saying,
(15) If a soul commits a sin, and sins through ignorance, in the holy things of the LORD {Jehovah}; then he shall bring for his sin to the LORD {Jehovah} a ram without blemish out of the flocks, together with what you consider a fair value by shekels of silver {a shekel is about 0.4 oz.; 11.4 g},[c] after the shekel of the sanctuary, for a sin offering:

5:11b - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
- omer = 0.1 ephah [tenth part] = 2.2 liters = 2.3 quarts - a little more than half a gallon
5:15c - shekel - about .4 ounces or 11.4 grams in weight
- see Appendix J: Bible Weights and Measures

(16) And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part to it {20%},[d] and give it to the priest: and the priest shall make an atonement for him with the ram of the sin offering, and it shall be forgiven him.
(17) And if a soul sins, and commits any of these things which are forbidden to be done by the commandments of the LORD {Jehovah}; though he did not know *it*, yet he is guilty, and shall bear his sin.[e]
(18) And he shall bring a ram without blemish out of the flock, with what you consider a fair value, for a sin offering, to the priest: and the priest shall make an atonement for him concerning his ignorance in which he erred and did not know, and it shall be forgiven him.
(19) It *is* a sin offering: he has certainly sinned against the LORD {Jehovah}.

Chapter 6
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) If a soul sins, and commits a sin against the LORD {Jehovah}, and lies to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor;
(3) Or has found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, committing sin:
(4) Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has obtained by deceit, or that which was delivered to him to keep, or the lost thing which he found,
(5) Or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more to it {20 percent},[a] *and* give it to him to whom it belongs, in the day of his sin offering.
(6) And he shall bring his sin offering to the LORD {Jehovah}, a ram without blemish out of the flock, together with what you consider a fair value, for a sins offering, to the priest:
(7) And the priest shall make an atonement for him before the LORD {Jehovah}: and it shall be forgiven him for anything of all that he has done in sinning.
(8) And the LORD {Jehovah} spoke to Moses, saying,
(9) Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night until the morning, and the fire of the altar shall be burning in it.
(10) And the priest shall put on his linen clothing, and his linen pants he shall put upon his body, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar.

5:16d – fifth part – 20 percent
5:17e – sin is sin even if it is done unknowingly
6:5a - add the fifth part - i.e. add 20 percent

(11) And he shall take off his clothing, and put on other clothing, and carry forth the ashes outside the camp to a clean place.
(12) And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn upon the fat of the peace offerings.
(13) The fire shall be ever burning upon the altar; it shall never go out.
(14) And this *is* the law of the food offering: the sons of Aaron shall offer it before the LORD {Jehovah}, before the altar.
(15) And he shall take of it his handful, of the flour of the food offering, and of its oil, and all the frankincense which *is* upon the food offering, and shall burn *it* upon the altar *for* a sweet aroma, *even* its memorial, to the LORD {Jehovah}.
(16) And the remainder Aaron and his sons shall eat: with unleavened bread it shall be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.
(17) It shall not be baked with leaven. I have given it *to them for* their portion of My offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.
(18) All the males among the children of Aaron shall eat of it. *It shall be* a law forever in your generations concerning the offerings of the LORD {Jehovah} made by fire: every one that touches them shall be holy.
(19) And the LORD {Jehovah} spoke to Moses, saying,
(20) This *is* the offering of Aaron and of his sons, which they shall offer to the LORD {Jehovah} in the day when he is anointed; the tenth part of an ephah of fine flour {about 2.3 qts.; 2.2 L.}[b] for a perpetual food offering, half of it in the morning, and half of it at night.
(21) In a pan it shall be made with oil; *and when it is* baked, you shall bring it in: *and* the baked pieces of the food offering you shall offer *for* a sweet aroma to the LORD {Jehovah}.
(22) And the priest of his sons who are anointed in his place shall offer it: *it is* a law forever to the LORD {Jehovah}; it shall be completely burnt.
(23) Because every food offering for the priest shall be wholly burnt: it shall not be eaten.
(24) And the LORD {Jehovah} spoke to Moses, saying,

6:20b - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
- omer = 0.1 ephah [tenth part] = 2.2 liters = 2.3 quarts - a little more than half a Gallon - see Appendix J: Bible Weights and Measures

(25) Speak to Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed the sin offering shall be killed before the LORD {Jehovah}: it *is* most holy.
(26) The priest who offers it for sin shall eat it: in the holy place it shall be eaten, in the court of the tabernacle of the congregation.
(27) Whatever shall touch its flesh shall be holy: and when its blood is sprinkled upon any clothing, you shall wash that upon which it was sprinkled in the holy place.
(28) But the earthen vessel in which it is boiled shall be broken: and if it is boiled in a brass pot, it shall be both scoured, and rinsed in water.
(29) All the males among the priests shall eat of it: it *is* most holy.
(30) And no sin offering, of which *any* of the blood is brought into the tabernacle of the congregation to reconcile *with* in the holy *place*, shall be eaten: it shall be burnt in the fire.

Chapter 7
(1) Likewise this *is* the law of the sin offering: it *is* most holy.
(2) In the place where they kill the burnt offering they shall kill the sin offering: and its blood he shall sprinkle all around upon the altar.
(3) And he shall offer of it all its fat; the rump, and the fat that covers the inward parts,
(4) And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul {covering} *that is* over the liver, with the kidneys, he shall take away:
(5) And the priest shall burn them upon the altar *for* an offering made by fire to the LORD {Jehovah}: it *is* a sin offering.
(6) Every male among the priests shall eat of it: it shall be eaten in the holy place: it *is* most holy.
(7) As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest who makes atonement with it shall have *it*.
(8) And the priest who offers any man's burnt offering, *even* that priest shall have to himself the skin of the burnt offering which he has offered.
(9) And all the meat offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's who offers it.
(10) And every food offering, mingled with oil, and dry, all the sons of Aaron shall have, one *as much* as another.
(11) And this *is* the law of the sacrifice of peace offerings, which he shall offer to the LORD {Jehovah}.
(12) If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

(13) Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
(14) And of it he shall offer one out of the whole sacrifice *for* a lifted-up offering to the LORD {Jehovah}, *and* it shall be the priest's who sprinkles the blood of the peace offerings.
(15) And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
(16) But if the sacrifice of his offering *is* a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and in the morning also the remainder of it shall be eaten:
(17) But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
(18) And if *any* of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him who offers it: it shall be an abomination, and the soul who eats of it shall bear his sin.
(19) And the flesh that touches any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that is clean shall eat of it.
(20) But the soul who eats *of* the flesh of the sacrifice of peace offerings, that *pertains* to the LORD {Jehovah}, having his uncleanness upon him, even that soul shall be cut off from his people.
(21) Furthermore the soul who shall touch any unclean *thing, as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertains* to the LORD {Jehovah}, even that soul shall be cut off from his people.
(22) And the LORD {Jehovah} spoke to Moses, saying,
(23) Speak to the children of Israel, saying, You shall not eat any manner of fat, of ox, or of sheep, or of goat.
(24) And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it.
(25) Because whoever eats the fat of the beast, of which men offer an offering made by fire to the LORD {Jehovah}, even the soul who eats *it* shall be cut off from his people.
(26) Furthermore you shall eat no manner of blood, *whether it is* of bird or of beast, in any of your homes.
(27) Whatever soul who eats any manner of blood, even that soul shall be cut off from his people.
(28) And the LORD {Jehovah} spoke to Moses, saying,
(29) Speak to the children of Israel, saying, He who offers the sacrifice of his peace offerings to the LORD {Jehovah} shall bring his sacrifice to the LORD {Jehovah} of the sacrifice of his peace offerings.

(30) His own hands shall bring the offerings of the LORD {Jehovah} made by fire, the fat with the breast, it he shall bring, that the breast may be waved *for* a wave offering before the LORD {Jehovah}.
(31) And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
(32) And the right shoulder you shall give to the priest *for* a lifted-up offering of the sacrifices of your peace offerings.
(33) He among the sons of Aaron, who offers the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.
(34) Because the wave breast and the lifted-up shoulder I have taken of the children of Israel from off the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons by a law forever from among the children of Israel.
(35) This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD {Jehovah} made by fire, in the day *when* he presented them to minister to the LORD {Jehovah} in the priest's office;
(36) Which the LORD {Jehovah} commanded to be given them of the children of Israel, in the day that he anointed them, *by* a law forever throughout their generations.
(37) This *is* the law of the burnt offering, of the food offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;
(38) Which the LORD {Jehovah} commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their sacrifices to the LORD {Jehovah}, in the wilderness of Sinai.

Chapter 8

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Take Aaron and his sons with him, and the clothing, and the anointing oil, and a bull for the sin offering, and two rams, and a basket of unleavened bread;
(3) And gather all the congregation together to the door of the tabernacle of the congregation.
(4) And Moses did as the LORD {Jehovah} commanded him; and the assembly was gathered together to the door of the tabernacle of the congregation.
(5) And Moses said to the congregation, This *is* the thing which the LORD {Jehovah} commanded to be done.
(6) And Moses brought Aaron and his sons, and washed them with water.
(7) And he put upon him the coat, and tied him with the belt, and clothed him with the robe, and put the ephod {priestly robe} upon him, and he tied the belt of the priest's robe, and tied *it* to him.
(8) And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.[a]

8:8a - Urim and Thummim - see note on Ex. 28:30

(9) And he put the mitre {priestly hat} upon his head; also upon the mitre {priestly hat}, *even* upon his forefront, he put the golden plate, the holy crown; as the LORD {Jehovah} commanded Moses.
(10) And Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and sanctified them {made them holy}.
(11) And he sprinkled it upon the altar seven times, and anointed the altar and all its vessels, both the bowl and its foot, to sanctify them {make them holy}.
(12) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him {make him holy}.
(13) And Moses brought Aaron's sons, and put coats upon them, and tied them with belts, and put bonnets {caps} upon them; as the LORD {Jehovah} commanded Moses.
(14) And he brought the bull for the sin offering: and Aaron and his sons laid their hands upon the head of the bull for the sin offering.
(15) And he killed *it*; and Moses took the blood, and put *it* upon the horns of the altar all around with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it {made it holy}, to make reconciliation upon it.
(16) And he took all the fat that *was* upon the inward parts, and the caul {covering} *over* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.
(17) But the bull, and its hide, its flesh, and its dung, he burnt with fire outside the camp; as the LORD {Jehovah} commanded Moses.
(18) And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
(19) And he killed *it*; and Moses sprinkled the blood upon the altar all around.
(20) And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.
(21) And he washed the inward parts and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet aroma, *and* an offering made by fire to the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.
(22) And he brought the other ram, the ram of consecration {setting apart as holy}: and Aaron and his sons laid their hands upon the head of the ram.
(23) And he killed *it*; and Moses took its blood, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
(24) And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar all around.

(25) And he took the fat, and the rump, and all the fat that *was* upon the inward parts, and the caul {covering} *over* the liver, and the two kidneys, and their fat, and the right shoulder:
(26) And out of the basket of unleavened bread, that *was* before the LORD {Jehovah}, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:
(27) And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD {Jehovah}.
(28) And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations {set apart as holy} for a sweet aroma: it *is* an offering made by fire to the LORD {Jehovah}.
(29) And Moses took the breast, and waved it *for* a wave offering before the LORD {Jehovah}: because the ram of consecration {set apart as holy} was Moses' part; as the {Jehovah} commanded Moses.
(30) And Moses took of the anointing oil, and of the blood which *was* the altar, and sprinkled *it* upon Aaron, *and* upon his clothes, and upon his sons, and upon his sons' clothes with him; and sanctified {made holy} Aaron, *and* his clothes, and his sons, and his sons' clothes with him.
(31) And Moses said to Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and eat it there with the bread that *is* in the basket of consecrations {set apart as holy}, as I commanded, saying, Aaron and his sons shall eat it.
(32) And that which remains of the meat and of the bread you shall burn with fire.
(33) And you shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration {setting apart as holy} is at an end: because seven days he shall consecrate you {set you apart as holy}.
(34) As he has done this day, *so* the LORD {Jehovah} has commanded to do, to make an atonement for you.
(35) Therefore you shall stay *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD {Jehovah}, that you not die: because I am so commanded.
(36) So Aaron and his sons did all things which the LORD {Jehovah} commanded by the hand of Moses.

Chapter 9

(1) And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

(2) And he said to Aaron, Take for yourself a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD {Jehovah}.

(3) And to the children of Israel you shall speak, saying, Take for yourselves a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

(4) Also a bull and a ram for peace offerings, to sacrifice before the LORD {Jehovah}; and a food offering mingled with oil: because today the LORD {Jehovah} will appear to you.

(5) And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD {Jehovah}.

(6) And Moses said, This *is* the thing which the LORD {Jehovah} commanded that you should do: and the glory of the LORD {Jehovah} shall appear to you.

(7) And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD {Jehovah} commanded.

(8) Aaron therefore went to the altar, and killed the calf of the sin offering, which *was* for himself.

(9) And the sons of Aaron brought the blood to him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

(10) But the fat, and the kidneys, and the caul {covering} over the liver of the sin offering, he burnt upon the altar; as the LORD {Jehovah} commanded Moses.

(11) And the flesh and the hide he burnt with fire outside the camp.

(12) And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around upon the altar.

(13) And they presented the burnt offering to him, with its pieces, and the head: and he burnt *them* upon the altar.

(14) And he washed the inward parts and the legs, and burnt *them* upon the burnt offering on the altar.

(15) And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it, and offered it for sin, as the first.

(16) And he brought the burnt offering, and offered it according to the rules.

(17) And he brought the food offering, and took a handful of it, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

(18) He also killed the bull and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented to him the blood, which he sprinkled upon the altar all around,
(19) And the fat of the bull and of the ram, the rump, and that which covers *the inward parts*, and the kidneys, and the caul {covering} *over* the liver:
(20) And they put the fat upon the breasts, and he burnt the fat upon the altar:
(21) And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD {Jehovah}; as Moses commanded.
(22) And Aaron lifted up his hand towards the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
(23) And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD {Jehovah} appeared to all the people.
(24) And there came a fire out from before the LORD {Jehovah}, and burned up the burnt offering on the altar and the fat: *which* when all the people saw, they shouted, and fell on their faces.

Chapter 10
(1) And Nadab and Abihu, the sons of Aaron, each took of their censers, and put fire in it, and put incense upon it, and offered strange fire before the LORD {Jehovah}, which He did not command them.
(2) And there went out fire from the LORD {Jehovah}, and devoured them, and they died before the LORD {Jehovah}.
(3) Then Moses said to Aaron, This *is* what the LORD {Jehovah} spoke, saying, I will be sanctified {revered; honored} in those who come near Me, and before all the people I will be glorified. And Aaron held his peace.
(4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp.
(5) So they went near, and carried them in their coats out of the camp; as Moses had said.
(6) And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Do not uncover your heads, neither tear your clothes; lest you die, and lest wrath {anger; judgment} comes upon all the people: but let your brothers, the whole house of Israel, cry out for the burning which the LORD {Jehovah} has kindled.
(7) And you shall not go out from the door of the tabernacle of the congregation, lest you die: because the anointing oil of the LORD {Jehovah} *is* upon you. And they did according to the word of Moses.
(8) And the LORD {Jehovah} spoke to Aaron, saying,
(9) Do not drink wine nor strong drink, you, nor your sons with you, when you go into the tabernacle of the congregation, lest you die: *it shall be* a law forever throughout your generations:

(10) And that you may make a distinction between holy and unholy, and between unclean and clean;
(11) And that you may teach the children of Israel all the laws which the LORD {Jehovah} has spoken to them by the hand of Moses.
(12) And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the food offering that remains of the offerings of the LORD {Jehovah} made by fire, and eat it without leaven beside the altar: because it *is* most holy:
(13) And you shall eat it in the holy place, because it *is* your due, and your sons' due, of the sacrifices of the LORD {Jehovah} made by fire: because I am so commanded.
(14) And the wave breast and lifted-up shoulder you shall eat in a clean place; you, and your sons, and your daughters with you: because *they are* your due, and your sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.
(15) The lifted-up shoulder and the wave breast they shall bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD {Jehovah}; and it shall be yours, and your sons' with you, by a law forever; as the LORD {Jehovah} has commanded.
(16) And Moses diligently sought the goat of the sin offering, and, indeed, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left *alive*, saying,
(17) Why have you not eaten the sin offering in the holy place, since it *is* most holy, and *God* has given it to you to bear the sin of the congregation, to make atonement for them before the LORD {Jehovah}?
(18) Look, its blood was not brought inside the holy *place*: you should indeed have eaten it in the holy *place*, as I commanded.
(19) And Aaron said to Moses, Look, this day they have offered their sin offering and their burnt offering before the LORD {Jehovah}; and such things have happened to me: and *if* I had eaten the sin offering today, should it have been accepted in the sight of the LORD {Jehovah}?[a]
(20) And when Moses heard *that*, he was content.

Chapter 11

(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying to them,
(2) Speak to the children of Israel, saying, These *are* the beasts which you shall eat among all the beasts that *are* on the earth.
(3) Whatever parts the hoof, and is split-footed, *and* chews the cud, among the beasts, that you shall eat.

10:19a – such things have happened – Aaron's excuse is that he was not in the right frame of mind and his eating of the sacrifices would not be acceptable to the Lord under those conditions – it is likely that this is taking place shortly after the deaths of his other two sons and as a consequence he was in a mournful attitude rather than a joyful attitude.

(4) Nevertheless these you shall not eat of those that chew the cud, or of those that divide the hoof: *as* the camel, because he chews the cud, but his hoof is not divided; he *is* unclean to you.
(5) And the rabbit, because he chews the cud, but his hoof is not divided; he *is* unclean to you.
(6) And the hare, because he chews the cud, but his hoof is not divided; he *is* unclean to you.
(7) And the swine, though he divides the hoof, and is split-footed, yet he does not chew the cud; he *is* unclean to you.
(8) Of their meat you shall not eat, and their dead bodies you shall not touch; they *are* unclean to you.
(9) These you shall eat of all that *are* in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, those you shall eat.
(10) And all that do not have fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination to you:
(11) They shall be even an abomination to you; you shall not eat of their meat, but you shall consider their dead bodies an abomination.
(12) Whatever does not have fins nor scales in the waters, that *shall be* an abomination to you.
(13) And these *are those which* you shall consider an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage {kind of vulture}, and the osprey {kind of eagle},
(14) And the vulture, and the hawk after its kind;
(15) Every raven after its kind;
(16) And the owl, and the night hawk, and the cuckoo, and the hawk after its kind,
(17) And the little owl, and the cormorant, and the great owl,
(18) And the swan, and the pelican, and the gier-eagle,
(19) And the stork, the heron after its kind, and the lapwing, and the bat.
(20) All insects[a] that crawl, going upon *all* four, *shall be* an abomination to you.
(21) Yet these you may eat of every flying crawling thing that goes upon *all* four, which has legs above their feet, to leap with upon the earth;[b]
(22) *Even* these of them you may eat; the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind.
(23) But all *other* flying crawling things,[c] which have four feet, *shall be* an abomination to you.
(24) And for these you shall be unclean: whoever touches their dead body shall be unclean until the evening.

11:20a - insects that crawl on all fours - literally flying swarming things - insects
11:21b – legs above their feet – like grasshoppers, crickets, etc
11:23c – flying crawling things - literally flying swarming things – insects

(25) And whoever carries *any* of their dead bodies shall wash his clothes, and be unclean until the evening.
(26) *The dead bodies* of every beast which divides the hoof, and *is* not split-footed, nor chews the cud, *are* unclean to you: everyone who touches them shall be unclean.
(27) And whatever moves upon his paws, among all manner of beasts that go on *all* four, those *are* unclean to you: whoever touches their dead body shall be unclean until the evening.
(28) And he who carries their dead body shall wash his clothes, and be unclean until the evening: they *are* unclean to you.
(29) These also *shall be* unclean to you among the crawling things that crawl upon the earth; the weasel, and the mouse, and the tortoise after its kind,
(30) And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
(31) These *are* unclean to you among all that crawl: whoever touches them, when they are dead, shall be unclean until the evening.
(32) And upon whatever *any* of them falls upon, when they are dead, it shall be unclean; whether *it is* any vessel of wood, or clothing, or skin, or sack, whatever vessel *it is*, in which *any* work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed.
(33) And every earthen vessel, into which *any* of them falls, whatever *is* in it shall be unclean; and you shall break it.
(34) Of all food which may be eaten, *that* on which *such* water comes shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.
(35) And every*thing* upon which *any part* of their dead body falls shall be unclean; *whether it is an* oven, or ranges for pots, they shall be broken down: *because* they *are* unclean, and shall be unclean to you.
(36) Nevertheless a fountain or pit, *in which there is* plenty of water, shall be clean: but that which touches their dead body shall be unclean.
(37) And if *any part* of their dead body falls upon any sowing seed which is to be sown, it *shall be* clean.
(38) But if *any* water is put upon the seed, and *any part* of their dead body falls upon it, it *shall be* unclean to you.
(39) And if any beast, of which you may eat, dies; he who touches its body shall be unclean until the evening.
(40) And he who eats of its dead body shall wash his clothes, and be unclean until the evening: he also who carries its dead body shall wash his clothes, and be unclean until the evening.
(41) And every crawling thing that crawls upon the earth *shall be* an abomination; it shall not be eaten.
(42) Whatever moves upon the belly, and whatever goes upon *all* four, or whatever has more feet among all crawling things that crawl upon the earth, them you shall not eat; because they *are* an abomination.

(43) You shall not make yourselves abominable with any crawling thing that crawls, neither shall you make yourselves unclean with them, that you should be defiled by them.
(44) Because I *am* the LORD {Jehovah} your God: you shall therefore sanctify yourselves {make yourselves holy}, and you shall be holy; because I *am* holy: neither shall you defile yourselves with any manner of crawling thing that crawls upon the earth.
(45) Because I *am* the LORD {Jehovah} Who brings you up out of the land of Egypt, to be your God: you shall therefore be holy, because I *am* holy.
(46) This *is* the law of the beasts, and of the birds, and of every living creature that moves in the waters, and of every creature that crawls upon the earth:
(47) To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Chapter 12
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, saying, If a woman has conceived a child, and borne a male child: then she shall be unclean seven days; according to the days of the separation because of her infirmity she shall be unclean.
(3) And in the eighth day the flesh of his foreskin shall be circumcised.
(4) And she shall then continue in the blood of her purifying thirty-three days; she shall not touch any hallowed {holy} thing, nor come into the sanctuary, until the days of her purifying are fulfilled.[a]
(5) But if she bears a female child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying sixty-six days.[b]
(6) And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tabernacle of the congregation, to the priest:
(7) Who shall offer it before the LORD {Jehovah}, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her who has born a male or a female.
(8) And if she is not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons;[c] the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

12:4a - i.e. a total of 40 days - See Luke 2:22
12:5b - i.e. a total of 80 days
12:8c - Luke 2:24

Chapter 13

(1) And the LORD spoke to Moses and Aaron, saying,

(2) When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it is in the skin of his flesh *like* the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests:

(3) And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *is* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

(4) If the bright spot *is* white in the skin of his flesh, and in sight *is* not deeper than the skin, and its hair is not turned white; then the priest shall shut up *him who has* the plague seven days:

(5) And the priest shall look on him the seventh day: and, *if* the plague in his sight has stopped growing, *and* the plague does not spread in the skin; then the priest shall shut him up seven days more:

(6) And the priest shall look on him again the seventh day: and, *if* the plague *is* somewhat dark, *and* the plague has not spread in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

(7) But if the scab spreads much abroad in the skin, after he has been seen by the priest for his cleansing, he shall be seen of the priest again:

(8) And *if* the priest sees that, indeed, the scab spreads in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

(9) When the plague of leprosy is in a man, then he shall be brought to the priest;

(10) And the priest shall see *him*: and, *if* the rising *is* white in the skin, and it has turned the hair white, and *there is live* raw flesh in the rising;

(11) It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: because he *is* unclean.

(12) And if a leprosy breaks out abroad in the skin, and the leprosy covers all the skin of *him who has* the plague from his head even to his foot, wherever the priest looks;

(13) Then the priest shall consider: and, *if* the leprosy has covered all his flesh, he shall pronounce *him* clean *who has* the plague: it is all turned white: he *is* clean.

(14) But when raw flesh appears in him, he shall be unclean.

(15) And the priest shall see the raw flesh, and pronounce him to be unclean: *because* the raw flesh *is* unclean: it *is* a leprosy.

(16) Or if the raw flesh turns again, and is changed to white, he shall come to the priest;

(17) And the priest shall see him: and, *if* the plague has turned into white; then the priest shall pronounce *him* clean *who has* the plague: he *is* clean.

(18) The flesh also, in which, *even* in its skin, was a boil, and is healed,
(19) And in the place of the boil there is a white rising, or a bright spot, white, and somewhat reddish, and it is shown to the priest;
(20) And if, when the priest sees it, if it *is* in appearance lower than the skin, and its hair is turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.
(21) But if the priest looks on it, and, *there is* no white hairs in it, and *if* it *is* not lower than the skin, but *is* somewhat dark; then the priest shall shut him up seven days:
(22) And if it spreads much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.
(23) But if the bright spot stays in its place, *and* does not spread, it *is* a burning boil; and the priest shall pronounce him clean.
(24) Or if there is *any* flesh, in the skin of which *there is* a hot burning, and the quick *flesh* that burns has a white bright spot, somewhat reddish, or white;
(25) Then the priest shall look upon it: and, *if* the hair in the bright spot has turned white, and it *is in* appearance deeper than the skin; it *is* a leprosy broken out of the burning: therefore the priest shall pronounce him unclean: it *is* the plague of leprosy.
(26) But if the priest looks on it, and, *there is* no white hair in the bright spot, and it *is* no lower than the *other* skin, but *is* somewhat dark; then the priest shall shut him up seven days:
(27) And the priest shall look upon him the seventh day: *and* if it has spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.
(28) And if the bright spot stays in its place, *and* does not spread in the skin, but it *is* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: because it *is* an inflammation of the burning.
(29) If a man or woman has a plague upon the head or the beard;
(30) Then the priest shall see the plague: and, if it *is* in appearance deeper than the skin; *and there is* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scab, *even* a leprosy upon the head or beard.
(31) And if the priest looks on the plague of the scab, and, it *is* not in appearance deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him who has* the plague of the scab seven days:

(32) And in the seventh day the priest shall look on the plague: and, *if* the scab does not spread, and there is in it no yellow hair, and the scab *is* not in appearance deeper than the skin;
(33) He shall be shaven, but the scab he shall not shave; and the priest shall shut up *him who has* the scab seven days more:
(34) And in the seventh day the priest shall look on the scab: and, *if* the scab is not spread in the skin, nor *is* in appearance deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
(35) But if the scab spreads much in the skin after his cleansing;
(36) Then the priest shall look on him: and, if the scab is spread in the skin, the priest shall not look for yellow hair; he *is* unclean.
(37) But if the scab is in his sight has stopped growing, and *that* there is black hair grown up in it; the scab is healed, he *is* clean: and the priest shall pronounce him clean.
(38) If a man also or a woman has in the skin of their flesh bright spots, *even* white bright spots;
(39) Then the priest shall look: and, *if* the bright spots in the skin of their flesh *is* darkish white; it *is* a freckled spot *that* grows in the skin; he *is* clean.
(40) And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.
(41) And he who has his hair fallen off from the part of his head towards his face, his forehead is bald: *yet* he *is* clean.
(42) And if there is in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
(43) Then the priest shall look upon it: and, *if* the rising of the sore *is* white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh;
(44) He is a leprous man, he *is* unclean: the priest shall pronounce him completely unclean; his plague *is* in his head.
(45) And the leper in whom the plague *is*, his clothes shall be torn, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.
(46) All the days in which the plague *shall be* in him he shall be defiled; he *is* unclean: he shall live alone; his home *shall be* outside the camp.
(47) The clothing also that the plague of leprosy is in, *whether it is* woolen clothing, or linen clothing;
(48) Whether *it is* in the material, or trim; of linen, or of woolen; whether in a skin, or in anything made of skin;
(49) And if the plague is greenish or reddish in the clothing, or in the skin, either in the material, or in the trim, or in any thing of skin; it *is* a plague of leprosy, and shall be shown to the priest:

(50) And the priest shall look upon the plague, and shut *it* up *that has* the plague seven days:
(51) And he shall look on the plague on the seventh day: if the plague is spread in the clothing, either in the material, or in the trim, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.
(52) He shall therefore burn that clothing, whether material or trim, in woolen or in linen, or anything of skin, in which the plague is: because it *is* a leprosy that eats away; it shall be burnt in the fire.
(53) And if the priest shall look, and, if the plague has not spread in the clothing, either in the material, or in the trim, or in anything of skin;
(54) Then the priest shall command that they wash *the thing* in which the plague *is*, and he shall shut it up seven days more:
(55) And the priest shall look on the plague, after it is washed: and, *if* the plague has not changed its color, and the plague is not spread; it *is* unclean; you shalt burn it in the fire; it *is* eaten away inside, *whether* it *is* bare inside or outside.
(56) And if the priest looks, and, the plague *is* somewhat dark after its washing; then he shall tear it out of the clothing, or out of the skin, or out of the material, or out of the trim:
(57) And if it appears still in the clothing, either in the material, or in the trim, or in any thing of skin; it *is* a spreading *plague*: you shall burn that in which the plague *is* with fire.
(58) And the clothing, either material, or trim, or whatever thing of skin *it is*, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and shall be clean.
(59) This *is* the law of the plague of leprosy in a clothing of woolen or linen, either in the material, or trim, or anything of skins, to pronounce it clean, or to pronounce it unclean.

Chapter 14
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest:
(3) And the priest shall go forth out of the camp; and the priest shall look, and, indeed, *if* the plague of leprosy has healed in the leper;
(4) Then the priest shall command him who is to be cleansed to take for himself two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

(5) And the priest shall command that one of the birds be killed in an earthen vessel over running water:
(6) As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:
(7) And he shall sprinkle upon him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
(8) And he who is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall remain outside of his tent seven days.
(9) But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.
(10) And on the eighth day he shall take two male lambs without blemish, and one female lamb of the first year without blemish, and three tenth deals of fine flour {three tenths of an ephah; omer} {about 6.9 qts.; 6.6 L.}[a] *for* a food offering, mingled with oil, and one log of oil {about 10 oz.; 0.35 L.}.[b]
(11) And the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD {Jehovah}, *at* the door of the tabernacle of the congregation:
(12) And the priest shall take one male lamb, and offer it for a sin offering, and the log of oil {about 10 oz.; 0.35 L.}, and wave them *for* a wave offering before the LORD {Jehovah}:
(13) And he shall kill the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: because as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:
(14) And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
(15) And the priest shall take *some* of the log of oil {about 10 oz.; 0.35 L.}, and pour *it* into the palm of his own left hand:
(16) And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD {Jehovah}:
(17) And of the rest of the oil that *is* in his hand the priest shall put upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

14:10a - i.e three omers = 3 x 0.1 ephah = 3 x 2.2 liters = 3 x 2.3 quarts - a little more than a gallon and a half
14:10b - log of oil - .35 liters or .63 pints or about 10 ounces
- see Appendix J: Bible Weights and Measures

(18) And the remainder of the oil that *is* in the priest's hand he shall pour upon the head of him who is to be cleansed: and the priest shall make an atonement for him before the LORD {Jehovah}.
(19) And the priest shall offer the sin offering, and make an atonement for him who is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:
(20) And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.
(21) And if he *is* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour {tenth of an ephah; omer} {about 2.3 quarts; 2.2 liters} mingled with oil for a meat offering, and a log of oil {about 10 oz.; 0.35 L.};
(22) And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.
(23) And he shall bring them on the eighth day for his cleansing to the priest, to the door of the tabernacle of the congregation, before the LORD {Jehovah}.
(24) And the priest shall take the lamb of the trespass offering, and the log of oil {about 10 oz.; 0.35 L.}, and the priest shall wave them *for* a wave offering before the LORD {Jehovah}:
(25) And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
(26) And the priest shall pour of the oil into the palm of his own left hand:
(27) And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD {Jehovah}:
(28) And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:
(29) And the rest of the oil that *is* in the priest's hand he shall put upon the head of him who is to be cleansed, to make an atonement for him before the LORD {Jehovah}.
(30) And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;
(31) *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him who is to be cleansed before the LORD {Jehovah}.

(32) This *is* the law *of him* in whom the plague of leprosy *is*, whose hand is not able to get *that which pertains* to his cleansing.
(33) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(34) When you have come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
(35) And he who owns the house shall come and tell the priest, saying, It seems to me *there is* as it were a plague in the house:
(36) Then the priest shall command that they empty the house, before the priest goes *into it* to see the plague, that all who *are* in the house are not made unclean: and afterward the priest shall go in to see the house:
(37) And he shall look on the plague, and, *if* the plague *is* in the walls of the house with hollow streaks, greenish or reddish, which in appearance *are* lower than the wall;
(38) Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
(39) And the priest shall come again the seventh day, and shall look: and, *if* the plague has spread in the walls of the house;
(40) Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place outside the city:
(41) And he shall cause the house to be scraped inside all around, and they shall pour out the dust that they scrape off outside the city into an unclean place:
(42) And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.
(43) And if the plague comes again, and break out in the house, after he has taken away the stones, and after he has scraped the house, and after it is plastered;
(44) Then the priest shall come and look, and, *if* the plague has spread in the house, it *is* a leprosy that eats away in the house: it *is* unclean.
(45) And he shall break down the house, its stones, and its timbers, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.
(46) Furthermore he who goes into the house all the while that it is shut up shall be unclean until the evening.
(47) And he who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes.
(48) And if the priest shall come in, and look *upon it*, and, if the plague has not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.
(49) And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

(50) And he shall kill one of the birds in an earthen vessel over running water:
(51) And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the dead bird, and in the running water, and sprinkle the house seven times:
(52) And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:
(53) But he shall let the living bird go out of the city into the open fields, and make an atonement for the house: and it shall be clean.
(54) This *is* the law for all manner of plague of leprosy, and scabs,
(55) And for the leprosy of clothing, and of a house,
(56) And for a rising, and for a scab, and for a bright spot:
(57) To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

Chapter 15
(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(2) Speak to the children of Israel, and say to them, When any man has a running issue out of his flesh,[a] *because of* his issue he *is* unclean.
(3) And this shall be his uncleanness in his issue: whether his flesh runs with his issue, or his flesh is stopped from his issue, it *is* his uncleanness.
(4) Every bed, upon which he lies down who has the issue, is unclean: and everything, upon which he sits, shall be unclean.
(5) And whoever touches his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(6) And he who sits on *any*thing upon which he sat who has the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(7) And he who touches the flesh of him who has the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(8) And if he who has the issue spits upon him who is clean; then he {the one who was spit upon} shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(9) And any saddle upon which he rides who has the issue shall be unclean.
(10) And whoever touches anything that was under him shall be unclean until the evening: and he who carries *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.

15:2a – running issue out of his flesh – i.e. blood, puss, etc. from a sore or boil, etc.

(11) And whomever he touches who has the issue, and has not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(12) And the vessel of earth {pottery}, that he who has the issue touches, shall be broken: and every vessel of wood shall be rinsed in water.
(13) And when he who has an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
(14) And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and come before the LORD {Jehovah} to the door of the tabernacle of the congregation, and give them to the priest:
(15) And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD {Jehovah} for his issue.
(16) And if any man has a semen emission, then he shall wash all his flesh in water, and be unclean until the evening.
(17) And every article of clothing, and every skin, upon which the semen falls, shall be washed with water, and be unclean until the evening.
(18) The woman also with whom the man shall lie *with* during a semen emission they shall *both* bathe *themselves* in water, and be unclean until the evening.
(19) And if a woman has an issue, *and* her issue in her flesh is blood, she shall be put apart seven days: and whoever touches her shall be unclean until the evening.
(20) And everything that she lies down upon in her separation {monthly period}[b] shall be unclean: everything also that she sits upon shall be unclean.
(21) And whoever touches her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(22) And whoever touches anything that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(23) And if it *is* on *her* bed, or on anything upon which she sits, when he touches it, he shall be unclean until the evening.
(24) And if any man lies with her at all, and her issue is upon him, he shall be unclean seven days; and all the bed upon which he lies shall be unclean.
(25) And if a woman has an issue of her blood many days out of the time of her separation, or if it runs beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.
(26) Every bed upon which she lies down all the days of her issue shall be to her as the bed of her separation: and whatever she sits upon shall be unclean, as the uncleanness of her separation.

15:20b - her separation – i.e. her monthly period

(27) And whosoever touches those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the evening.
(28) But if she is cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
(29) And on the eighth day she shall take for herself two turtles, or two young pigeons, and bring them to the priest, to the door of the tabernacle of the congregation.
(30) And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD {Jehovah} for the issue of her uncleanness.
(31) In this way you shall separate the children of Israel from their uncleanness; that they do not die in their uncleanness, when they defile My tabernacle that *is* among them.
(32) This *is* the law of him who has an issue, and *of him* whose semen goes from him, and is defiled by it;
(33) And of her who is sick in her period, and of him who has an issue, of the man, and of the woman, and of him who lies with her who is unclean.

Chapter 16
(1) And the LORD {Jehovah} spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD {Jehovah}, and died;[a]
(2) And the LORD {Jehovah} said to Moses, Speak to Aaron your brother, that he not come at all times into the holy *place* inside the curtain before the mercy seat, which *is* upon the ark; that he not die: because I will appear in the cloud upon the mercy seat.
(3) In this way Aaron shall come into the holy *place*: with a young bull for a sin offering, and a ram for a burnt offering.
(4) He shall put on the holy linen coat, and he shall have the linen pants upon his flesh, and shall be tied with a linen belt, and with the linen hat he shall be dressed: these *are* holy clothes; therefore he shall wash his flesh in water, and *so* put them on.
(5) And he shall take of the congregation of the children of Israel two kids of the goats[b] for a sin offering, and one ram for a burnt offering.
(6) And Aaron shall offer his bull of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.
(7) And he shall take the two goats, and present them before the LORD {Jehovah} *at* the door of the tabernacle of the congregation.
(8) And Aaron shall cast lots upon the two goats; one lot for the LORD {Jehovah}, and the other lot for the scapegoat.
(9) And Aaron shall bring the goat upon which the LORD's {Jehovah's} lot fell, and offer him *for* a sin offering.

16:1a – Lev. 10:1
16:5b - two goats will be presented; one a sacrifice for sin, the other set free
- Mat. 27:16; Mk. 15:7; Lk. 23:18; Jn. 18:40

(10) But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD {Jehovah}, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.
(11) And Aaron shall bring the bull of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bull of the sin offering which *is* for himself:
(12) And he shall take a censer full of burning coals of fire from off the altar before the LORD {Jehovah}, and his hands full of sweet incense beaten small, and bring *it* inside the curtain:[c]
(13) And he shall put the incense upon the fire before the LORD {Jehovah}, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he not die:
(14) And he shall take of the blood of the bull, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat he shall sprinkle of the blood with his finger seven times.
(15) Then he shall kill the goat of the sin offering, that *is* for the people, and bring his blood inside the curtain, and do with that blood as he did with the blood of the bull, and sprinkle it upon the mercy seat, and before the mercy seat:
(16) And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.
(17) And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy *place*, until he comes out, and has made an atonement for himself, and for his household, and for all the congregation of Israel.
(18) And he shall go out to the altar that *is* before the LORD {Jehovah}, and make an atonement for it; and shall take of the blood of the bull, and of the blood of the goat, and put *it* upon the horns of the altar all around.
(19) And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.
(20) And when he has made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:
(21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a strong man into the wilderness:

16:12c – inside the curtain – into the Holy of Holies

(22) And the goat shall carry upon himself all their sins to a land where no one lives: and he shall let the goat go in the wilderness.
(23) And Aaron shall come into the tabernacle of the congregation, and shall take off the linen clothes, which he put on when he went into the holy *place*, and shall leave them there:
(24) And he shall wash his flesh with water in the holy place, and put on his clothes, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.
(25) And the fat of the sin offering he shall burn upon the altar.
(26) And he who let the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward return to the camp.
(27) And the bull *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
(28) And he who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
(29) And *this* shall be a law forever to you: *that* in the seventh month {Tishri [Sept.-Oct.]}, on the tenth *day* of the month {the Day of Atonement; Yom Kippur}},[d] you shall afflict your souls, and do no work at all, *whether it is* one of your own country, or a stranger who lives among you:
(30) Because on that day *the priest* shall make an atonement for you, to cleanse you, *that* you may be clean from all your sins before the LORD {Jehovah}.
(31) It *shall be* a sabbath of rest to you, and you shall afflict your souls, by a law forever.
(32) And the priest, whom he shall anoint, and whom he shall consecrate {set apart as holy} to minister in the priest's office in his father's place, shall make the atonement, and shall put on the linen clothes, *even* the holy clothes:
(33) And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
(34) And this shall be an everlasting law to you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD {Jehovah} commanded Moses.

16:29d – Day of Atonement {Yom Kippur} – Lev. 23:27

Chapter 17

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This *is* the thing which the LORD {Jehovah} has commanded, saying,
(3) What man whoever *there is* of the house of Israel, who kills an ox, or lamb, or goat {for a sacrifice}, in the camp, or who kills *it* out of the camp,
(4) And does not bring it to the door of the tabernacle of the congregation, to offer an offering to the LORD {Jehovah} before the tabernacle of the LORD {Jehovah}; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people:[a]
(5) To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to the LORD {Jehovah}, to the door of the tabernacle of the congregation, to the priest, and offer them *for* peace offerings to the LORD {Jehovah}.
(6) And the priest shall sprinkle the blood upon the altar of the LORD {Jehovah} *at* the door of the tabernacle of the congregation, and burn the fat for a sweet aroma to the LORD {Jehovah}.
(7) And they shall no more offer their sacrifices to demons, after whom they have gone prostituting. This shall be a law forever to them throughout their generations.
(8) And you shall say to them, Whoever *there is* of the house of Israel, or of the strangers who live among you, who offers a burnt offering or sacrifice,
(9) And does not bring it to the door of the tabernacle of the congregation, to offer it to the LORD {Jehovah}; even that man shall be cut off from among his people.
(10) And whatever man *there is* of the house of Israel, or of the strangers who live among you, who eats any manner of blood; I will even set My face against that soul who eats blood, and will cut him off from among his people.
(11) Because the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: because it *is* the blood *that* makes an atonement for the soul.
(12) Therefore I said to the children of Israel, None of you shall eat blood, neither shall any stranger who lives among you eat blood.
(13) And whoever *is* of the children of Israel, or of the strangers who lives among you, who hunts and catches any beast or bird that may be eaten; he shall even pour out its blood, and cover it with dust.
(14) Because *it is* the life of all flesh; its blood *is* for its life: therefore I said to the children of Israel, You shall eat the blood of no manner of flesh: because the life of all flesh *is* its blood: whoever eats it shall be cut off.

17:4a - i.e. if a man offers a sacrifice to the Lord, but does not offer it at the tabernacle, he is guilty – God determines where sacrifices are to be offered; not random places chosen by men! See Lev. 17:8-9

(15) And every soul who eats that which died *of itself*, or that which was torn *with beasts, whether it is* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the evening: then he shall be clean.
(16) But if he does not wash *them*, nor bathe his flesh; then he shall bear his sin.

Chapter 18
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, and say to them, I am the LORD {Jehovah} your God.
(3) You shall not do according to the deeds of the land of Egypt, in which you lived: and you shall not do according to the deeds of the land of Canaan, where I bring you: neither shall you walk according to their laws.
(4) You shall do My judgments, and keep My commands, to walk in them: I *am* the LORD {Jehovah} your God.
(5) You shall therefore keep My laws, and My judgments: which if a man does them, he shall live in them: I *am* the LORD {Jehovah}.
(6) None of you shall approach to any who are near of kin to him, to uncover *their* nakedness: I *am* the LORD {Jehovah}.
(7) The nakedness of your father, or the nakedness of your mother, you shall not uncover: she *is* your mother; you shall not uncover her nakedness.
(8) The nakedness of your father's wife you shall not uncover: she *is* your father's nakedness.
(9) The nakedness of your sister, the daughter of your father, or daughter of your mother, *whether she is* born at home, or born abroad, *even* their nakedness you shall not uncover.
(10) The nakedness of your son's daughter, or of your daughter's daughter, *even* their nakedness you shall not uncover: because theirs *is* your own nakedness.
(11) The nakedness of your father's wife's daughter, fathered by your father, she *is* your sister, you shall not uncover her nakedness.
(12) You shall not uncover the nakedness of your father's sister: she *is* your father's near kinswoman.
(13) You shall not uncover the nakedness of your mother's sister: because she *is* your mother's near kinswoman.
(14) You shall not uncover the nakedness of your father's brother, you shall not approach to his wife: she *is* your aunt.
(15) You shall not uncover the nakedness of your daughter-in-law: she *is* your son's wife; you shall not uncover her nakedness.

(16) You shall not uncover the nakedness of your brother's wife: she *is* your brother's nakedness.
(17) You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; *because* they *are* her near kinswomen: it *is* wickedness.
(18) Neither shall you take a wife of her sister, to harass *her*, to uncover her nakedness, beside the other in her life *time*.
(19) Also you shall not approach to a woman to uncover her nakedness, as long as she is in her period.
(20) Moreover you shall not lie sexually with your neighbor's wife, to defile yourself with her.
(21) And you shall not let any of your children pass through *the fire* to Molech {pagan sun god},[a] neither shall you profane the Name of your God: I *am* the LORD {Jehovah}.
(22) You shall not lie with mankind, as with womankind: it *is* abomination.
(23) Neither shall you lie with any beast to defile yourself with it: neither shall any woman stand before a beast to lie down with it: it *is* confusion.
(24) Do not defile yourselves in any of these things: because in all these the nations are defiled which I cast out before you:
(25) And the land is defiled: therefore I visit its sin upon it, and the land itself vomits out those who live in her.
(26) You shall therefore keep My laws and My commandments, and shall not commit *any* of these abominations; *not* any of your own nation, nor any stranger who lives among you:
(27) (Because all these abominations the men of the land have done, which *were* before you, and the land is defiled;)
(28) That the land not spit you out also, when you defile it, as it spit out the nations that *were* before you.
(29) Because whoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.
(30) Therefore you shall keep My commandment, that *you* not commit *any one* of these abominable customs, which were committed before you, and that you do not defile yourselves in them: I *am* the LORD {Jehovah} your God.

Chapter 19
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to all the congregation of the children of Israel, and say to them, You shall be holy: because I the LORD {Jehovah} your God *am* holy.

18:21a - Molech [מלך] - "king" - idol made to the sun god - the Ammorites and later the Israelites {Ezek. 16:20} were guilty of sacrificing their children by fire to this idol.

(3) Everyone shall fear {revere}[a] his mother, and his father, and keep My sabbaths {Saturdays; days of rest}: I *am* the LORD {Jehovah} your God.
(4) Do not turn to idols, nor make to yourselves molten gods: I *am* the LORD {Jehovah} your God.
(5) And if you offer a sacrifice of peace offerings to the LORD {Jehovah}, you shall offer it at your own will.
(6) It shall be eaten the same day you offer it, and on the morning after: and if any remains until the third day, it shall be burnt in the fire.
(7) And if it is eaten at all on the third day, it *is* abominable; it shall not be accepted.
(8) Therefore *everyone* who eats it shall bear his sin, because he has profaned the hallowed thing {holy thing} of the LORD {Jehovah}: and that soul shall be cut off from among his people.
(9) And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest.
(10) And you shall not glean your vineyard, neither shall you gather *every* grape of your vineyard; you shall leave them for the poor and stranger: I *am* the LORD {Jehovah} your God.
(11) You shall not steal, neither deal falsely, neither lie one to another.
(12) And you shall not swear by My Name falsely, neither shall you profane the Name of your God: I *am* the LORD {Jehovah}.
(13) You shall not defraud your neighbor, neither rob *him*: the wages of he who is hired shall not remain with you all night until the morning.
(14) You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear {revere} your God: I *am* the LORD {Jehovah}.
(15) You shall do no unrighteousness in judgment: you shall not show partiality to the poor, nor honor the person of the mighty: *but* in righteousness you shall judge your neighbor.
(16) You shall not go up and down *as* a gossip among your people: neither shall you stand against the blood of your neighbor: I *am* the LORD {Jehovah}.
(17) You shall not hate your brother in your heart: you shall in any wise rebuke your neighbor, and not allow sin upon him.
(18) You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself:[b] I *am* the LORD {Jehovah}.
(19) You shall keep My commands. You shall not let your cattle breed with a different kind: you shall not sow your field with mingled seed: neither shall clothes mingled of linen and wool come upon you.

19:3a – fear – revere; reverence; honor – Ex. 20:12; Deut. 5:16; Mat. 15:4-6
19:18b – Mat. 22:39

(20) And whoever lies sexually with a woman, who *is* a bond-maid, engaged to be married to a husband, and not at all redeemed, nor freedom given her; she shall be scourged; she shall not be put to death, because she was not free.
(21) And he shall bring his sin offering to the LORD {Jehovah}, to the door of the tabernacle of the congregation, *even* a ram for a sin offering.
(22) And the priest shall make an atonement for him with the ram of the sin offering before the LORD {Jehovah} for his sin which he has done: and the sin which he has done shall be forgiven him.
(23) And when you shall come into the land, and shall have planted all manner of trees for food, then you shall count the fruit of it as uncircumcised {unclean}: three years it shall be as uncircumcised {unclean} to you: it shall not be eaten.
(24) But in the fourth year all its fruit shall be holy to praise the LORD {Jehovah} *with*.
(25) And in the fifth year you shall eat of its fruit, that it may yield to you its increase: I *am* the LORD {Jehovah} your God.
(26) You shall not eat *anything* with the blood: neither shall you use enchantment, nor observe times.[c]
(27) You shall not round the corners of your heads, neither shall you mar the corners of your beard.
(28) You shall not make any cuttings in your flesh for the dead, nor print any marks {tattoos}[d] upon you: I *am* the LORD {Jehovah}.
(29) Do not prostitute your daughter, to cause her to be a prostitute; lest the land fall into prostitution, and the land become full of wickedness.
(30) You shall keep My sabbaths {Saturdays; days of rest}, and honor My sanctuary: I *am* the LORD {Jehovah}.
(31) Do not regard those who have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD {Jehovah} your God.
(32) You shall rise up before the gray head, and honor the face of the old man, and fear {revere} your God: I *am* the LORD {Jehovah}.
(33) And if a stranger lives with you in your land, you shall not harass him.
(34) *But* the stranger who lives with you shall be to you as one born among you, and you shall love him as yourself; because you were strangers in the land of Egypt: I *am* the LORD {Jehovah} your God.

19:26c – observe times – astrology; horoscopes – Gal. 4:10
19:28d - no cuts or tattoos (permanent marks) - i.e. you are made in the image of God
– do not mutilate your body - prophets of Baal cut themselves - I Ki. 18:28
- pierced ears as a sign of voluntary slavery is allowed - see Ex. 21:26; Deut. 15:17
- requirements for Gentile Christians Acts 15:29; 21:25
- dress in modesty I Tim. 2:9 - I Ki. 18:28

(35) You shall do no unrighteousness in judgment, in measured lengths, in weights, or in measures.
(36) Just balances, just weights, a just ephah {about 6 gal.; 22.2 L.}, and a just hin {about a gallon; 3.6 L.},[e] you shall have: I *am* the LORD {Jehovah} your God, Who brought you out of the land of Egypt.
(37) Therefore you shall observe all My laws, and all My judgments, and do them: I *am* the LORD {Jehovah}.

Chapter 20
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Again, you shall say to the children of Israel, Whoever *he is* of the children of Israel, or of the strangers who live in Israel, who gives *any* of his children to Molech {pagan sun god}; he shall surely be put to death: the people of the land shall stone him with stones.
(3) And I will set My face against that man, and will cut him off from among his people; because he has given of his children to Molech {pagan sun god}, to defile My sanctuary, and to profane My holy Name.
(4) And if the people of the land do any way hide their eyes from the man, when he gives of his children to Molech {pagan sun god}, and do not kill him:
(5) Then I will set My face against that man, and against his family, and will cut him off, and all who go sinning after him, to commit sin with Molech, from among their people.
(6) And the soul that turns after those who have familiar spirits, and after wizards, to go a sinning after them, I will even set My face against that soul, and will cut him off from among his people.
(7) Sanctify yourselves {make yourselves holy} therefore, and be holy: because I *am* the LORD {Jehovah} your God.
(8) And you shall keep My laws, and do them: I *am* the LORD {Jehovah} Who sanctifies you {makes you holy}.
(9) Because everyone who curses his father or his mother shall be surely put to death: he has cursed his father or his mother; his blood *shall be* upon him.
(10) And the man who commits adultery with *another* man's wife, *even he* who committed adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.
(11) And the man who lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.
(12) And if a man lies with his daughter-in-law, both of them shall surely be put to death: they have done confusion; their blood *shall be* upon them.

19:36e - just ephah [ephah = 22.2 liters = 24 quarts = 6 gallons = 3 pecks] a dry measure, and a just hin [hin = 1/6 bath = 3.6 liters = 1 gallon] a liquid measure - i.e. be fair in your trading and do not cheat anyone. - see Appendix J: Bible Weights and Measures

(13) If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.
(14) And if a man takes a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
(15) And if a man lies with a beast, he shall surely be put to death: and you shall kill the beast.
(16) And if a woman approaches to any beast, and lies down with it {to have sex with it}, you shall kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.
(17) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his sin.
(18) And if a man shall lie with a woman having her period, and shall uncover her nakedness; he has discovered her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people.
(19) And you shall not uncover the nakedness of your mother's sister, nor of your father's sister: because he uncovers his near kin: they shall bear their sin.
(20) And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
(21) And if a man shall take his brother's wife, it *is* an unclean thing: he has uncovered his brother's nakedness; they shall be childless.
(22) You shall therefore keep all My laws, and all My judgments, and do them: that the land, where I bring you to live in, not spew you out.
(23) And you shall not walk in the manners of the nation, which I cast out before you: because they committed all these things, and therefore I abhorred {despised} them.
(24) But I have said to you, You shall inherit their land, and I will give it to you to possess it, a land that flows with milk and honey: I *am* the LORD {Jehovah} your God, Who has separated you from *other* people.
(25) You shall therefore put difference between clean beasts and unclean, and between unclean birds and clean: and you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that crawls on the ground, which I have separated from you as unclean.
(26) And you shall be holy to Me: because I the LORD {Jehovah} *am* holy, and have separated you from *other* people, that you should be Mine.

(27) A man also or woman who has a familiar spirit, or who is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Chapter 21

(1) And the LORD {Jehovah} said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people:
(2) Except for his kin, who is near to him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,
(3) And for his sister a virgin, who is near to him, who has had no husband; for her he may be defiled.[a]
(4) *But* he shall not defile himself, *being* a chief man among his people, to profane himself.
(5) They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.
(6) They shall be holy to their God, and not profane the Name of their God: because the offerings of the LORD {Jehovah} made by fire, *and* the bread of their God, they offer: therefore they shall be holy.
(7) They shall not take a wife *who is* a prostitute, or profane; neither shall they take a woman divorced from her husband: because he *is* holy to his God.
(8) You shall sanctify him {make him holy} therefore; because he offers the bread of your God: he shall be holy to you: because I the LORD {Jehovah}, Who sanctify you, *am* holy.
(9) And the daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father: she shall be burnt with fire.
(10) And *he who is* the high priest among his brothers, upon whose head the anointing oil was poured, and that is consecrated {made holy} to put on the clothes, shall not uncover his head, nor tear his clothes;
(11) Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;[b]
(12) Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; because the crown of the anointing oil of his God *is* upon him: I *am* the LORD {Jehovah}.
(13) And he shall take a wife in her virginity.
(14) A widow, or a divorced woman, or profane, *or* a prostitute, these he shall not take: but he shall take a virgin of his own people to be his wife.
(15) Neither shall he profane his children among his people: because I the LORD {Jehovah} sanctify him.
(16) And the LORD {Jehovah} spoke to Moses, saying,

21:3a - i.e. a priest may defile himself to move a dead body of near kin.
21:11b - the high priest is not allowed to profane himself to even go near a dead body even if it is his father or his mother

(17) Speak to Aaron, saying, Whoever of your descendants in their generations who has *any* blemish, let him not approach to offer the bread of his God.
(18) Because whoever has a blemish, he shall not approach: a blind man, or a lame, or he who has a flat nose, or anything superfluous,
(19) Or a man who is broken-footed, or broken-handed,
(20) Or crook-backed, or a dwarf, or who has a blemish in his eye, or be scurvy, or scabbed, or has his stones broken;
(21) No man who has a blemish of the descendants of Aaron the priest shall come near to offer the offerings of the LORD {Jehovah} made by fire: he has a blemish; he shall not come near to offer the bread of his God.
(22) He shall eat the bread of his God, *both* of the most holy, and of the holy.
(23) Only he shall not go into the curtain, nor come near to the altar, because he has a blemish; that he not profane My sanctuaries: because I the LORD {Jehovah} sanctify them.
(24) And Moses told *it* to Aaron, and to his sons, and to all the children of Israel.

Chapter 22
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they not profane My holy Name *in those things* which they hallow to Me: I *am* the LORD {Jehovah}.
(3) Say to them, Whoever of all your descendants among your generations, who goes to the holy things, which the children of Israel hallow to the LORD {Jehovah}, having his uncleanness upon him, that soul shall be cut off from My presence: I *am* the LORD {Jehovah}.
(4) Any man of the descendants of Aaron who *is* a leper, or has a running issue; he shall not eat of the holy things, until he is clean. And whoever touches anything *that is* unclean *by* the dead, or a man whose semen goes from him;
(5) Or whoever touches any crawling thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has;
(6) The soul who has touched any such shall be unclean until evening, and shall not eat of the holy things, unless he washes his flesh with water.
(7) And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.
(8) That which dies of itself, or is torn *with beasts*, he shall not eat to defile himself with it: I *am* the LORD {Jehovah}.

(9) They shall therefore keep My laws, lest they bear sin for it, and die as a result, if they profane it: I the LORD {Jehovah} do sanctify them {make them holy}.
(10) No stranger shall eat *of* the holy things: a guest of the priest, or a hired servant, shall not eat *of* the holy things.
(11) But if the priest buys *any* soul with his money, he shall eat of it, and he who is born in his house: they shall eat of his food.
(12) If the priest's daughter also is *married* to a stranger, she may not eat of an offering of the holy things.
(13) But if the priest's daughter is a widow, or divorced, and has no child, and is returned to her father's house, as in her youth, she shall eat of her father's food: but no stranger shall eat of it.
(14) And if a man eats *of* the holy things unknowingly, then he shall repay and add the fifth *part* to it {20 percent}, and shall give *it* to the priest with the holy things.[a]
(15) And they shall not profane the holy things of the children of Israel, which they offer to the LORD {Jehovah};
(16) Or allow them to bear the sin of trespass, when they eat their holy things: because I the LORD {Jehovah} sanctify them {make them holy}.
(17) And the LORD {Jehovah} spoke to Moses, saying,
(18) Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, Whoever of the house of Israel, or of the strangers in Israel, who will offer his offering for all his vows, and for all his freewill offerings, which they will offer to the LORD {Jehovah} for a burnt offering;
(19) *You shall offer* at your own will a male without blemish, of the beef, of the sheep, or of the goats.
(20) *But* whatever has a blemish, *that* you shall not offer: because it shall not be acceptable for you.
(21) And whoever offers a sacrifice of peace offerings to the LORD {Jehovah} to accomplish *his* vow, or a freewill offering in beef or sheep, it shall be perfect to be accepted; there shall be no blemish in it.
(22) Blind, or broken, or maimed, or having a running sore, or scurvy, or scabbed, you shall not offer these to the LORD {Jehovah}, nor make an offering by fire of them upon the altar to the LORD {Jehovah}.
(23) Either a bull or a lamb that has anything superfluous or lacking in his parts, that you may offer *for* a freewill offering; but for a vow it shall not be accepted.
(24) You shall not offer to the LORD {Jehovah} that which is bruised, or crushed, or broken, or cut; neither shall you make *any offering of it* in your land.

22:14a - i.e. if a man unknowingly eats the holy food which was reserved for the priests only and their families, he shall pay back 20% more than he took

(25) Neither from a stranger's hand shall you offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *are* in them: they shall not be accepted for you.
(26) And the LORD {Jehovah} spoke to Moses, saying,
(27) When a bull, or a sheep, or a goat, is born, then it shall be seven days under its mother; and from the eighth day and that time forth it shall be accepted for an offering made by fire to the LORD {Jehovah}.
(28) And *whether it is* cow or ewe, you shall not kill it and her young both in one day.
(29) And when you will offer a sacrifice of thanksgiving to the LORD {Jehovah}, offer *it* at your own will.
(30) On the same day it shall be eaten up; you shall leave none of it until the morning: I *am* the LORD {Jehovah}.
(31) Therefore you shall keep My commandments, and do them: I *am* the LORD {Jehovah}.
(32) Neither shall you profane My holy Name; but I will be hallowed {honored} among the children of Israel: I *am* the LORD {Jehovah} Who hallows you {makes you holy},
(33) Who brought you out of the land of Egypt, to be your God: I *am* the LORD {Jehovah}.

Chapter 23
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, and say to them, *Concerning* the feasts of the LORD {Jehovah}, which you shall proclaim *to be* holy assemblies, *even* these *are* My feasts.[a]
(3) Six days shall work be done: but the seventh day {Saturday} *is* the sabbath of rest, a holy assembly; you shall do no work *in it*: it *is* the sabbath of the LORD {Jehovah} in all your homes.
(4) These *are* the feasts of the LORD {Jehovah}, *even* holy assemblies, which you shall proclaim in their seasons.
(5) In the fourteenth *day* of the first month {Nisan [March-April]} at evening *is* the LORD's {Jehovah's} Passover.[b]
(6) And on the fifteenth day of the same month *is* the Feast of Unleavened bread to the LORD {Jehovah}: seven days you must eat unleavened bread.
(7) On the first day you shall have a holy assembly: you shall do no work of labor in it.
(8) But you shall offer an offering made by fire to the LORD {Jehovah} seven days: in the seventh day *is* a holy assembly: you shall do no physical work *in it*.
(9) And the LORD {Jehovah} spoke to Moses, saying,

23:2a - note: these are **God's** holy days; Israel was commanded to keep them.
23:5b - fourteenth day of the first month at evening - {month of Nisan [March-April]} - see Appendix K: What Day of The Week Was Jesus Crucified? - Mat. 26:17f; Mk. 14:12f; Lk. 22:1f; Jn, 13:1f- See Appendix L: The Modern Jewish Calendar And Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(10) Speak to the children of Israel, and say to them, When you have come into the land which I give to you, and shall reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest:
(11) And he shall wave the sheaf before the LORD {Jehovah}, to be accepted for you: on the morning after the sabbath {Saturday} [Easter][c] the priest shall wave it.
(12) And you shall offer that day when you wave the sheaf a male lamb without blemish of the first year for a burnt offering to the LORD {Jehovah}.
(13) And its meat offering *shall be* two tenth deals of fine flour {omer; 0.1 ephah} {about 4.6 qts.; 4.4 L.}[d] mingled with oil, an offering made by fire to the LORD {Jehovah} *for* a sweet aroma: and its drink offering *shall be* of wine, the fourth *part* of a hin {about a quart; a little less than a liter}.[e]
(14) And you shall eat neither bread, nor parched corn, nor green ears, until the same day that you have brought an offering to your God: *it shall be* a law forever throughout your generations in all your homes.[f]
(15) And you shall count from the morning after the sabbath {Saturday; Easter}, from the day that you brought the sheaf of the wave offering; seven complete sabbaths {Saturdays}:
(16) Even to the morning after the seventh sabbath {Saturday} you shall number fifty days [Pentecost]; and you shall offer a new meat offering to the LORD {Jehovah}.[g]
(17) You shall bring out of your homes two wave loaves of two tenth deals {omer; 0.1 ephah} {about 4.6 qts.; 4.4 L.}: they shall be of fine flour; they shall be baked with leaven; *they are* the first fruits to the LORD {Jehovah}.
(18) And you shall offer with the bread seven lambs without blemish of the first year, and one young bull, and two rams: they shall be *for* a burnt offering to the LORD {Jehovah}, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet aroma to the LORD {Jehovah}.
(19) Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.
(20) And the priest shall wave them with the bread of the first fruits *for* a wave offering before the LORD {Jehovah}, with the two lambs: they shall be holy to the LORD {Jehovah} for the priest.
(21) And you shall proclaim on the very same day, *that* it may be a holy assembly to you: you shall do no physical work *in it: it shall be* a law forever in all your homes throughout your generations.

23:11c - the morning after the sabbath {Saturday}, after the Passover - the First Fruits Offering - Easter - see Appendix K: What Day of The Week Was Jesus Crucified?
23:13d - i.e two omers = 2 x 0.1 ephah = 2 x 2.2 liters = 2 x 2.3 quarts - a little more than a gallon. - see Appendix J: Bible Weights and Measures
23:13e - fourth of a hin [a hin is about a gallon] - about a quart - a little less than a liter
23:14f - i.e. you shall not eat any of the produce of your land before you have first brought your offering of the first fruits to the Lord.
23:16g - 50 days from Easter, counting Easter is Pentecost

(22) And when you reap the harvest of your land, you shall not make clean riddance of the corners of your field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the stranger: I *am* the LORD {Jehovah} your God.
(23) And the LORD {Jehovah} spoke to Moses, saying,
(24) Speak to the children of Israel, saying, In the seventh month {Tishri [Sept.-Oct.]}, on the first *day* of the month, you shall have a sabbath, a memorial of blowing of trumpets, a holy assembly.[h]
(25) You shall do no physical work *in it*: but you shall offer an offering made by fire to the LORD {Jehovah}.
(26) And the LORD {Jehovah} spoke to Moses, saying,
(27) Also on the tenth *day* of this seventh month {Tishri [Sept.-Oct.]} *there shall be* a Day of Atonement {Yom Kippur}:[i] it shall be a holy assembly to you; and you shall afflict your souls, and offer an offering made by fire to the LORD {Jehovah}.
(28) And you shall do no work in that same day: because it *is* a Day of Atonement {Yom Kippur}, to make an atonement for you before the LORD {Jehovah} your God.
(29) Because whoever shall not be afflicted on that day, he shall be cut off from among his people.
(30) And whoever does any work on that day, that soul I will destroy from among his people.
(31) You shall do no manner of work: *it shall be* a law forever throughout your generations in all your homes.
(32) It *shall be* to you a sabbath of rest, and you shall afflict your souls: in the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath.
(33) And the LORD {Jehovah} spoke to Moses, saying,
(34) Speak to the children of Israel, saying, The fifteenth day of this seventh month {Tishri [Sept.-Oct.]} *shall be* the Feast of Tabernacles[j] *for* seven days to the LORD {Jehovah}.
(35) On the first day *shall be* a holy assembly: you shall do no physical work *in it*.
(36) Seven days you shall offer an offering made by fire to the LORD {Jehovah}: on the eighth day shall be a holy assembly to you; and you shall offer an offering made by fire to the LORD {Jehovah}: it *is* a solemn assembly; *and* you shall do no physical work *in it*.

23:24h - first day of the seventh month {month of Tishri [September-October] a blowing of trumpets - also referred to as the Feast of Trumpets - modern Rosh Hashanah {New Year} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
23:27i - tenth day of the seventh month - the Day of Atonement {Yom Kippur}
23:34j - fifteenth day of the seventh month is the Feast of Tabernacles {booths} {Succoth}
23:37k - feasts of the LORD - see Lev. 23:2 and Ex. 34:22

(37) These *are* the feasts of the LORD {Jehovah},[k] which you shall proclaim *to be* holy assemblies, to offer an offering made by fire to the LORD {Jehovah}, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon its day:
(38) Beside the sabbaths {days of rest} of the LORD {Jehovah}, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD {Jehovah}.
(39) Also in the fifteenth day of the seventh month {Tishri [Sept.-Oct.]}, when you have gathered in the fruit of the land, you shall keep a feast to the LORD {Jehovah} seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.
(40) And you shall take for yourselves on the first day the branches of good trees, branches of palm trees, and the branches of thick trees, and willows of the brook; and you shall rejoice before the LORD {Jehovah} your God seven days.
(41) And you shall keep it a feast to the LORD {Jehovah} seven days in the year. *It shall be* a law forever in your generations: you shall celebrate it in the seventh month.
(42) You shall live in booths seven days; all who are born Israelites shall live in booths:
(43) That your generations may know that I caused the children of Israel to live in booths, when I brought them out of the land of Egypt: I *am* the LORD {Jehovah} your God.
(44) And Moses declared to the children of Israel the feasts of the LORD {Jehovah}.

Chapter 24

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Command the children of Israel, that they bring to you pure beaten olive oil for the light, to cause the lamps to burn continually.
(3) Outside the curtain of the testimony, in the tabernacle of the congregation, Aaron shall order it from the evening to the morning before the LORD {Jehovah} continually: *it shall be* a law forever in your generations.
(4) He shall order the lamps upon the pure candlestick before the LORD {Jehovah} continually.
(5) And you shall take fine flour, and bake twelve cakes of it: two tenth deals {omer; 0.1 ephah}{about 4.6 qts.; 4.4 L.}[a] shall be in one cake.
(6) And you shall set them in two rows, six on a row, upon the pure table before the LORD {Jehovah}.

24:5a - - i.e two omers = 2 x 0.1 ephah = 2 x 2.2 liters = 2 x 2.3 quarts - a little more than a gallon. - see Appendix J: Bible Weights and Measures

(7) And you shall put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire to the LORD {Jehovah}.
(8) Every sabbath {Saturday} he shall set it in order before the LORD {Jehovah} continually, *being taken* from the children of Israel by an everlasting covenant.
(9) And it shall be Aaron's and his sons'; and they shall eat it in the holy place: because it *is* most holy to him of the offerings of the LORD {Jehovah} made by fire by a perpetual statute.
(10) And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;
(11) And the Israelitish woman's son blasphemed {cursed} the Name *of the LORD {Jehovah}*,[b] and cursed. And they brought him to Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)
(12) And they put him in ward, that the mind of the LORD {Jehovah} might be shown them.
(13) And the LORD {Jehovah} spoke to Moses, saying,
(14) Bring forth him who has cursed outside the camp; and let all who heard *him* lay their hands upon his head, and let all the congregation stone him.
(15) And you shall speak to the children of Israel, saying, Whoever curses his God shall bear his sin.
(16) And he who blasphemes the Name of the LORD {Jehovah}, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he who is born in the land, when he blasphemes the Name *of the LORD {Jehovah}*, shall be put to death.
(17) And he who kills any man shall surely be put to death.
(18) And he who kills a beast shall make it good; beast for beast.
(19) And if a man cause a blemish in his neighbor;[c] as he has done, so shall it be done to him;
(20) Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.[d]
(21) And he who kills a beast, he shall restore it: and he who kills a man, he shall be put to death.
(22) You shall have one manner of law, as well for the stranger, as for one of your own country: because I *am* the LORD {Jehovah} your God.
(23) And Moses spoke to the children of Israel, that they should bring forth the one who had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD {Jehovah} commanded Moses.

24:11b – blasphemed – cursed the Name of the Lord; spoke disrespectfully of the Lord; setting himself up as being God himself – see Mat. 26:65; Mat. 9:3 – see Lev. 24:16
24:19c – cause a blemish – cut, bruise, wound or injury of any kind
24:20d - “eye for eye” - not to be used by individuals for revenge, but to be used as judgment - equal punishment for the crime committed – see Mat. 5:38

Chapter 25

(1) And the LORD {Jehovah} spoke to Moses in mount Sinai, saying,

(2) Speak to the children of Israel, and say to them, When you come into the land which I give you, then the land shall keep a sabbath to the LORD {Jehovah}.

(3) Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit;

(4) But in the seventh year shall be a sabbath of rest to the land, a sabbath for the LORD {Jehovah}: you shall neither sow your field, nor prune your vineyard.

(5) That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: *because* it is a year of rest to the land.

(6) And the sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for your stranger who lives with you,

(7) And for your cattle, and for the beast that *are* in your land, all the increase of it shall be food.

(8) And you shall number seven sabbaths {sevens} of years to yourselves, seven times seven {forty-nine} years; and the space of the seven sabbaths {sevens} of years shall be to you forty-nine years.

(9) Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month {Tishri [Sept.-Oct.]}, in the Day of Atonement {Yom Kippur} you shall make the trumpet sound throughout all your land.[a]

(10) And you shall hallow {make holy} the fiftieth year, and proclaim liberty throughout *all* the land to all those who live in it: it shall be a jubilee to you; and you shall return every man to his possession, and every man shall return to his family.

(11) That fiftieth year shall be a Jubilee to you: you shall not sow, neither reap that which grows of itself in it, nor gather *the grapes* in it of your undressed vine.

(12) Because it *is* the Jubilee; it shall be holy to you: you shall eat the increase of it out of the field.

(13) In the year of this Jubilee you shall return every man to his possession.

(14) And if you sell anything to your neighbor, or buy *anything* of your neighbor's hand, you shall not oppress one another:

(15) According to the number of years after the Jubilee you shall buy of your neighbor, *and* according to the number of years of the fruits he shall sell to you:

(16) According to the multitude of years you shall increase its price, and according to the fewness of years you shall diminish its price: because *according* to the number *of the years* of the fruits he sells to you.

(17) You shall not therefore oppress one another; but you shall fear {revere} your God: because I *am* the LORD {Jehovah} your God.

(18) Therefore you shall do My laws, and keep My judgments, and do them; and you shall live in the land in safety.

25:9a – on the 49th year, on the Day of Atonement {10th day of the seventh month} the Trumpet shall be sounded to announce the Year of Jubilee {the 50th year}

(19) And the land shall yield her fruit, and you shall eat your fill, and live in it in safety.
(20) And if you shall say, What shall we eat the seventh year? look, we shall not sow, nor gather in our increase:
(21) Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.
(22) And you shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in you shall eat *of* the old *store*.
(23) The land shall not be sold forever: because the land *is* Mine; because you *are* strangers and guests with Me.
(24) And in all the land of your possession you shall grant a redemption for the land.
(25) If your brother has become poor, and has sold away *some* of his possession, and if any of his kin comes to redeem it, then he shall redeem that which his brother sold.
(26) And if the man has nothing to redeem it, and he himself is able to redeem it;
(27) Then let him count the years of its sale, and restore the surplus to the man to whom he sold it; that he may return to his possession.
(28) But if he is not able to restore *it* to him, then that which is sold shall remain in the hand of him who has bought it until the Year of Jubilee: and in the Jubilee it shall go out, and he shall return to his possession.
(29) And if a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it.
(30) And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established forever to him who bought it throughout his generations: it shall not go out in the Jubilee.
(31) But the houses of the villages which have no wall around them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the Jubilee.
(32) Nevertheless the cities of the Levites, *and* the houses of the cities of their possession, the Levites may redeem at any time.
(33) And if a man purchases of the Levites, then the house that was sold, and the city of his possession, shall go out in *the Year of* Jubilee: because the houses of the cities of the Levites *are* their possession among the children of Israel.
(34) But the field of the suburbs of their cities may not be sold; because it *is* their perpetual possession.
(35) And if your brother has become poor, and fallen in decay with you; then you shall relieve him: *yes, though he is* a stranger, or a guest; that he may live with you.
(36) Do not take usury {interest}[b] of him, or increase: but fear {revere} your God; that your brother may live with you.

25:36b - some argue that usury is an exorbitant interest rate – but in Nehemiah 5:11 it is clear that 1 percent is unacceptable to the Lord. [Note interest was not to be charged to God's people, but it could be charged to others!]

(37) You shall not give him your money upon usury {interest}, nor lend him your food for increase.
(38) I *am* the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.
(39) And if your brother *who lives* by you has become poor, and is sold to you; you shall not compel him to serve as a bond-servant:
(40) *But* as a hired servant, *and* as a guest, he shall be with you, *and* shall serve you until the Year of Jubilee:
(41) And *then* he shall depart from you, *both* he and his children with him, and shall return to his own family, and to the possession of his fathers he shall return.
(42) Because they *are* My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.
(43) You shall not rule over him with rigor {in a harsh manner}; but shall fear {revere} your God.
(44) Both your bond-men, and your bond-maids, which you shall have, *shall be* of the ungodly nations who are all around you; of them you shall buy bond-men and bond-maids.
(45) Furthermore of the children of the strangers who live among you, of them you shall buy, and of their families that *are* with you, which they fathered in your land: and they shall be your possession.
(46) And you shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen forever: but over your brothers the children of Israel, you shall not rule one over another with rigor {in a harsh manner}.
(47) And if a foreigner or stranger grows rich by you, and your brother *who lives* by him becomes poor, and sells himself to the stranger *or* guest near you, or to the stock of the stranger's family:
(48) After he is sold he may be redeemed again; one of his brothers may redeem him:
(49) Either his uncle, or his uncle's son, may redeem him, or *any* who are near of kin to him of his family may redeem him; or if he is able, he may redeem himself.
(50) And he shall reckon with him who bought him from the year that he was sold to him to the Year of Jubilee: and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him.
(51) If *there are* yet many years *behind*, according to them he shall give again the price of his redemption out of the money that he was bought for.
(52) And if there remains but a few years until the Year of Jubilee, then he shall count with him, *and* according to his years he shall give him again the price of his redemption.

(53) *And* as a yearly hired servant he shall be with him: *and the other* shall not rule with rigor {in a harsh manner} over him in your sight.
(54) And if he is not redeemed in these *years*, then he shall go out in the Year of Jubilee, *both* he, and his children with him.
(55) Because to Me the children of Israel *are* servants; they *are* My servants whom I brought forth out of the land of Egypt: I *am* the LORD {Jehovah} your God.

Chapter 26
(1) You shall make for yourselves no idols nor graven images, neither raise up for yourselves a standing image, neither shall you set up *any* image of stone in your land, to bow down to it: because I *am* the LORD {Jehovah} your God.
(2) You shall keep My sabbaths {Saturdays; days of rest}, and honor My sanctuary: I *am* the LORD {Jehovah}.
(3) If you walk in My laws, and keep My commandments, and do them;
(4) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
(5) And your harvest of the grain shall reach to the gathering of the grapes, and the gathering of the grapes shall reach to the sowing time: and you shall eat your bread to the full, and live in your land safely.
(6) And I will give peace in the land, and you shall lie down, and no one shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.
(7) And you shall chase your enemies, and they shall fall before you by the sword.
(8) And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
(9) Because I will have respect to you, and make you fruitful, and multiply you, and establish My covenant with you.
(10) And you shall eat old store, and bring forth the old because of the new.
(11) And I will set My tabernacle among you: and My soul shall not despise you.
(12) And I will walk among you, and will be your God, and you shall be My people.
(13) I *am* the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, that you should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
(14) But if you will not listen to Me, and will not do all these commandments;
(15) And if you shall despise My laws, or if your soul hates My judgments, so that you will not do all My commandments, *but* that you break My covenant:

(16) I also will do this to you; I will even appoint over you terror, consumption, and the burning fever, that shall consume the eyes, and cause sorrow of heart: and you shall sow your seed in vain, because your enemies shall eat it.
(17) And I will set My face against you, and you shall be killed before your enemies: those who hate you shall reign over you; and you shall flee when no one pursues you.
(18) And if you for all this you still will not listen to Me, then I will punish you seven times more for your sins.
(19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:
(20) And your strength shall be spent in vain: because your land shall not yield her increase, neither shall the trees of the land yield their fruits.
(21) And if you walk contrary to Me, and will not listen to Me; I will bring seven times more plagues upon you according to your sins.
(22) I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.
(23) And if you will not be reformed by Me by these things, but will walk contrary to Me;
(24) Then I will also walk contrary to you, and will punish you yet seven times for your sins.
(25) And I will bring a sword upon you, that shall avenge the quarrel of *My* covenant: and when you are gathered together within your cities, I will send the pestilence among you; and you shall be delivered into the hand of the enemy.
(26) *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and you shall eat, and not be satisfied.
(27) And if you will not for all this listen to Me, but walk contrary to Me;
(28) Then I will walk contrary to you also in fury; and I, even I, will punish you seven times for your sins.
(29) And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.
(30) And I will destroy your high places, and cut down your images, and cast your dead bodies upon the dead bodies of your idols, and My soul shall despise you.
(31) And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell the aroma of your sweet odors.
(32) And I will bring the land into desolation: and your enemies who live in it shall be astonished at it.
(33) And I will scatter you among the heathen {ungodly nations}, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

(34) Then the land shall enjoy her sabbaths {days of rest}, as long as it lies desolate, and you *are* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths {days of rest}.
(35) As long as it lies desolate it shall rest; because it did not rest in your sabbaths {days of rest}, when you lived upon it.
(36) And upon those who are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when no one pursues.
(37) And they shall fall upon one another, as it were before a sword, when no one pursues: and you shall have no power to stand before your enemies.
(38) And you shall perish among the nations, and the land of your enemies shall eat you up.
(39) And those who are left of you shall grieve away in their sin in your enemies' lands; and also in the sins of their fathers they shall grieve away with them.
(40) If they shall confess their sin, and the sin of their fathers, with their sin which they sinned against Me, and that also they have walked contrary to Me;
(41) And *that* I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts become humbled, and they then accept of the punishment of their sin:
(42) Then I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham I will remember; and I will remember the land.
(43) The land also shall be left of them, and shall enjoy her sabbaths {days of rest}, while she lies desolate without them: and they shall accept of the punishment of their sin: because, even because they despised My judgments, and because their soul hated My commands.
(44) And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I despise them, to destroy them completely, and to break My covenant with them: because I *am* the LORD {Jehovah} their God.
(45) But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen {ungodly nations}, that I might be their God: I *am* the LORD {Jehovah}.
(46) These *are* the laws and commandments and laws, which the LORD {Jehovah} made between Himself and the children of Israel in mount Sinai by the hand of Moses.

Chapter 27

(1) And the LORD {Jehovah} spoke to Moses, saying,

(2) Speak to the children of Israel, and say to them, When a man shall make a singular vow, the persons *shall be* for the LORD {Jehovah} by your value.

(3) And your value shall be of the male from twenty years old even to sixty years old, even your value shall be fifty shekels of silver {about 20 oz.; 567 g.},[a] after the shekel of the sanctuary.

(4) And if it *is* a female, then your value shall be thirty shekels {about 12 oz.; 340 g.}.[b]

(5) And if *it is* from five years old even to twenty years old, then your value shall be of the male twenty shekels {about 8 oz.; 227 g.},[c] and for the female ten shekels {about 4 oz.; 198 g.}.[d]

(6) And if *it is* from a month old even to five years old, then your value shall be of the male five shekels of silver {about 2 oz.; 57 g.}, and for the female your value *shall be* three shekels of silver {about 1.2 oz.; 34 g.}.

(7) And if *it is* from sixty years old and above; if *it is* a male, then your value shall be fifteen shekels {about 6 oz.; 170 g.}, and for the female ten shekels {about 4 oz.; 198 g.}.

(8) But if he is poorer than your value, then he shall present himself before the priest, and the priest shall value him; according to his ability who vowed the priest shall value him.

(9) And if *it is* a beast, of which men bring an offering to the LORD {Jehovah}, all that *any man* gives of such to the LORD {Jehovah} shall be holy.

(10) He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange of it shall be holy.

(11) And if *it is* any unclean beast, of which they do not offer a sacrifice to the LORD {Jehovah}, then he shall present the beast before the priest:

(12) And the priest shall value it, whether it is good or bad: as you value it, *who are* the priest, so shall it be.

(13) But if he will at all redeem it, then he shall add a fifth *part* {20 percent} of it to your value.

(14) And when a man shall sanctify his house *to be* holy to the LORD {Jehovah}, then the priest shall estimate it, whether it is good or bad: as the priest shall estimate it, so shall it stand.

(15) And if he who sanctifies it {makes it holy} will redeem his house, then he shall add the fifth *part* {20 percent} of the money of your value to it, and it shall be his.

27:3a - a shekel is about .4 ounce of silver, so 50 shekels is about 20 ounces of silver; 567 grams
27:4b - a shekel is about .4 ounce of silver, so 30 shekels is about 12 ounces of silver; 340 grams
27:5c - a shekel is about .4 ounce of silver, so 20 shekels is about 8 ounces of silver; 227 grams
27:5d - a shekel is about .4 ounce of silver, so 10 shekels is about 4 ounces of silver; 198 grams
- see Appendix J: Bible Weights and Measures

(16) And if a man shall sanctify to the LORD {Jehovah} *some part* of a field of his possession, then your value shall be according to its seed: a homer of barley seed {about 2.3 qts.; 2.2 L.}[e] *shall be valued* at fifty shekels of silver {about 20 oz.; 567 g.}.
(17) If he sanctifies his field {makes it holy} from the year of jubilee, according to your value it shall stand.
(18) But if he sanctifies his field {makes it holy} after the jubilee, then the priest shall reckon to him the money according to the years that remain, even to the Year of the Jubilee, and it shall be deducted from your value.
(19) And if he who sanctifies the field {makes it holy} will in any wise redeem it, then he shall add the fifth *part* {20 percent} of the money of your value to it, and it shall be assured to him.
(20) And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more.
(21) But the field, when it goes out in the jubilee, shall be holy to the LORD {Jehovah}, as a field devoted; its possession shall be the priest's.
(22) And if *a man* sanctifies to the LORD {Jehovah} a field which he has bought, which *is* not of the fields of his possession;
(23) Then the priest shall reckon to him the worth of your value, *even* to the Year of the Jubilee: and he shall give your value in that day, *as* a holy thing to the LORD {Jehovah}.
(24) In the Year of the Jubilee the field shall return to him of whom it was bought, *even* to him to whom the possession of the land *belonged*.
(25) And all your values shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel {four tenths of an ounce or eleven point four grams}.[f]
(26) Only the first born of the beasts, which should be the LORD's {Jehovah's} first born, no man shall sanctify it {make it holy}; whether *it is* ox, or sheep: it *is* the LORD's {Jehovah's}.
(27) And if *it is* of an unclean beast, then he shall redeem *it* according to your value, and shall add a fifth *part* {20 percent} of it to it: or if it is not redeemed, then it shall be sold according to your value.
(28) Nevertheless no devoted thing, that a man shall devote to the LORD {Jehovah} of all that he has, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy to the LORD {Jehovah}.
(29) None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.
(30) And all the tithe of the land {10 percent}, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's {Jehovah's}: *it is* holy to the LORD {Jehovah}.

27:16e - homer {sometimes spelled - omer} = 0.1 ephah = 2.2 liters = 2.3 quarts
- a little more than a half a gallon – see Appendix J: Bible Weights and Measures
27:25f - a shekel = 0.4 ounces = 11.4 grams = 2 bekahs = 20 gerahs
gerah = .57 grams = 0.02 ounces – see Appendix J: Bible Weights and Measures

(31) And if a man will at all redeem *any* of his tithes, he shall add to it the fifth *part* {20 percent}.
(32) And concerning the tithe of the herd {10 percent}, or of the flock, *even* of whatever passes under the rod, the tenth {10 percent} shall be holy to the LORD {Jehovah}.
(33) He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and its change shall be holy; it shall not be redeemed.
(34) These *are* the commandments, which the LORD {Jehovah} commanded Moses for the children of Israel in mount Sinai.

Chapter 1

(1) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month {Iyar [Apr.-May]},[a] in the second year {2/1/2514 A.H./C-1528 B.C.} after they had come out of the land of Egypt, saying,

(2) Take a count of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls {count};

(3) From twenty years old and upward, all who are able to go forth to war in Israel: you and Aaron shall number them by their armies.

(4) And with you there shall be a man of every tribe; every one head of the house of his fathers.

(5) And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

(6) Of Simeon; Shelumiel the son of Zurishaddai.

(7) Of Judah; Nahshon the son of Amminadab.

(8) Of Issachar; Nethaneel the son of Zuar.

(9) Of Zebulun; Eliab the son of Helon.

(10) Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

(11) Of Benjamin; Abidan the son of Gideoni.

(12) Of Dan; Ahiezer the son of Ammishaddai.

(13) Of Asher; Pagiel the son of Ocran.

(14) Of Gad; Eliasaph the son of Deuel.

(15) Of Naphtali; Ahira the son of Enan.

(16) These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

(17) And Moses and Aaron took these men which are expressed by *their* names:

(18) And they assembled all the congregation together on the first *day* of the second month {Iyar [Apr.-May]}, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls {count}.

(19) As the LORD {Jehovah} commanded Moses, so he numbered them in the wilderness of Sinai.

(20) And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls {count}, every male from twenty years old and upward, all who were able to go forth to war;

(21) Those who were numbered of them, *even* of the tribe of Reuben, *were* forty-six thousand five hundred.

1:1a – second month – Iyar {April-May} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(22) Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls {count}, every male from twenty years old and upward, all who were able to go forth to war;
(23) Those who were numbered of them, *even* of the tribe of Simeon, *were* fifty-nine thousand three hundred.
(24) Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(25) Those who were numbered of them, *even* of the tribe of Gad, *were* forty-five thousand six hundred fifty.
(26) Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(27) Those who were numbered of them, *even* of the tribe of Judah, *were* seventy-four thousand six hundred.
(28) Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(29) Those who were numbered of them, *even* of the tribe of Issachar, *were* fifty-four thousand four hundred.
(30) Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(31) Those who were numbered of them, *even* of the tribe of Zebulun, *were* fifty-seven thousand four hundred.
(32) Of the children of Joseph, *namely,* of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(33) Those who were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand five hundred.
(34) Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(35) Those who were numbered of them, *even* of the tribe of Manasseh, *were* thirty-two thousand two hundred.

(36) Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(37) Those who were numbered of them, *even* of the tribe of Benjamin, *were* thirty-five thousand four hundred.
(38) Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(39) Those who were numbered of them, *even* of the tribe of Dan, *were* sixty-two thousand seven hundred.
(40) Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(41) Those who were numbered of them, *even* of the tribe of Asher, *were* forty-one thousand five hundred.
(42) Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;
(43) Those who were numbered of them, *even* of the tribe of Naphtali, *were* fifty-three thousand four hundred.
(44) These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.
(45) So were all those who were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all who were able to go forth to war in Israel;
(46) Even all who were numbered were six hundred-three thousand five hundred fifty.
(47) But the Levites after the tribe of their fathers were not numbered among them.
(48) Because the LORD {Jehovah} had spoken to Moses, saying,
(49) You shall not count the tribe of Levi, neither add the total of them among the children of Israel:
(50) But you shall appoint the Levites over the tabernacle of testimony, and over all its vessels, and over all things that *belong* to it: they shall carry the tabernacle, and all its vessels; and they shall minister to it, and shall encamp all around the tabernacle.
(51) And when the tabernacle goes forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger who comes near it shall be put to death.
(52) And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard {flag}, throughout their hosts {multitudes}.

(53) But the Levites shall pitch their tents all around the tabernacle of testimony, that there should be no wrath {anger; judgment} upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
(54) And the children of Israel did according to all that the LORD {Jehovah} commanded Moses.

Chapter 2
(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(2) Every man of the children of Israel shall pitch his tent by his own standard {flag},[a] with the insignia of their father's house: they shall pitch their tents far off around the tabernacle of the congregation
(3) And on the east side toward the rising of the sun those of the standard {flag} of the camp of Judah shall pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.
(4) And his host {multitude}, and those who were numbered of them, *were* seventy-four thousand six hundred.
(5) And those who pitch next to him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.
(6) And his host {multitude}, and those who were numbered, *were* fifty-four thousand four hundred.
(7) *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.
(8) And his host {multitude}, and those who were numbered, *were* fifty-seven thousand four hundred.
(9) All who were numbered in the camp of Judah *were* one hundred eighty-six thousand four hundred, throughout their armies. These shall set forth first.
(10) On the south side *shall be* the standard {flag} of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.
(11) And his host {multitude}, and those who were numbered, *were* forty-six thousand five hundred.
(12) And those who pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.
(13) And his host {multitude}, and those who were numbered, *were* fifty-nine thousand three hundred.
(14) Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

2:2a – his own flag – see "Witness of the Stars" by E.W. Bullinger
- see "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com

(15) And his host {multitude}, and those who were numbered, *were* forty-five thousand six hundred fifty.
(16) All that were numbered in the camp of Reuben *were* one hundred fifty-one thousand four hundred fifty, throughout their armies. And they shall set forth in the second rank.
(17) Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards {flags}.
(18) On the west side *shall be* the standard {flag} of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.
(19) And his host {multitude}, and those who were numbered, *were* forty thousand five hundred.
(20) And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.
(21) And his host {multitude}, and those who were numbered, *were* thirty-two thousand two hundred.
(22) Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.
(23) And his host {multitude}, and those who were numbered, *were* thirty-five thousand four hundred.
(24) All who were numbered of the camp of Ephraim *were* one hundred eight thousand one hundred, throughout their armies. And they shall go forward in the third rank.
(25) The standard {flag} of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.
(26) And his host {multitude}, and those who were numbered, *were* sixty-two thousand seven hundred.
(27) And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.
(28) And his host {multitude}, and those who were numbered, *were* forty-one thousand five hundred.
(29) Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.
(30) And his host {multitude}, and those who were numbered, *were* fifty-three thousand four hundred.
(31) All those who were numbered in the camp of Dan *were* one hundred fifty-seven thousand six hundred. They shall go in the rear with their standards {flags}.
(32) These *are* those who were numbered of the children of Israel by the house of their fathers: all those who were numbered of the camps throughout their hosts {multitudes} *were* six hundred three thousand five hundred fifty.

(33) But the Levites were not counted among the children of Israel; as the LORD {Jehovah} commanded Moses.
(34) And the children of Israel did according to all that the LORD {Jehovah} commanded Moses: so they pitched by their standards {flags}, and so they set forward, every one after their families, according to the house of their fathers.

Chapter 3
(1) These also *are* the generations {records} of Aaron and Moses in the day *that* the LORD {Jehovah} spoke with Moses in mount Sinai.
(2) And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
(3) These *are* the names of the sons of Aaron, the priests who were anointed, whom he consecrated { holy} to minister in the priest's office.
(4) And Nadab and Abihu died before the LORD {Jehovah}, when they offered strange fire before the LORD {Jehovah}, in the wilderness of Sinai,[a] and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
(5) And the LORD {Jehovah} spoke to Moses, saying,
(6) Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him.
(7) And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
(8) And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
(9) And you shall give the Levites to Aaron and to his sons: they *are* wholly given to him out of the children of Israel.
(10) And you shall appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger who comes near shall made be put to death.
(11) And the LORD {Jehovah} spoke to Moses, saying,
(12) And I, indeed, I have taken the Levites from among the children of Israel in the place of all the firstborn who opens the womb among the children of Israel: therefore the Levites shall be Mine;
(13) Because all the firstborn *are* Mine; *because* on the day that I struck all the firstborn in the land of Egypt I hallowed {made holy} to Myself all the firstborn in Israel, both man and beast: they shall be Mine: I *am* the LORD {Jehovah}.
(14) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, saying
(15) Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward you shall count them.

3:4a - Lev. 10:1-2

(16) And Moses numbered them according to the word of the LORD {Jehovah}, as he was commanded.
(17) And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.
(18) And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
(19) And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.
(20) And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.
(21) Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
(22) Those who were numbered of them, according to the number of all the males, from a month old and upward, *even* those who were numbered of them *were* seven thousand five hundred.
(23) The families of the Gershonites shall pitch behind the tabernacle westward.
(24) And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
(25) And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, its covering, and the hanging for the door of the tabernacle of the congregation,
(26) And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar all around, and its cords for all its service.
(27) And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
(28) In the number of all the males, from a month old and upward, *were* eight thousand six hundred, keeping the charge of the sanctuary.
(29) The families of the sons of Kohath shall pitch their tents on the side of the tabernacle southward.
(30) And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.
(31) And their charge *shall be* the ark {of the covenant}, and the table, and the candlestick, and the altars, and the vessels of the sanctuary with which they minister, and the hanging, and all its service.
(32) And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of those who keep the charge of the sanctuary.
(33) Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

(34) And those who were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand two hundred.
(35) And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.
(36) And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its vessels, and all that serves it,
(37) And the pillars of the court all around, and their sockets, and their pins, and their cords.
(38) But those that encamp before the tabernacle towards the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger who comes near shall be put to death.
(39) All who were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD {Jehovah}, throughout their families, all the males from a month old and upward, *were* twenty-two thousand.
(40) And the LORD {Jehovah} said to Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.
(41) And you shall take the Levites for Me (I *am* the LORD {Jehovah}) instead of all the first born among the children of Israel; and the cattle of the Levites instead of all the first born among the cattle of the children of Israel.
(42) And Moses numbered, as the LORD {Jehovah} commanded him, all the firstborn among the children of Israel.
(43) And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty-two thousand two hundred seventy-three.
(44) And the LORD {Jehovah} spoke to Moses, saying,
(45) Take the Levites in the place of all the firstborn among the children of Israel, and the cattle of the Levites in the place of their cattle; and the Levites shall be Mine: I *am* the LORD {Jehovah}.
(46) And for those who are to be redeemed of the two hundred seventy-three of the firstborn of the children of Israel, which are more than the Levites;[b]
(47) You shall even take five shekels {of silver} {about 2.0 oz; 57 g.}[c] apiece by the poll {count}, after the shekel of the sanctuary you shall take *them:* (the shekel *is* twenty gerahs:)
(48) And you shall give the money, with which the odd number of them is to be redeemed, to Aaron and to his sons.

3:46b – see Num. 3:39 – There were 22,000 numbered of the Levites; there were 22,273 {v.43} first born. So there were 273 more first born than Levites
3:47c - shekel - about .4 ounces or 11.4 grams in weight of silver – so 5 shekels would be 2.0 ounces or 57 grams – see Appendix J: Bible Weights and Measures

(49) And Moses took the redemption money of those who were over and above those who were redeemed by the Levites:
(50) Of the firstborn of the children of Israel he took the money; a thousand three hundred sixty-five *shekels* {about 546 oz.; just over 34 lbs.; 15.5 kg.}, after the shekel of the sanctuary {silver}:
(51) And Moses gave the money of those who were redeemed to Aaron and to his sons, according to the word of the LORD {Jehovah}, as the LORD {Jehovah} commanded Moses.

Chapter 4
(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(2) Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,
(3) From thirty years old and upward even up to fifty years old, all who enter into the host {multitude}, to do the work in the tabernacle of the congregation.
(4) This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:
(5) And when the camp sets forward, Aaron shall come, and his sons, and they shall take down the covering curtain, and cover the ark of testimony {covenant} with it:
(6) And shall put on it the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in its poles.
(7) And upon the table of holy bread[a] they shall spread a cloth of blue, and put on it the dishes, and the spoons, and the bowls, and covers to cover it with: and the continual bread shall be on it:
(8) And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in its poles.
(9) And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuff dishes, and all its oil vessels, with which they minister to it:
(10) And they shall put it and all its vessels within a covering of badgers' skins, and shall put *it* upon a bar.
(11) And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put in its poles:
(12) And they shall take all the instruments of ministry, with which they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:
(13) And they shall take away the ashes from the altar, and spread a purple cloth on it:

4:7a – table of showbread - holy, blessed, consecrated bread – Ex. 37:10-15; Lev. 24:5-9

(14) And they shall put upon it all its vessels, with which they minister about it, *even* the censers, the flesh hooks, and the shovels, and the bowls, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put in its poles.
(15) And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to carry *it:* but they shall not touch *any* holy thing, lest they die. These *are* the job of the sons of Kohath in the tabernacle of the congregation.
(16) And to the office of Eleazar the son of Aaron the priest *pertains* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that *is* in it, in the sanctuary, and in its vessels.
(17) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(18) Do not cut off the tribe of the families of the Kohathites from among the Levites:
(19) But do this to them, that they may live, and not die, when they approach the most holy things: Aaron and his sons shall go in, and appoint them each one to his service and to his job:
(20) But they shall not go in to see when the holy things are covered, lest they die.
(21) And the LORD {Jehovah} spoke to Moses, saying,
(22) Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;
(23) From thirty years old and upward up to fifty years old you shall number them; all who enter in to perform the service, to do the work in the tabernacle of the congregation.
(24) This *is* the service of the families of the Gershonites, to serve, and for their jobs:
(25) And they shall carry the curtains of the tabernacle, and the tabernacle of the congregation, its covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,
(26) And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar all around, and their cords, and all the instruments of their service, and all that is made for them: so they shall serve.
(27) At the appointment of Aaron and his sons shall all the service of the sons of the Gershonites be, in all their jobs, and in all their service: and you shall appoint to them in charge all their jobs.

(28) This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.
(29) As for the sons of Merari, you shall number them after their families, by the house of their fathers;
(30) From thirty years old and upward even up to fifty years old you shall number them, everyone who enters into the service, to do the work of the tabernacle of the congregation.
(31) And this *is* the charge of their job, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and its bars, and its pillars, and its sockets,
(32) And the pillars of the court all around, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall count the instruments of the charge of their job.
(33) This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
(34) And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,
(35) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation:
(36) And those who were numbered of them by their families were two thousand seven hundred fifty.
(37) These *were* those who were numbered of the families of the Kohathites, all who might do service in the tabernacle of the congregation, which Moses and Aaron counted according to the commandment of the LORD {Jehovah} by the hand of Moses.
(38) And those who were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,
(39) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation,
(40) Even those who were numbered of them, throughout their families, by the house of their fathers, were two thousand six hundred thirty.
(41) These *are* those who were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron counted according to the commandment of the LORD {Jehovah}.

(42) And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,
(43) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation,
(44) Even those who were numbered of them after their families, were three thousand two hundred.
(45) These *are* those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD {Jehovah} by the hand of Moses.
(46) All those who were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
(47) From thirty years old and upward even up to fifty years old, everyone who came to do the service of the ministry, and the service of the tasks in the tabernacle of the congregation,
(48) Even those who were numbered of them, were eight thousand five hundred eighty.[b]
(49) According to the commandment of the LORD {Jehovah} they were numbered by the hand of Moses, everyone according to his service, and according to his task: so they were numbered by him, as the LORD {Jehovah} commanded Moses.

Chapter 5
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Command the children of Israel, that they put out of the camp every leper, and everyone who has an issue,[a] and whoever is defiled by the dead:
(3) Both male and female you shall put out, outside the camp you shall put them; that they not defile their camps, in the midst of where I live.
(4) And the children of Israel did so, and put them out outside the camp: as the LORD {Jehovah} spoke to Moses, so the children of Israel did.
(5) And the LORD {Jehovah} spoke to Moses, saying,
(6) Speak to the children of Israel, When a man or woman shall commit any sin that men commit, to sin against the LORD {Jehovah}, and that person is guilty;

4:48b – the Levites from thirty years old up to fifty years old were to serve at the tabernacle {v. 47}. The total number of serving Levites at the beginning of the second year after coming out of Egypt was 8,580.
5:2a – has an issue – blood or puss coming out of a sore, boil, etc. - Lev. 15:2

(7) Then they shall confess their sin which they have done: and he shall repay what he owes with its principal, and add to it the fifth part {20 percent}, and give *it* to *him* against whom he has sinned.
(8) But if the man has no kinsman to repay the sin to, let the sin be repaid to the LORD {Jehovah}, *even* to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.
(9) And every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his.
(10) And every man's hallowed {holy} things shall be his: whatever any man gives the priest, it shall be his.
(11) And the LORD {Jehovah} spoke to Moses, saying,
(12) Speak to the children of Israel, and say to them, If any man's wife goes aside, and commits a sin against him,
(13) And a man lies with her sexually, and it is hidden from the eyes of her husband, and is kept quiet, and she is defiled, and *there is* no witness against her, neither is she caught in the sin*;*
(14) And the spirit of jealousy comes upon her husband, and he is jealous of his wife, and she is defiled: or if the spirit of jealousy comes upon him, and he is jealous of his wife, and she is not defiled:
(15) Then the man shall bring his wife to the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal {about 2.3 qts.; 2.2 L.};[b] he shall pour no oil upon it, nor put frankincense up on it; because it *is* an offering of jealousy, an offering of memorial, bringing sin to remembrance.
(16) And the priest shall bring her near, and set her before the LORD {Jehovah}:
(17) And the priest shall take holy water in an earthen vessel {pottery}; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:
(18) And the priest shall set the woman before the LORD {Jehovah}, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse:
(19) And the priest shall charge her by an oath, and say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness *with another* instead of your husband, may you be free from this bitter water that causes the curse:
(20) But if you have gone aside *to another* instead of your husband, and if you are defiled, and some man has lain with you besides your husband:

5:15b -tenth part of an ephah [an omer] - {about 2.3 quarts; 2.2 liters}
– an ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
- see Appendix J: Bible Weights and Measures

(21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, The LORD {Jehovah} makes you a curse and an oath among your people, when the LORD {Jehovah} makes your thigh to rot, and your belly to swell;
(22) And this water that causes the curse shall go into your bowels, to cause *your* belly to swell, and *your* thigh to rot: And the woman shall say, Amen, amen. {Let it be}
(23) And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:
(24) And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, *and become* bitter.
(25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD {Jehovah}, and offer it upon the altar:
(26) And the priest shall take a handful of the offering, *even* its memorial, and burn *it* upon the altar, and afterward *he* shall cause the woman to drink the water.
(27) And when he has made her drink the water, then it shall come to pass, *that,* if she is defiled, and has sinned against her husband, that the water that causes the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.
(28) And if the woman is not defiled, but is clean; then she shall be free, and shall conceive children.
(29) This *is* the law of jealousies, when a wife goes aside *to another* instead of her husband, and is defiled;
(30) Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before the LORD {Jehovah}, and the priest shall execute upon her all this law.
(31) Then shall the man be guiltless from sin, and this woman shall bear her sin.

Chapter 6

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, and say to them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* to the LORD {Jehovah}:[a]
(3) He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.
(4) All the days of his separation he shall eat nothing that is made of the vine tree, from the kernels even to the husk.
(5) All the days of the vow of his separation there shall no razor come upon his head: until the days are fulfilled, in the which he separates *himself* to the LORD {Jehovah}, he shall be holy, *and* shall let the locks of the hair of his head grow.

6:2a – Law of the Nazarite – Num. 6:2-21

(6) All the days that he separates *himself* to the LORD {Jehovah} he shall not come near any dead body.
(7) He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God {his being set apart as holy} *is* upon his head.
(8) All the days of his separation he *is* holy to the LORD {Jehovah}.
(9) And if any man dies very suddenly by him, and he has defiled the head of his consecration {being set apart as holy}; then he shall shave his head in the day of his cleansing, on the seventh day he shall shave it.
(10) And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
(11) And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, because he sinned by the dead, and shall hallow his head {make his head holy} that same day.
(12) And he shall consecrate {set apart as holy} to the LORD {Jehovah} the days of his separation, and shall bring a lamb of the first year for a sin offering: but the days that were before shall be lost, because his separation was defiled.
(13) And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought to the door of the tabernacle of the congregation:
(14) And he shall offer his offering to the LORD {Jehovah}, one male lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,
(15) And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.
(16) And the priest shall bring *them* before the LORD {Jehovah}, and shall offer his sin offering, and his burnt offering:
(17) And he shall offer the ram *for* a sacrifice of peace offerings to the LORD {Jehovah}, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.
(18) And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.
(19) And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation has been shaved off:

(20) And the priest shall wave them *for* a wave offering before the LORD {Jehovah}: this *is* holy for the priest, with the wave breast and lifted-up shoulder: and after that the Nazarite may drink wine.
(21) This *is* the law of the Nazarite who has vowed, *and of* his offering to the LORD {Jehovah} for his separation, besides *that* that which he shall obtain: according to the vow which he vowed, so he must do after the law of his separation.
(22) And the LORD {Jehovah} spoke to Moses, saying,
(23) Speak to Aaron and to his sons, saying, In this way you shall bless the children of Israel, saying to them,
(24) The LORD {Jehovah} bless you, and keep you:
(25) The LORD {Jehovah} cause His face to shine upon you, and be gracious to you:
(26) The LORD {Jehovah} smile upon you, and give you peace.[b]
(27) And they shall put My Name upon the children of Israel; and I will bless them.

Chapter 7
(1) And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all its instruments, both the altar and all its vessels, and had anointed them, and sanctified them {made them holy};
(2) That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over those who were numbered, brought their offering:
(3) And they brought their offering before the LORD {Jehovah}, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.
(4) And the LORD {Jehovah} spoke to Moses, saying,
(5) Take *it* of them, that they may do the service of the tabernacle of the congregation; and you shall give them to the Levites, to each man according to his service.
(6) And Moses took the wagons and the oxen, and gave them to the Levites.
(7) Two wagons and four oxen he gave to the sons of Gershon, according to their service:
(8) And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest.
(9) But to the sons of Kohath he gave none: because the service of the sanctuary belonging to them *was that* they should carry upon their shoulders {the altar and the ark of the covenant}.[a]

6:26b – Blessing to bless God's people
7:9a – the altar and the ark of the covenant {testimony} had poles for carrying them and they were not allowed to be carried on carts. - see Num. 4:15; Num. 7:9; II Sam. 6: 1-7, 13

(10) And the princes offered for dedication of the altar in the day that it was anointed, even the princes offered their offering before the altar.
(11) And the LORD {Jehovah} said to Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
(12) And he who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:[b]
(13) And his offering *was* one silver charger {plate}, the weight of which *was* one hundred thirty *shekels*[c] {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a food offering:
(14) One spoon of ten *shekels* of gold {about 4 oz.; 113 g.}, full of incense:
(15) One young bull, one ram, one lamb of the first year, for a burnt offering:
(16) One kid of the goats for a sin offering:
(17) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.
(18) On the second day Nethaneel the son of Zuar, prince of Issachar, offered:
(19) He offered *for* his offering one silver charger {plate}, the weight of which *was* one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(20) One spoon of gold of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(21) One young bull, one ram, one lamb of the first year, for a burnt offering:
(22) One kid of the goats for a sin offering:
(23) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.
(24) On the third day Eliab the son of Helon, prince of the children of Zebulun, *offered:*
(25) His offering *was* one silver charger {plate}, the weight of which *was* one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(26) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(27) One young bull, one ram, one lamb of the first year, for a burnt offering:

7:12b – Notice the sacrifices are offered by tribe in the order of the tribes as arranged around the tabernacle – see Numbers chapter 2
7:13c - a shekel is about .4 ounces or 11.4 grams in weight
- see Appendix J: Bible Weights and Measures
Note use of numbers – 130; 70; 10; 1; 1; 1; 1; 2; 5; 5; 5
- see Use of Numbers in Scripture at www.thewordnotes.com

(28) One kid of the goats for a sin offering:
(29) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.
(30) On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *offered:*
(31) His offering *was* one silver charger {plate} it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(32) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(33) One young bull, one ram, one lamb of the first year, for a burnt offering:
(34) One kid of the goats for a sin offering:
(35) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.
(36) On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *offered:*
(37) His offering *was* one silver charger {plate}, it's weight was one hundred thirty *shekels* {about 52 ounces or 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 28 oz.; 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(38) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(39) One young bull, one ram, one lamb of the first year, for a burnt offering:
(40) One kid of the goats for a sin offering:
(41) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.
(42) On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*
(43) His offering *was* one silver charger {plate} it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, a silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:

(44) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(45) One young bull, one ram, one lamb of the first year, for a burnt offering:
(46) One kid of the goats for a sin offering:
(47) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.
(48) On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*
(49) His offering *was* one silver charger {plate}, it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(50) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(51) One young bull, one ram, one lamb of the first year, for a burnt offering:
(52) One kid of the goats for a sin offering:
(53) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
(54) On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh *offered*:
(55) His offering *was* one silver charger {plate} it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(56) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(57) One young bull, one ram, one lamb of the first year, for a burnt offering:
(58) One kid of the goats for a sin offering:
(59) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
(60) On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*
(61) His offering *was* one silver charger {plate}, its weight *was* one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(62) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(63) One young bull, one ram, one lamb of the first year, for a burnt offering:
(64) One kid of the goats for a sin offering:

(65) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
(66) On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*
(67) His offering *was* one silver charger {plate}, it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(68) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(69) One young bull, one ram, one lamb of the first year, for a burnt offering:
(70) One kid of the goats for a sin offering:
(71) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.
(72) On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*
(73) His offering *was* one silver charger {plate}, it's weight was one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:
(74) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(75) One young bull, one ram, one lamb of the first year, for a burnt offering:
(76) One kid of the goats for a sin offering:
(77) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.
(78) On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*
(79) His offering *was* one silver charger {plate}, the weight whereof *was* one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:

(80) One golden spoon of ten *shekels* {about 4 oz.; 113 g.}, full of incense:
(81) One young bull, one ram, one lamb of the first year, for a burnt offering:
(82) One kid of the goats for a sin offering:
(83) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.
(84) This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers {plates} of silver, twelve silver bowls, twelve spoons of gold:
(85) Each charger of silver {plate} *weighing* one hundred thirty *shekels* {about 3.25 lbs; 1.47 kg.}, each bowl seventy {about 1.75 lbs.; 0.79 kg.}: all the silver vessels *weighed* two thousand four hundred *shekels* {about 960 oz.; 60 lbs.; 27.2 kg.}, after the shekel of the sanctuary:
(86) The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece {about 4 oz.; 113 g.}, after the shekel of the sanctuary: all the gold of the spoons *was* one hundred twenty *shekels* {about 3 lbs.; 1.36 kg.}.
(87) All the oxen for the burnt offering *were* twelve bulls, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.
(88) And all the oxen for the sacrifice of the peace offerings *were* twenty-four bulls, the rams sixty, the male goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after which it was anointed.
(89) And when Moses had gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking to him from off the mercy seat that *was* upon the ark of testimony {covenant}, from between the two cherubims: and he spoke to Him.

Chapter 8

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light opposite the candlestick.
(3) And Aaron did so; he lit its lamps opposite the candlestick, as the LORD {Jehovah} commanded Moses.
(4) And this work of the candlestick *was of* beaten gold, to its shaft, to its flowers, *was* beaten work: according to the pattern which the LORD {Jehovah} had shown Moses, so he made the candlestick.
(5) And the LORD {Jehovah} spoke to Moses, saying,
(6) Take the Levites from among the children of Israel, and cleanse them.

(7) And this you shall do to them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.
(8) Then let them take a young bull with its meat offering, *even* fine flour mingled with oil, and another young bull you shall take for a sin offering.
(9) And you shall bring the Levites before the tabernacle of the congregation: and you shall gather the whole assembly of the children of Israel together:
(10) And you shall bring the Levites before the LORD {Jehovah}: and the children of Israel shall put their hands upon the Levites:
(11) And Aaron shall offer the Levites before the LORD {Jehovah} *for* an offering of the children of Israel, that they may execute the service of the LORD {Jehovah}.
(12) And the Levites shall lay their hands upon the heads of the bulls: and you shall offer the one *for* a sin offering, and the other *for* a burnt offering, to the LORD {Jehovah}, to make an atonement for the Levites.
(13) And you shall set the Levites before Aaron, and before his sons, and offer them *for* an offering to the LORD {Jehovah}.
(14) In this way you shall separate the Levites from among the children of Israel: and the Levites shall be Mine.
(15) And after that the Levites shall go in to do the service of the tabernacle of the congregation: and you shall cleanse them, and offer them *for* an offering.
(16) Because they *are* wholly given to Me from among the children of Israel; in the place of all who open every womb, *even in the place of* the firstborn of all the children of Israel, I have taken them to Myself.
(17) Because all the firstborn of the children of Israel *are* Mine, *both* man and beast: on the day that I struck every firstborn in the land of Egypt I sanctified them {made them holy} for Myself.
(18) And I have taken the Levites for all the firstborn of the children of Israel.
(19) And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come near to the sanctuary.
(20) And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according to all that the LORD {Jehovah} commanded Moses concerning the Levites, so the children of Israel did to them.

(21) And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD {Jehovah}; and Aaron made an atonement for them to cleanse them.
(22) And after that the Levites went in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD {Jehovah} had commanded Moses concerning the Levites, so they did to them.
(23) And the LORD {Jehovah} spoke to Moses, saying,
(24) This *is it* that *which belongs* to the Levites: from twenty-five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
(25) And from the age of fifty years they shall cease waiting upon its service, and shall serve no more:
(26) But shall minister with their brothers in the tabernacle of the congregation, to keep the charge, and shall do no service. This is what you shall do to the Levites concerning their charge.

Chapter 9
(1) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, in the first month {Nisan [Mar.-Apr.]}[a] of the second year {2514 A.H./C-1528 B.C.} after they had come out of the land of Egypt, saying,
(2) Let the children of Israel also keep the Passover at its appointed season.
(3) On the fourteenth day of this month, at evening, you shall keep it in its appointed season: according to all its rites, and according to all its ceremonies, you shall keep it.
(4) And Moses spoke to the children of Israel, that they should keep the Passover.[b]
(5) And they kept the Passover on the fourteenth day of the first month {Nisan [Mar.-Apr.]} at evening in the wilderness of Sinai: according to all that the LORD {Jehovah} commanded Mos(6) And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day:
es, so the children of Israel did.
(7) And those men said to him, We *are* defiled by the dead body of a man: why are we kept back, that we may not offer an offering of the LORD {Jehovah} in its appointed season among the children of Israel?
(8) And Moses said to them, Stand still, and I will hear what the LORD {Jehovah} will command concerning you.
(9) And the LORD {Jehovah} spoke to Moses, saying,

9:1a – first month – Nisan {March-April} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
9:4b – Passover – see Lev. 23:5 - 14th day of the first month {Nisan [March-April]}

(10) Speak to the children of Israel, saying, If any man of you or of your posterity shall be unclean because of a dead body, or *be* on a journey afar off, yet he shall keep the Passover to the LORD {Jehovah}.
(11) The fourteenth day of the second month[c] {Iyar [Apr.-May]} at evening they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.
(12) They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.
(13) But the man who *is* clean, and is not in a journey, and does not keep the Passover, even the same soul shall be cut off from among his people: because he did not bring the offering of the LORD {Jehovah} in its appointed season, that man shall bear his sin.
(14) And if a stranger shall live among you, and will keep the Passover to the LORD {Jehovah}; according to the ordinance of the Passover, and according to its manner, so shall he do: you shall have one law, both for the stranger, and for him who was born in the land.
(15) And on the day that the tabernacle was raised up the cloud covered the tabernacle, *namely,* the tent of the testimony: and at evening there was upon the tabernacle as it were the appearance of fire, until the morning.
(16) So it was always: the cloud covered it *by day,* and the appearance of fire by night.
(17) And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud stayed, there the children of Israel pitched their tents.
(18) At the commandment of the LORD {Jehovah} the children of Israel journeyed, and at the commandment of the LORD {Jehovah} they pitched {their tents}: as long as the cloud stayed upon the tabernacle they rested in their tents.
(19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD {Jehovah}, and did not travel.
(20) And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD {Jehovah} they stayed in their tents, and according to the commandment of the LORD {Jehovah} they traveled.
(21) And *so* it was, when the cloud stayed from evening until the morning, and *that* the cloud was taken up in the morning, then they traveled: whether *it was* by day or by night that the cloud was taken up, they traveled.

9:11c – Passover is to be observed in the <u>first</u> month [Lev. 23:5], but if they are unclean or on a long journey on the fourteenth day of the first month then they shall observe the Passover on the fourteenth day of the second month – see II Chr. 30:2-3

(22) Or *whether it were* two days, or a month, or a year, that the cloud stayed upon the tabernacle, remaining upon it, the children of Israel stayed in their tents, and did not travel: but when it was taken up, they traveled.
(23) At the commandment of the LORD {Jehovah} they rested in the tents, and at the commandment of the LORD {Jehovah} they traveled: they kept the charge of the LORD, at the commandment of the LORD {Jehovah} by the hand of Moses.

Chapter 10
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Make two trumpets of silver; of a whole piece you shall make them: that you may use them for the calling of the assembly, and for the traveling of the camps.
(3) And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the tabernacle of the congregation.
(4) And if they blow *only* with one *trumpet,* then the princes, *which are* heads of the thousands of Israel, shall gather themselves to you.
(5) When you blow an alarm, then the camps that lie on the east parts shall go forward.
(6) When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.
(7) But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.
(8) And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations.
(9) And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before the LORD {Jehovah} your God, and you shall be saved from your enemies.
(10) Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD {Jehovah} your God.
(11) And it came to pass on the twentieth *day* of the second month {Iyar [Apr.-May]},[a] in the second year {2514 A.H./C-1528 B.C.}, that the cloud was taken up from off the tabernacle of the testimony.

10:11a – second month – Iyar {April-May}

(12) And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
(13) And they first took their journey according to the commandment of the LORD {Jehovah} by the hand of Moses.
(14) The standard {flag} went in the front of the camp of the children of Judah according to their armies: and over his host {multitude} *was* Nahshon the son of Amminadab.
(15) And over the host {multitude} of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.
(16) And over the host {multitude} of the tribe of the children of Zebulun *was* Eliab the son of Helon.
(17) And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, carrying the tabernacle.
(18) And the standard {flag} of the camp of Reuben set forward according to their armies: and over his host {multitude} *was* Elizur the son of Shedeur.
(19) And over the host {multitude} of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.
(20) And over the host {multitude} of the tribe of the children of Gad *was* Eliasaph the son of Deuel.
(21) And the Kohathites set forward, carrying the sanctuary: and *the others* set up the tabernacle when it was time.
(22) And the standard {flag} of the camp of the children of Ephraim set forward according to their armies: and over his host {multitude} *was* Elishama the son of Ammihud.
(23) And over the host {multitude} of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.
(24) And over the host {multitude} of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.
(25) And the standard {flag} of the camp of the children of Dan set forward, *which was* the rear guard of all the camps throughout their hosts {multitudes}: and over his host {multitude} *was* Ahiezer the son of Ammishaddai.
(26) And over the host {multitude} of the tribe of the children of Asher *was* Pagiel the son of Ocran.
(27) And over the host {multitude} of the tribe of the children of Naphtali *was* Ahira the son of Enan.
(28) These *were* the travelings of the children of Israel according to their armies, when they set forward.
(29) And Moses said to Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are traveling to the place of which the LORD {Jehovah} said, I will give it to you: come with us, and we will do you good: because the LORD {Jehovah} has spoken good concerning Israel.
(30) And he said to him, I will not go; but I will depart to my own land, and to my kindred.

(31) And he said, Do not leave us, I beg you; Since as you know how we are to encamp in the wilderness, and you may be to us instead of eyes.
(32) And it shall be, if you go with us, yes, it shall be, that what goodness the LORD {Jehovah} shall do to us, the same we will do to you.
(33) And they departed from the mount of the LORD {Jehovah} three days' journey: and the ark of the covenant of the LORD {Jehovah} went before them in the three days' journey, to search out a resting place for them.
(34) And the cloud of the LORD {Jehovah} *was* upon them by day, when they went out of the camp.
(35) And it came to pass, when the ark set forward, that Moses said, Rise up, LORD {Jehovah}, and let Your enemies be scattered; and let those who hate You flee before You.
(36) And when it rested, he said, Return, O LORD {Jehovah}, to the many thousands of Israel.

Chapter 11
(1) And *when* the people complained, it displeased the LORD {Jehovah}: and the LORD {Jehovah} heard *it;* and His anger was kindled; and the fire of the LORD {Jehovah} burnt among them, and consumed *those who were* in the outermost parts of the camp.
(2) And the people cried to Moses; and when Moses prayed to the LORD {Jehovah}, the fire was quenched.
(3) And he called the name of the place Taberah {burning}:[a] because the fire of the LORD {Jehovah} burnt among them.
(4) And the mixt multitude that *was* among them began lusting {for food}: and the children of Israel also wept again, and said, Who shall give us meat to eat?
(5) We remember the fish, which we ate in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:
(6) But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.
(7) And the manna {What is it?}[b] *was* as coriander seed, and its color as the color of bdellium {whitish gray}.[c]
(8) *And* the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and its taste was as the taste of fresh oil.
(9) And when the dew fell upon the camp in the night, the manna fell upon it.
(10) Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD {Jehovah} was kindled greatly; Moses also was displeased.

11:3a – Tabera {תבערה} - burning

11:7b - - manna {מן} - "What is it?"- see Exodus 16:15

11:7c - color of bdellium – pearl whitish gray in color

(11) And Moses said to the LORD {Jehovah}, Why have You afflicted Your servant? and why have I not found favor in Your sight, that You lay the burden of all these people upon me?
(12) Have I conceived all these people? have I given birth to them, that You should say to me, Carry them in your bosom, as a nursing father carries the nursing child, to the land which You swore to their forefathers?
(13) Where should I have meat to give to all these people? because they cry out to me, saying, Give us meat, that we may eat.
(14) I am not able to bear all this people alone, because *it is* too heavy for me.
(15) And if You deal this way with me, kill me, I beg You, out of hand, if I have found favor in Your sight; and let me not see my wretchedness.
(16) And the LORD {Jehovah} said to Moses, Gather to me seventy men[d] of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the tabernacle of the congregation, that they may stand there with you.
(17) And I will come down and talk with you there: and I will take of the spirit which *is* upon you, and will put *it* upon them; and they shall bear the burden of the people with you, that you not bear *it* alone.
(18) And you say to the people, Sanctify yourselves {make yourselves holy} against tomorrow, and you shall eat meat: because you have wept in the ears of the LORD {Jehovah}, saying, Who shall give us meat to eat? because *it was* well with us in Egypt: therefore the LORD {Jehovah} will give you meat, and you shall eat.
(19) You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;
(20) *But* even a whole month, until it comes out at your nostrils, and it shall be despised by you: because you have despised the LORD {Jehovah} Who *is* among you, and have wept before Him, saying, Why did we come forth out of Egypt?
(21) And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and You have said, I will give them meat, that they may eat a whole month.
(22) Shall the flocks and the herds be killed for them, to be enough for them? or shall all the fish of the sea be gathered together for them, to be enough for them?
(23) And the LORD {Jehovah} said to Moses, Has the LORD's {Jehovah's} hand grown short? you shall see now whether My word shall come to pass to you or not.

11:16d – seventy men of the elders – see Ex. 24:1

(24) And Moses went out, and told the people the words of the LORD {Jehovah}, and gathered the seventy men of the elders of the people, and set them all around the tabernacle.
(25) And the LORD {Jehovah} came down in a cloud, and spoke to him, and took of the spirit that *was* upon him, and gave *it* to the seventy elders: and it came to pass, *that,* when the spirit rested upon them, they prophesied, and did not cease.
(26) But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of those who were written, but did not go out to the tabernacle: and they prophesied in the camp.
(27) And there ran a young man, and told Moses, and said, Eldad and Medad prophesy in the camp.
(28) And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.
(29) And Moses said to him, Do you envy for my sake? would God that all the LORD's {Jehovah's} people were prophets, *and* that the LORD {Jehovah} would put His Spirit upon them!
(30) And Moses went into the camp, he and the elders of Israel.

(31) And there went forth a wind from the LORD {Jehovah}, and brought quails from the sea,[e] and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, all around the camp, and as it were two cubits *high* {about 36 in.; 3 ft.; 0.91 m.} upon the face of the earth.
(32) And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he who gathered least gathered ten homers[f] {about 62.5 bushels; 600 gal.; 2271 L.}: and they spread *them* all abroad for themselves all around the camp.
(33) And while the meat *was* still between their teeth, before it was chewed, the wrath {anger; judgment} of the LORD {Jehovah} was kindled against the people, and the LORD {Jehovah} struck the people with a very great plague.
(34) And He called the name of that place Kibrothhattaavah {graves of those who lusted}:[g] because there they buried the people who lusted.
(35) *And* the people journeyed from Kibrothhattaavah to Hazeroth; and stayed at Hazeroth.

11:31e – quails – Ex. 16:12-13
11:32f – 1 homer = 10 epahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons = 227.1 liters – see Appendix J: Bible Weights and Measures
11:34g - Kibrothhattaavah {קברות התאוה} – graves of those who lusted

Chapter 12

(1) And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: because he had married an Ethiopian woman.[a]
(2) And they said, Has the LORD {Jehovah} indeed spoken only by Moses? has He not spoken also by us? And the LORD {Jehovah} heard *it*.
(3) (Now the man Moses *was* very humble, above all the men who *were* upon the face of the earth.)
(4) And the LORD {Jehovah} spoke suddenly to Moses, and to Aaron, and to Miriam, Come out the three of you to the tabernacle of the congregation. And the three of them came out.
(5) And the LORD {Jehovah} came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
(6) And He said, Hear now My words: If there is a prophet among you, *I* the LORD {Jehovah} will make Myself known to him in a vision, *and* will speak to him in a dream.
(7) My servant Moses *is* not so, who *is* faithful in all My house.
(8) With him I will speak mouth to mouth, plainly, and not in dark speeches; and the form of the LORD {Jehovah} he shall see: why then were you not afraid to speak against My servant Moses?
(9) And the anger of the LORD {Jehovah} was kindled against them; and He departed.
(10) And the cloud departed from off the tabernacle; and, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, indeed, *she was* leprous.
(11) And Aaron said to Moses, Alas, my lord, I beg you, do not lay this sin upon us, in which we have done foolishly, and in which we have sinned.
(12) Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.
(13) And Moses cried to the LORD {Jehovah}, saying, Heal her now, O God, I beg You.
(14) And the LORD {Jehovah} said to Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.
(15) And Miriam was shut out from the camp seven days: and the people did not travel until Miriam was brought in *again*.
(16) And afterward the people moved from Hazeroth, and pitched in the wilderness of Paran.

Chapter 13

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Send men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers you shall send a man, everyone a ruler among them.

12:1a – Ex. 2:21 – Ethiopia – North Africa which may also mean that she was probably black

(3) And Moses by the commandment of the LORD {Jehovah} sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.
(4) And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.
(5) Of the tribe of Simeon, Shaphat the son of Hori.
(6) Of the tribe of Judah, Caleb the son of Jephunneh.
(7) Of the tribe of Issachar, Igal the son of Joseph.
(8) Of the tribe of Ephraim, Oshea {Joshua [Jehovah saves]}[a] the son of Nun.
(9) Of the tribe of Benjamin, Palti the son of Raphu.
(10) Of the tribe of Zebulun, Gaddiel the son of Sodi.
(11) Of the tribe of Joseph, *namely,* of the tribe of Manasseh, Gaddi the son of Susi.
(12) Of the tribe of Dan, Ammiel the son of Gemalli.
(13) Of the tribe of Asher, Sethur the son of Michael.
(14) Of the tribe of Naphtali, Nahbi the son of Vophsi.
(15) Of the tribe of Gad, Geuel the son of Machi.
(16) These *are* the names of the men whom Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua {Joshua [Jehovah saves]}.[b]
(17) And Moses sent them to spy out the land of Canaan, and said to them, Get yourselves up this *way* southward, and go up into the mountain:
(18) And see the land, what it *is;* and the people who lived in it, whether they *are* strong or weak, few or many;
(19) And what the land *is* that they live in, whether it *is* good or bad; and what cities that they live in, whether in tents, or in strongholds;
(20) And what the land *is,* whether it *is* fat or lean, whether there is wood in it, or not. And be of good courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.[c]
(21) So they went up, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath.
(22) And they ascended {went up} by the south, and came to Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak {giants},[d] *were.* (Now Hebron was built seven years before Zoan in Egypt.)
(23) And they came to the brook of Eshcol, and cut down from there a branch with one cluster of grapes, and they carried it between two {men} upon a staff; and *they brought* of the pomegranates, and of the figs.

13:8a – Oshea – Hosea – another name of Joshua [Jehovah saves] – see Num. 13:16
13:16b – Joshua [Jehovah saves]
13:20c – time of the first ripe grapes – early fall
13:22d – children of Anak – see Num. 13:33 – giants

(24) The place was called the brook Eshcol {valley of the cluster},[e] because of the cluster of grapes which the children of Israel cut down from there.
(25) And they returned from searching of the land after forty days.
(26) And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the congregation, and showed them the fruit of the land.
(27) And they told him, and said, We came to the land where you sent us, and surely it flows with milk and honey; and this *is* some of its fruit.
(28) Nevertheless the people *are* strong who live in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak[f] {giants} there.
(29) The Amalekites live in the land of the south: and the Hittites, and the Jebusites, and the Amorites, live in the mountains: and the Canaanites live by the sea, and by the coast of Jordan.
(30) And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; because we are well able to overcome it.
(31) But the men who went up with him said, We are not able to go up against the people; because they *are* stronger than we.
(32) And they brought up an evil report of the land which they had searched to the children of Israel, saying, The land, through which we have gone to search, *is* a land that devours those who live in it; and all the people that we saw in it *are* men of a great stature.
(33) And there we saw the giants, the sons of Anak, *who come* of the giants:[g] and we were in our own sight as grasshoppers, and so we were in their sight.

Chapter 14
(1) And all the congregation lifted up their voice, and cried; and the people wept that night.
(2) And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!
(3) And why has the LORD {Jehovah} brought us to this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?
(4) And they said one to another, Let us make a captain, and let us return into Egypt.

13:24e – brook Eshcol {נחל אשכול} – valley of the cluster {of grapes}
13:28f – children of Anak {giants} – see Num. 13:22 and 13:33
13:33g - giants - see Gen. 6:4

(5) Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
(6) And Joshua the son of Nun, and Caleb the son of Jephunneh, *who were* of those who searched the land, tore their clothes:
(7) And they spoke to all the company of the children of Israel, saying, The land, which we passed through to search, *is* an exceedingly good land.
(8) If the LORD {Jehovah} delights in us, then He will bring us into this land, and give it to us; a land which flows with milk and honey.
(9) Only do not rebel against the LORD {Jehovah}, neither be afraid of the people of the land; because they *are* bread for us: their defense has departed from them, and the LORD {Jehovah} *is* with us: do not fear them.
(10) But all the congregation wanted to stone them with stones. And the glory of the LORD {Jehovah} appeared in the tabernacle of the congregation before all the children of Israel.
(11) And the LORD {Jehovah} said to Moses, How long will this people provoke Me? and how long will it be before they believe Me, for all the signs which I have shown among them?
(12) I will strike them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they.
(13) And Moses said to the LORD {Jehovah}, Then the Egyptians shall hear *it,* (because You brought up this people in Your might from among them;)
(14) And they will tell *it* to those who live in this land: *because* they have heard that You LORD {Jehovah} *are* among this people, that You LORD {Jehovah} are seen face to face, and *that* Your cloud stands over them, and *that* You go before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
(15) Now *if* You shall kill *all* this people as one man, then the nations which have heard of Your fame will speak, saying,
(16) Because the LORD {Jehovah} was not able to bring this people into the land which He swore to them, therefore He has killed them in the wilderness.
(17) And now, I beg You, let the power of my Lord be great, as You have spoken, saying,
(18) The LORD {Jehovah} *is* patient, and of great mercy, forgiving sin and transgression, and by no means clearing *the guilty,* visiting the sin of the fathers upon the children to the third and fourth *generations.*
(19) Pardon, I beg of You, the sin of this people according to the greatness of Your mercy, and as You have forgiven this people, from Egypt even until now.
(20) And the LORD {Jehovah} said, I have pardoned according to your word:

(21) But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD {Jehovah}.
(22) Because all those men who have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not listened to My voice;
(23) Surely they shall not see the land which I swore to their forefathers, neither shall any of those who provoked Me see it:
(24) But My servant Caleb, because he had another spirit with him, and has followed Me fully, I will bring him into the land into where he went; and his descendants shall possess it.
(25) (Now the Amalekites and the Canaanites lived in the valley.) Tomorrow turn, and go into the wilderness by the way of the Red Sea.
(26) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(27) How long *shall I bear with* this evil congregation, which murmurs against Me? I have heard the murmurings of the children of Israel, which they murmur against Me.
(28) Say to them, *As truly as* I live, says the LORD {Jehovah}, as you have spoken in My ears, so I will do to you:
(29) Your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against Me,
(30) Without a doubt you shall not come into the land, *concerning* which I swore to cause you to live there, except Caleb the son of Jephunneh, and Joshua the son of Nun.
(31) But your little ones, which you said should be a prey, them I will bring in, and they shall know the land which you have despised.
(32) But *as for* you, your dead bodies, shall fall in this wilderness.
(33) And your children shall wander in the wilderness forty years, and bear your prostitution, until your dead bodies are wasted in the wilderness.
(34) After the number of the days in which you searched the land, *even* forty days, each day for a year, you shall bear your sins, *even* forty years, and you shall know My breach of promise.
(35) I the LORD {Jehovah} have said, I will surely do it to all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die.
(36) And the men, whom Moses sent to search the land, who returned, and caused all the congregation to murmur against Him, by bringing up a slander upon the land,
(37) Even those men who brought up the evil report upon the land, died by the plague before the LORD {Jehovah}.

(38) But Joshua the son of Nun, and Caleb the son of Jephunneh, *who were* of the men that went to search the land, lived *still*.
(39) And Moses told these sayings to all the children of Israel: and the people mourned greatly.
(40) And they rose up early in the morning, and went up into the top of the mountain, saying, Look, we are *here,* and will go up to the place which the LORD {Jehovah} has promised: because we have sinned.
(41) And Moses said, Why now do you sin against the commandment of the LORD {Jehovah}? but it shall not prosper.
(42) Do not go up, because the LORD {Jehovah} *is* not among you; that you not be killed before your enemies.
(43) Because the Amalekites and the Canaanites *are* there before you, and you shall fall by the sword: because you have turned away from the LORD, therefore the LORD {Jehovah} will not be with you.
(44) But they presumed to go up to the hill top: nevertheless the ark of the covenant of the LORD {Jehovah}, and Moses, did not depart out of the camp.
(45) Then the Amalekites came down, and the Canaanites who lived in that hill, and struck them, and discomfited them, *even* to Hormah.

Chapter 15
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, and say to them, When you have come into the land of your homes, which I give to you,
(3) And will make an offering by fire to the LORD {Jehovah}, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet aroma to the LORD {Jehovah}, of the herd, or of the flock:
(4) Then he who offers his offering to the LORD {Jehovah} shall bring a meat offering of a tenth deal of flour {tenth of an omer; 0.1 ephah} {about 2.3 qts.; 2.2 L.}[a] mingled with the fourth *part* of a hin of oil {about 1.0 qt.; 0.91 L.}.[b]
(5) And the fourth *part* of a hin of wine {about 1.0 qt.; 0.91 L.} for a drink offering you shall prepare with the burnt offering or sacrifice, for one lamb.
(6) Or for a ram, you shall prepare *for* a meat offering two tenth deals of flour {omer; 0.1 ephah}{about 4.6 qts.; 4.4 L.} mingled with the third *part* of a hin of oil {a little more than a quart; 1.2 L.}.
(7) And for a drink offering you shall offer the third *part* of a hin of wine {a little more than a quart; 1.2 L.}, *for* a sweet aroma to the LORD {Jehovah}.

15:4a – a tenth deal - {omer; 0.1 ephah} tenth *part* of an ephah
- ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
- omer = 0.1 ephah = 2.2 liters = 2.3 quarts - a little more than half a gallon – see Ex. 16:36

15:4b - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart, A little less than a liter - 0.9 liters. - see Appendix J: Bible Weights and Measures

(8) And when you prepare a bull *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings to the LORD {Jehovah}:
(9) Then he shall bring with a bull a meat offering of three tenth deals of flour {tenth of an omer; 0.1 ephah}{about 6.9 qts.; 6.6 L.} mingled with half a hin of oil {about half a gallon; 1.8 L.}.
(10) And you shall bring for a drink offering half a hin of wine {about half a gallon; 1.8 L.}, *for* an offering made by fire, of a sweet aroma to the LORD {Jehovah}.
(11) This shall be done for one bull, or for one ram, or for a lamb, or a kid.
(12) According to the number that you shall prepare, so shall you do to everyone according to their number.
(13) All who are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet aroma to the LORD {Jehovah}.
(14) And if a stranger lives with you, or whoever *is* among you in your generations, and will offer an offering made by fire, of a sweet aroma to the LORD {Jehovah}; as you do, so shall he do.
(15) One ordinance *shall be both* for you of the congregation, and also for the stranger who lives *with you,* an ordinance forever in your generations: as you *are,* so shall the stranger be before the LORD {Jehovah}.
(16) One law and one manner shall be for you, and for the stranger who lives with you.
(17) And the LORD {Jehovah} spoke to Moses, saying,
(18) Speak to the children of Israel, and say to them, When you come into the land into which I bring you,
(19) Then it shall be, that, when you eat of the bread of the land, you shall offer up an lifted-up offering to the LORD {Jehovah}.
(20) You shall offer up a cake of the first of your dough *for* a lifted-up offering: as *you do* the lifted-up offering of the threshing floor, so shall you lift it up.
(21) Of the first of your dough you shall give to the LORD {Jehovah} a lifted-up offering in your generations.
(22) And if you have erred, and not observed all these commandments, which the LORD {Jehovah} has spoken to Moses,
(23) *Even* all that the LORD {Jehovah} has commanded you by the hand of Moses, from the day that the LORD {Jehovah} commanded *Moses,* and from this time forth among your generations;
(24) Then it shall be, if *anything* is committed by ignorance[c] without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a sweet aroma to the LORD {Jehovah}, with its meat offering, and its drink offering, according to the manner, and one kid of the goats for a sin offering.

15:24c – breaking the laws {commandments} is sin; even if a person is unaware {ignorant} that they are breaking the law – Lev. 5:17

(25) And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; because it *was done in* ignorance: and they shall bring their offering, a sacrifice made by fire to the LORD {Jehovah}, and their sin offering before the LORD {Jehovah}, for their ignorance:
(26) And it shall be forgiven all the congregation of the children of Israel, and the stranger who lives among them; since all the people *were* in ignorance.
(27) And if any soul sins through ignorance, then he shall bring a female goat of the first year for a sin offering.
(28) And the priest shall make an atonement for the soul who sins ignorantly, when he sins by ignorance before the LORD {Jehovah}, to make an atonement for him; and it shall be forgiven him.
(29) You shall have one law for him who sins through ignorance, *both for* him who is born among the children of Israel, and for the stranger who lives among them.
(30) But the soul who does *anything* presumptuously {intentionally},[d] *whether he is* born in the land, or a stranger, the same reproaches the LORD {Jehovah}; and that soul shall be cut off from among his people.
(31) Because he has despised the word of the LORD {Jehovah}, and has broken His commandment, that soul shall completely be cut off; his sin *shall be* upon him.
(32) And while the children of Israel were in the wilderness, they found a man who gathered sticks on the sabbath day {Saturday}.
(33) And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.
(34) And they put him in a room, because it was not declared what should be done to him.
(35) And the LORD {Jehovah} said to Moses, The man shall surely be put to death: all the congregation shall stone him with stones outside the camp.
(36) And all the congregation brought him outside the camp, and stoned him with stones, and he died; as the LORD {Jehovah} commanded Moses.
(37) And the LORD {Jehovah} spoke to Moses, saying,
(38) Speak to the children of Israel, and bid them that they make them fringes in the borders of their clothes throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

15:30d – presumptuously – intentionally breaking the law

(39) And it shall be to you for a fringe, that you may look upon it, and remember all the commandments of the LORD {Jehovah}, and do them; and that you not seek after your own heart and your own eyes, after which you used to go prostituting:
(40) That you may remember, and do all My commandments, and be holy to your God.
(41) I *am* the LORD {Jehovah} your God, Who brought you out of the land of Egypt, to be your God: I *am* the LORD {Jehovah} your God.

Chapter 16

(1) Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*
(2) And they rose up before Moses, with certain of the children of Israel, two hundred fifty princes of the assembly, famous in the congregation, men of renown:
(3) And they gathered themselves together against Moses and against Aaron, and said to them, *You take* too much upon yourself, since all the congregation *are* holy, everyone of them, and the LORD {Jehovah} *is* among them: why then do you lift yourselves above the congregation of the LORD {Jehovah}?
(4) And when Moses heard *it,* he fell upon his face:
(5) And he spoke to Korah and to all his company, saying, Even tomorrow the LORD {Jehovah} will show who *are* His, and *who is* holy; and will cause *him* to come near to Him: even *him* whom He has chosen He will cause to come near to Him.
(6) Do this; Take you censers, Korah, and all his company;
(7) And put fire in them, and put incense in them before the LORD {Jehovah} tomorrow: and it shall be *that* the man whom the LORD {Jehovah} chooses, he *shall be* holy: *you take* too much upon yourselves, you sons of Levi.
(8) And Moses said to Korah, Hear, I beg you, you sons of Levi:
(9) Does it seem *but* a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD {Jehovah}, and to stand before the congregation to minister to them?
(10) And He has brought you near *to Himself,* and all your brothers the sons of Levi with you: and you seek the priesthood also?
(11) For this reason *both* you and all your company *are* gathered together against the LORD {Jehovah}: and who *is* Aaron, that you murmur against him?

(12) And Moses sent to call Dathan and Abiram, the sons of Eliab: who said, We will not come up:
(13) *Is it* a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except you make yourself altogether a prince over us?
(14) Moreover you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you put out the eyes of these men? we will not come up.
(15) And Moses was very angry, and said to the LORD {Jehovah}, Do not respect their offering: I have not taken one donkey from them, neither have I hurt one of them.
(16) And Moses said to Korah, You and all your company come before the LORD {Jehovah}, you, and they, and Aaron, tomorrow:
(17) And everyone take his censer, and put incense in them, and every man bring before the LORD {Jehovah} his censer, two hundred fifty censers; you also, and Aaron, each *of you* his censer.
(18) And each man took his censer, and put fire in them, and laid incense upon them, and stood in the door of the tabernacle of the congregation with Moses and Aaron.
(19) And Korah gathered all the congregation against them to the door of the tabernacle of the congregation: and the glory of the LORD {Jehovah} appeared to all the congregation.
(20) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(21) Separate yourselves from among this congregation, that I may consume them in a moment.
(22) And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will You be angry with all the congregation?
(23) And the LORD {Jehovah} spoke to Moses, saying,
(24) Speak to the congregation, saying, Get away from the tabernacle of Korah, Dathan, and Abiram.
(25) And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him.
(26) And he spoke to the congregation, saying, Depart, I beg you, from the tents of these wicked men, and do not touch anything of theirs, lest you be consumed in all their sins.
(27) So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

(28) And Moses said, By this you shall know that the LORD {Jehovah} has sent me to do all these works; because *I have* not *done them* of my own mind.
(29) If these men die the common death of all men, or if they are visited after the visitation of all men; *then* the LORD {Jehovah} has not sent me.
(30) But if the LORD {Jehovah} makes a new thing, and the earth opens her mouth, and swallows them up, with all that *belongs* to them, and they go down quickly into the pit; then you shall understand that these men have provoked the LORD {Jehovah}.
(31) And it came to pass, as he had made an end of speaking all these words, that the ground split that *was* under them:
(32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men that belonged to Korah, and all *their* goods.
(33) They, and all that *belonged* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.
(34) And all Israel that *were* all around them fled at their cry: because they said, Lest the earth swallow us up *also*.
(35) And there came out a fire from the LORD {Jehovah}, and consumed the two hundred fifty men who offered incense.

(36) And the LORD {Jehovah} spoke to Moses, saying,
(37) Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the fire, and scatter the fire about; because they are holy.
(38) The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: because they offered them before the LORD {Jehovah}, therefore they are holy: and they shall be a sign to the children of Israel.
(39) And Eleazar the priest took the brass censers, of those who were burnt up had offered; and made broad *plates for* a covering of the altar:
(40) *To be* a memorial to the children of Israel, that no stranger, who *is* not of the descent of Aaron, come near to offer incense before the LORD {Jehovah}; that he not be as Korah, and as his company: as the LORD {Jehovah} said to him by the hand of Moses.
(41) But in the morning all the congregation of the children of Israel murmured against Moses and against Aaron, saying, You have killed the people of the LORD {Jehovah}.

(42) And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, the cloud covered it, and the glory of the LORD {Jehovah} appeared.
(43) And Moses and Aaron came before the tabernacle of the congregation.
(44) And the LORD {Jehovah} spoke to Moses, saying,
(45) Get yourself up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
(46) And Moses said to Aaron, Take a censer, and put fire in it from off the altar, and put on incense, and go quickly to the congregation, and make an atonement for them: because anger has gone out from the LORD {Jehovah}; the plague has begun.
(47) And Aaron took as Moses commanded, and ran into the midst of the congregation; and, indeed, the plague had begun among the people: and he put on incense, and made an atonement for the people.
(48) And he stood between the dead and the living; and the plague was stayed.
(49) Now those who died in the plague were fourteen thousand seven hundred, besides those who died about the matter of Korah.
(50) And Aaron returned to Moses to the door of the tabernacle of the congregation: and the plague was stayed.

Chapter 17
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Speak to the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write every man's name upon his rod.
(3) And you shall write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.
(4) And you shall lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.
(5) And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will cause the murmurings of the children of Israel to cease before Me, which they murmur against you.
(6) And Moses spoke to the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.
(7) And Moses laid up the rods before the LORD {Jehovah} in the tabernacle of witness.

(8) And it came to pass, that in the morning Moses went into the tabernacle of witness; and, indeed, the rod of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and yielded almonds.
(9) And Moses brought out all the rods from before the LORD {Jehovah} to all the children of Israel: and they looked, and every man took his rod.
(10) And the LORD {Jehovah} said to Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and you shall quite take away their murmurings from Me, that they not die.
(11) And Moses did *so:* as the LORD {Jehovah} commanded him, so he did.
(12) And the children of Israel spoke to Moses, saying, Look, we die, we perish, we all perish.
(13) Whoever comes anywhere near to the tabernacle of the LORD {Jehovah} shall die: shall we be consumed with dying?

Chapter 18
(1) And the LORD {Jehovah} said to Aaron, You and your sons and your father's house with you shall bear the sin of the sanctuary: and you and your sons with you shall bear the sin of your priesthood.
(2) And your brothers also of the tribe of Levi, the tribe of your father, bring with you, that they may be joined to you, and minister to you: but you and your sons with you *shall minister* before the tabernacle of witness.
(3) And they shall keep your charge, and the charge of all the tabernacle: only they shall not come near the vessels of the sanctuary and the altar, that neither they, nor you, die.
(4) And they shall be joined to you, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come near to you.
(5) And you shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath {anger; judgment} anymore upon the children of Israel.
(6) And I, indeed, I have taken your brothers the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD {Jehovah}, to do the service of the tabernacle of the congregation.
(7) Therefore you and your sons with you shall keep your priest's office for everything of the altar, and within the curtain; and you shall serve: I have given your priest's office *to you* as a service of gift: and the stranger that comes near shall be put to death.

(8) And the LORD {Jehovah} spoke to Aaron, Look, I also have given you the charge of My lifted-up offerings of all the holy things of the children of Israel; to you I have given them because of the anointing, and to your sons, by an ordinance forever.
(9) This shall be yours of the most holy things, *reserved* from the fire: every offering of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to Me, *shall be* most holy for you and for your sons.
(10) In the most holy *place* you shall eat it; every male shall eat it: it shall be holy to you.
(11) And this *is* yours; the lifted-up offering of their gift, with all the wave offerings of the children of Israel: I have given them to you, and to your sons and to your daughters with you, by a law forever: everyone that is clean in your house shall eat of it.
(12) All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer to the LORD {Jehovah}, them I have given to you.
(13) *And* whatever is first ripe in the land, which they shall bring to the LORD {Jehovah}, shall be yours; everyone that is clean in your house shall eat *of* it.
(14) Everything devoted in Israel shall be yours.
(15) Everything that opens the womb in all flesh, which they bring to the LORD {Jehovah}, *whether it be* of men or beasts, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the first born of unclean beasts you shall redeem.
(16) And those that are to be redeemed from a month old you shall redeem, according to your estimation, for the money of five shekels {of silver} {about 2 oz.; 56.7 g.},[a] after the shekel of the sanctuary, which *is* twenty gerahs.
(17) But the first born of cattle, or the first born of a sheep, or the first born of a goat, you shall not redeem; they *are* holy: you shall sprinkle their blood upon the altar, and shall burn their fat *for* an offering made by fire, for a sweet aroma to the LORD {Jehovah}.
(18) And their flesh of them shall be yours, as the wave breast and as the right shoulder are yours.
(19) All the lifted-up offerings of the holy things, which the children of Israel offer to the LORD {Jehovah}, I have given to you, and your sons and your daughters with you, by a statute forever: it *is* a covenant of salt forever before the LORD {Jehovah} to you and to your descendants with you.

18:16a – five shekels – about 2 ounces; 56.7 grams – see Appendix J: Bible Weights and Measures

(20) And the LORD {Jehovah} spoke to Aaron, You shall have no inheritance in their land, neither shall you have any part among them: I *am* your part and your inheritance among the children of Israel.
(21) And, indeed, I have given the children of Levi all the tenth {tithe} in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.
(22) Neither must the children of Israel from this time forth come near the tabernacle of the congregation, lest they bear sin, and die.
(23) But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their sin: *it shall be* a law forever throughout your generations, that among the children of Israel they have no inheritance.
(24) But the tithes of the children of Israel, which they offer *as* a lifted-up offering to the LORD {Jehovah}, I have given to the Levites to inherit: therefore I have said to them, Among the children of Israel they shall have no inheritance.
(25) And the LORD {Jehovah} spoke to Moses, saying,

(26) Say this to the Levites, and say to them, When you take of the children of Israel the tithes which I have given you from them for your inheritance, then you shall offer up a lifted-up offering of it for the LORD {Jehovah}, *even* a tenth *part* of the tithe.[b]
(27) And *this* your lifted-up offering shall be accounted to you, as though *it were* the corn of the threshing floor, and as the fullness of the wine press.
(28) So you also shall offer a lifted-up offering to the LORD {Jehovah} of all your tithes, which you receive of the children of Israel; and you shall give it to the LORD's {Jehovah's} lifted-up offering to Aaron the priest.
(29) Out of all your gifts you shall offer every lifted-up offering of the LORD {Jehovah}, of all its best, *even* the holy part out of it.
(30) Therefore you shall say to them, When you have lifted up its best from it, then it shall be counted to the Levites as the increase of the threshing floor, and as the increase of the wine press.

18:26b - tenth part of the tithe - the priests themselves also were required to give a tithe of what they received

(31) And you shall eat it in every place, you and your households: because it *is* your reward for your service in the tabernacle of the congregation.
(32) And you shall bear no sin because of it, when you have lifted up the best from it: neither shall you pollute the holy things of the children of Israel, lest you die.

Chapter 19
(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,
(2) This *is* the ordinance of the law which the LORD {Jehovah} has commanded, saying, Speak to the children of Israel, that they bring you a red heifer without spot, in which there *is* no blemish, *and* upon which no yoke has ever come:[a]
(3) And you shall give her to Eleazar the priest, that he may bring her forth outside the camp, and *one* shall kill her before his face:
(4) And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
(5) And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, he shall burn:
(6) And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.
(7) Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening.
(8) And he who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.
(9) And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.
(10) And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Israel, and to the stranger who lives among them, for a law forever.
(11) He who touches the dead body of any man shall be unclean seven days.
(12) He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean.
(13) Whoever touches the dead body of any man that is dead, and does not purify himself, defiles the tabernacle of the LORD {Jehovah}; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* still upon him.

19:2a - ordinance of the red heifer

(14) This *is* the law, when a man dies in a tent: all who come into the tent, and all who are in the tent, shall be unclean seven days.
(15) And every open vessel, which has no covering bound upon it, *is* unclean.
(16) And whoever touches one that is killed with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
(17) And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put into a vessel:
(18) And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons who were there, and upon him who touched a bone, or one killed, or one dead, or a grave:
(19) And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening.
(20) But the man who is unclean, and does not purify himself, that soul shall be cut off from among the congregation, because he has defiled the sanctuary of the LORD {Jehovah}: the water of separation has not been sprinkled upon him; he *is* unclean.
(21) And it shall be a perpetual law to them, that he who sprinkles the water of separation shall wash his clothes; and he who touches the water of separation shall be unclean until evening.
(22) And whatever the unclean *person* touches shall be unclean; and the soul who touches *it* shall be unclean until evening.

Chapter 20

(1) Then the children of Israel came, *even* the whole congregation, into the desert of Zin in the first month {Nisan [Mar.-Apr.]}:[a] and the people stayed in Kadesh; and Miriam died there, and was buried there.
(2) And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
(3) And the people complained against Moses, and spoke, saying, Would God that we had died when our brothers died before the LORD {Jehovah}!
(4) And why have you brought up the congregation of the LORD {Jehovah} into this wilderness, that we and our cattle should die there?
(5) And why have you made us to come up out of Egypt, to bring us in to this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

(6) And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD {Jehovah} appeared to them.
(7) And the LORD {Jehovah} spoke to Moses, saying,
(8) Take the rod, and gather the assembly together, you, and Aaron your brother, and speak to the rock[b] before their eyes; and it shall give forth its water, and you shall bring forth to them water out of the rock: so you shall give the congregation and their beasts water to drink.
(9) And Moses took the rod from before the LORD {Jehovah}, as He commanded him.
(10) And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, you rebels; must we[c] fetch you water out of this rock?
(11) And Moses lifted up his hand, and with his rod he struck the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.
(12) And the LORD {Jehovah} spoke to Moses and Aaron, Because you did not believe Me, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.[d]
(13) This *is* the water of Meribah {strife};[e] because the children of Israel strove with the LORD {Jehovah}, and He was sanctified {glorified} in them.
(14) And Moses sent messengers from Kadesh to the king of Edom, Your brother Israel says, You know all the trouble that has fallen upon us:
(15) How our fathers went down into Egypt, and we have lived in Egypt a long time; and the Egyptians tormented us, and our forefathers:
(16) And when we cried to the LORD {Jehovah}, He heard our voice, and sent an angel, and has brought us forth out of Egypt: and, we *are* in Kadesh, a city in the outermost of your border:
(17) Let us pass, through your country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed your borders.
(18) And Edom said to him, You shall not pass by me, lest I come out against you with the sword.
(19) And the children of Israel said to him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without *doing* anything *else,* go through on my feet.

20:8b - Moses told to speak to the rock
20:10c - "we" - Moses took credit for the miracle rather than give God the glory and struck the rock (v. 11)
20:12d - because Moses did not do as the Lord had instructed him, he would not be allowed to bring the people into the promised land - See Ex. 17:6
20:13e – Meribah {מריבה} – strife

(20) And he said, You shall not go through. And Edom came out against him with many people, and with a strong hand.
(21) So Edom refused to give Israel passage through his border: therefore Israel turned away from him.
(22) And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came to mount Hor.
(23) And the LORD {Jehovah} spoke to Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
(24) Aaron shall be gathered to his people: because he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.
(25) Take Aaron and Eleazar his son, and bring them up to mount Hor:
(26) And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *to his people,* and shall die there.
(27) And Moses did as the LORD {Jehovah} commanded: and they went up into mount Hor in the sight of all the congregation.
(28) And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
(29) And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

Chapter 21
(1) And *when* king Arad the Canaanite, who lived in the south, heard that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.
(2) And Israel vowed a vow to the LORD {Jehovah}, and said, If You will indeed deliver this people into my hand, then I will completely destroy their cities.
(3) And the LORD {Jehovah} listened to the voice of Israel, and delivered up the Canaanites; and they completely destroyed them and their cities: and he called the name of the place Hormah {complete destruction}.[a]
(4) And they journeyed from mount Hor by the way of the Red Sea, to circle the land of Edom: and the soul of the people was greatly discouraged because of the way.
(5) And the people spoke against God, and against Moses, Why have you brought us up out of Egypt to die in the wilderness? because *there is* no bread, neither *is there any* water; and our soul despises this light bread {manna}.

21:3a - Hormah {חרמה} - complete destruction

(6) And the LORD {Jehovah} sent fiery snakes[b] among the people, and they bit the people; and many of the people of Israel died.
(7) Therefore the people came to Moses, and said, We have sinned, because we have spoken against the LORD {Jehovah}, and against you; pray to the LORD {Jehovah}, that He take away the snakes from us. And Moses prayed for the people.
(8) And the LORD {Jehovah} said to Moses, Make a brass snake, and set it upon a pole: and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live.
(9) And Moses made a snake of brass, and put it upon a pole, and it came to pass, that if a snake had bitten any man, when he looked upon the snake of brass, he lived.[c]
(10) And the children of Israel set forward, and pitched in Oboth.
(11) And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, towards the sunrise.
(12) From there they removed, and pitched in the valley of Zared.
(13) From there they removed, and pitched on the other side of Arnon, which *is* in the wilderness that comes out of the coasts of the Amorites: because Arnon *is* the border of Moab, between Moab and the Amorites.
(14) Therefore it is said in the book of the wars of the LORD {Jehovah}, What He did in the Red Sea, and in the brooks of Arnon,
(15) And at the stream of the brooks that goes down to where Ar lives, and lies upon the border of Moab.
(16) And from there *they went* to Beer:[d] that *is* the well of which the LORD {Jehovah} spoke to Moses, Gather the people together, and I will give them water.
(17) Then Israel sang this song, Spring up, O well; sing to it:
(18) The princes dug the well, the nobles of the people dug it, by *the direction of* the lawgiver, with their poles. And from the wilderness *they went* to Mattanah:
(19) And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:
(20) And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looks towards Jeshimon.
(21) And Israel sent messengers to Sihon king of the Amorites, saying,
(22) Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we are past your borders.

21:6b - fiery serpents - snakes
21:9c – the snakes upon a pole has become the symbol of the medical profession
21:16d – Beer {בְּאֵר} - Well

(23) And Sihon would not allow Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.
(24) And Israel struck him with the edge of the sword, and possessed his land from Arnon to Jabbok,[e] even to the children of Ammon: because the border of the children of Ammon *was* strong.
(25) And Israel took all these cities: and Israel lived in all the cities of the Amorites, in Heshbon, and in all its villages.
(26) Because Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon.
(27) Therefore those who speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:
(28) Because there is a fire gone out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab, *and* the lords of the high places of Arnon.
(29) Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons who escaped, and his daughters, into captivity to Sihon king of the Amorites.
(30) We have shot at them; Heshbon is perished even to Dibon, and we have laid them waste even to Nophah, which *reaches* to Medeba.
(31) And so Israel lived in the land of the Amorites.
(32) And Moses sent to spy out Jaazer, and they took its villages, and drove out the Amorites who *were* there.
(33) And they turned and went up by the road of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
(34) And the LORD {Jehovah} said to Moses, Do not fear him: because I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.
(35) So they struck him, and his sons, and all his people, until there was none left alive: and they possessed his land.

Chapter 22
(1) And the children of Israel set forward, and pitched in the plains of Moab on this side {east of} Jordan *by* Jericho.
(2) And Balak the son of Zippor saw all that Israel had done to the Amorites.
(3) And Moab was terrified of the people, because they *were* many: and Moab was distressed because of the children of Israel.
(4) And Moab said to the elders of Midian, Now shall this company lick up all *that are* all around us, as the ox licks up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

21:24e – Jabbok – see Gen. 32:22

(5) Therefore he sent messengers to Balaam[a] the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Look, there is a people that has come out from Egypt: indeed, they cover the face of the earth, and they are staying opposite me:
(6) Come now therefore, I beg you, curse this people for me; because they *are* too mighty for me: perhaps I shall prevail, *that* we may strike them, and *that* I may drive them out of the land: because I know that whomever you bless *is* blessed, and whomever you curse is cursed.
(7) And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak.
(8) And he said to them, Lodge here this night, and I will bring you word again, as the LORD {Jehovah} shall speak to me: and the princes of Moab stayed with Balaam.
(9) And God came to Balaam, and said, What men *are* these with you?
(10) And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, *saying,*
(11) Look, *there is* a people that have come out of Egypt, which covers the face of the earth: come now, curse them for me; perhaps I shall be able to overcome them, and drive them out.
(12) And God said to Balaam, You shall not go with them; you shall not curse the people: because they *are* blessed.[b]
(13) And Balaam rose up in the morning, and said to the princes of Balak, Return to your land: because the LORD {Jehovah} refuses to give me permission to go with you.
(14) And the princes of Moab rose up, and they went to Balak, and said, Balaam refuses to come with us.
(15) And Balak sent yet again more princes, and more honorable than they.
(16) And they came to Balaam, and said to him, This is what Balak the son of Zippor says, Let nothing, I beg you, hinder you from coming to me:
(17) Because I will promote you to very great honor, and I will do whatever you say to me: come therefore, I beg you, curse this people for me.
(18) And Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD {Jehovah} my God, to do less or more.
(19) Now therefore, I beg you, stay here this night also, that I may know what the LORD {Jehovah} will say to me more.
(20) And God came to Balaam at night, and said to him, If the men come to call you, rise up, *and* go with them; but the word which I shall say to you, that you shall do.

22:5a - Balak king of the Moabites sent for Balaam
22:12b - The Lord gives specific instructions to Balaam not to go with Balak's people

(21) And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab.
(22) And God's anger was kindled because he went: and the Angel of the LORD {Jehovah} stood in the way as an adversary against him. Now he was riding upon his donkey, and his two servants *were* with him.
(23) And the donkey saw the Angel of the LORD {Jehovah} standing in the road, and his sword drawn in his hand: and the donkey[c] turned aside out of the road, and went into the field: and Balaam struck the donkey, to turn her back into the road.
(24) But the Angel of the LORD {Jehovah} stood in a path of the vineyards, a wall *was* on this side, and a wall on that side.
(25) And when the donkey saw the Angel of the LORD {Jehovah}, she thrust herself to the wall, and crushed Balaam's foot against the wall: and he struck her again.
(26) And the Angel of the LORD {Jehovah} went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.
(27) And when the donkey saw the Angel of the LORD {Jehovah}, she fell down under Balaam: and Balaam's anger was kindled, and he struck the donkey with a staff.
(28) And the LORD {Jehovah} opened the mouth of the donkey, and she said to Balaam,[d] What have I done to you, that you have struck me these three times?
(29) And Balaam said to the donkey,[e] Because you have mocked me: I wish there were a sword in my hand, because I would kill you now.
(30) And the donkey said to Balaam, *Am* I not your donkey, upon which you have ridden ever since *I was* yours to this day? Did I ever do so to you? And he said, No.
(31) Then the LORD {Jehovah} opened the eyes of Balaam, and he saw the Angel of the LORD {Jehovah} standing in the road, with His sword drawn in His hand: and he bowed down his head, and fell flat on his face.
(32) And the Angel of the LORD {Jehovah} said to him, Why have you stricken your donkey these three times? Indeed, I went out to stop you, because *your* way is perverse before Me:
(33) And the donkey saw Me, and turned from Me these three times: unless she had turned from Me, surely now also I would have killed you, and saved her alive.
(34) And Balaam said to the Angel of the LORD {Jehovah}, I have sinned; because I did not know that You stood in the road against me: now therefore, if it displeases You, I will return.

22:23c - Balaam's donkey was able to see the Angel, but Balaam himself was unable to see the Angel.
22:28d - the donkey speaks to Balaam
22:29e - Balaam answers the donkey - he never seems to question - how it is that the donkey is speaking

(35) And the Angel of the LORD {Jehovah} said to Balaam, Go with the men: but only the word that I shall speak to you, that you shall speak. So Balaam went with the princes of Balak.
(36) And when Balak heard that Balaam had come, he went out to meet him to a city of Moab, which *is* in the border of Arnon, which *is* in the outermost coast.
(37) And Balak said to Balaam, Did I not earnestly send to you to call you? why did you not come to me? am I not able indeed to promote you to honor?
(38) And Balaam said to Balak, Look, I have come to you: have I now any power at all to say anything? the word that God puts in my mouth, that I shall speak.
(39) And Balaam went with Balak, and they came to Kirjathhuzoth.
(40) And Balak offered oxen and sheep, and sent to Balaam, and to the princes who *were* with him.
(41) And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, that there he might see the outermost *part* of the people.

Chapter 23

(1) And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven oxen and seven rams.
(2) And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bull and a ram.
(3) And Balaam said to Balak, Stand by your burnt offering, and I will go: perhaps the LORD {Jehovah} will come to meet me: and whatever He shows me I will tell you. And he went to a high place.
(4) And God met Balaam: and he said to Him, I have prepared seven altars, and I have offered upon *every* altar a bull and a ram.
(5) And the LORD {Jehovah} put a word in Balaam's mouth, and said, Return to Balak, and this is what you shall speak.
(6) And he returned to him, and, look, he stood by his burnt sacrifice, he, and all the princes of Moab.
(7) And he took up his parable, and said, Balak the king of Moab has brought me from Aram, out of the mountains of the east, *saying,* Come, curse for me Jacob, and come, defy Israel.
(8) How shall I curse, whom God has not cursed? or how shall I defy, *whom* the LORD {Jehovah} has not defied?
(9) Because from the top of the rocks I see him, and from the hills I see him: look, the people shall live alone, and shall not be reckoned among the nations.
(10) Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!
(11) And Balak said to Balaam, What have you done to me? I took you to curse my enemies, and, indeed, you have blessed *them* altogether.

(12) And he answered and said, Must I not take heed to speak that which the LORD {Jehovah} has put in my mouth?
(13) And Balak said to him, Come, I beg you, with me to another place, from where you may see them: you shall see but the outermost part of them, and shall not see them all: and curse them for me from there.
(14) And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on *every* altar.
(15) And he said to Balak, Stand here by your burnt offering, while I meet *the LORD* {Jehovah} yonder.
(16) And the LORD {Jehovah} met Balaam, and put a word in his mouth, and said, Go again to Balak, and say this.
(17) And when he came to him, he stood by his burnt offering, and the princes of Moab with him. And Balak said to him, What has the LORD {Jehovah} spoken?
(18) And he took up his parable, and said, Rise up, Balak, and hear; listen to me, you son of Zippor:
(19) God *is* not a man, that He should lie; neither the son of man, that He should repent: has He said, and shall He not do *it?* or has He spoken, and shall He not make it good?
(20) Look, I have received *commandment* to bless: and He has blessed; and I cannot reverse it.
(21) He has not seen sin in Jacob, neither has He seen perverseness in Israel: the LORD {Jehovah} his God *is* with him, and the shout of a king *is* among them.
(22) God brought them out of Egypt; he has as it were the strength of a unicorn.[a]
(23) Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What has God done!
(24) Indeed, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eats *of* the prey, and drinks the blood of that which is killed.
(25) And Balak said to Balaam, Neither curse them at all, nor bless them at all.
(26) But Balaam answered and said to Balak, Did I not tell you, saying, All that the LORD {Jehovah} speaks, that I must do?
(27) And Balak said to Balaam, Come, I beg you, I will bring you to another place; perhaps it will please God that you may curse them for me from there.
(28) And Balak brought Balaam to the top of Peor, that looks toward Jeshimon.
(29) And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven bull and seven rams.
(30) And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

23:22a – unicorn – an extinct animal – there has been a lot of speculation as to what this animal is, but ancient drawings suggest a horse-like animal with a single horn in its forehead. Many animals have become extinct over the years which we have no definite information about. – see Num. 24:8; Job 39:9-10; Ps. 22:21; 29:6; 92:10

Chapter 24

(1) And when Balaam saw that it pleased the LORD {Jehovah} to bless Israel, he did not go, as at other times, to seek for enchantments, but he set his face towards the wilderness.
(2) And Balaam lifted up his eyes, and he saw Israel living *in his tents* according to their tribes; and the Spirit of God came upon him.
(3) And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said:
(4) He has said, who heard the words of God, who saw the vision of the Almighty, falling *into a trance,* but having his eyes open:
(5) How wonderful are your tents, O Jacob, *and* your tabernacles, O Israel!
(6) As the valleys they are spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD {Jehovah} has planted, *and* as cedar trees beside the waters.
(7) He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.
(8) God brought him forth out of Egypt; he has as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.
(9) He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he who blesses you, and cursed *is* he who curses you.
(10) And Balak's anger was kindled against Balaam, and he struck his hands together: and Balak said to Balaam, I called you to curse my enemies, and, indeed, you have altogether blessed *them* these three times.
(11) Therefore now flee to your place: I thought to promote you to great honor; but, look, the LORD {Jehovah} has kept you back from honor.
(12) And Balaam said to Balak, Did I not say also to your messengers which you sent to me, saying,
(13) If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD {Jehovah}, to do *either* good or bad of my own mind; *but* what the LORD {Jehovah} says, that I will speak?
(14) And now, indeed, I go to my people: come *therefore, and* I will tell you what this people shall do to your people in the latter days.
(15) And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said:

(16) He has said, who heard the words of God, and knew the knowledge of the most High, *who* saw the vision of the Almighty, falling *into a trance,* but having his eyes open:
(17) I shall see him, but not now: I shall look upon him, but not near: there shall come a Star out of Jacob, and a Sceptre {King} shall rise out of Israel, and shall strike the corners of Moab, and destroy all the children of Sheth.
(18) And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.
(19) Out of Jacob shall come He Who shall rule, and shall destroy him who remains of the city.
(20) And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish forever.
(21) And he looked on the Kenites, and took up his parable, and said, Strong is your home place, and you put your nest in a rock.
(22) Nevertheless the Kenite shall be wasted, until Asshur shall carry you away captive.
(23) And he took up his parable, and said, Alas, who shall live when God does this!
(24) And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever.
(25) And Balaam rose up, and went and returned to his place: and Balak also went his way.

Chapter 25
(1) And Israel stayed in Shittim, and the people began to commit prostitutions with the daughters of Moab.
(2) And they called the people to the sacrifices of their gods: and the people ate, and bowed down to their gods.
(3) And Israel joined himself to Baalpeor: and the anger of the LORD {Jehovah} was kindled against Israel.
(4) And the LORD {Jehovah} said to Moses, Take all the heads of the people, and hang them up before the LORD {Jehovah} against the sun, that the fierce anger of the LORD {Jehovah} may be turned away from Israel.
(5) And Moses said to the judges of Israel, Kill all your men who were joined to Baalpeor.

(6) And, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.
(7) And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it,* he rose up from among the congregation, and took a javelin in his hand;
(8) And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.
(9) And those who died in the plague were twenty-four thousand.
(10) And the LORD {Jehovah} spoke to Moses, saying,
(11) Phinehas, the son of Eleazar, the son of Aaron the priest, has turned My anger away from the children of Israel, while he was zealous for My sake among them, that I did not consume the children of Israel in My jealousy.
(12) Therefore say, Indeed, I give to him My covenant of peace:
(13) And he shall have it, and his descendants after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.
(14) Now the name of the Israelite who was killed, *even* who was killed with the Midianite woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.
(15) And the name of the Midianite woman who was killed *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.
(16) And the LORD {Jehovah} spoke to Moses, saying,
(17) Harass the Midianites, and strike them:
(18) Because they harass you with their schemes, with which they have deceived you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was killed in the day of the plague for Peor's sake.

Chapter 26
(1) And it came to pass after the plague, that the LORD {Jehovah} spoke to Moses and to Eleazar the son of Aaron the priest, saying,
(2) Take a census of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all who are able to go to war in Israel.
(3) And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan *near* Jericho, saying,

(4) *Take a census of the people,* from twenty years old and upward; as the LORD {Jehovah} commanded Moses and the children of Israel, who went forth out of the land of Egypt.
(5) Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom comes* the family of the Hanochites: of Pallu, the family of the Palluites:
(6) Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
(7) These *are* the families of the Reubenites: and those who were numbered of them were forty-three thousand seven hundred thirty.
(8) And the sons of Pallu; Eliab.
(9) And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is the same* Dathan and Abiram, *who were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD {Jehovah}:
(10) And the earth opened her mouth, and swallowed them up together with Korah,[a] when that company died, at that time the fire devoured two hundred fifty men: and they became a sign.
(11) Nevertheless the children of Korah did not die.
(12) The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:
(13) Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
(14) These *are* the families of the Simeonites, twenty-two thousand two hundred.
(15) The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
(16) Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
(17) Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
(18) These *are* the families of the children of Gad according to those who were numbered of them, forty thousand five hundred.
(19) The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.[b]
(20) And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.
(21) And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
(22) These *are* the families of Judah according to those who were numbered of them, seventy-six thousand five hundred.
(23) *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

26:10a – see Num. 16
26:19b - Gen. 38:2-10

(24) Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
(25) These *are* the families of Issachar according to those who were numbered of them, sixty-four thousand three hundred.
(26) *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
(27) These *are* the families of the Zebulunites according to those that were numbered of them, sixty thousand five hundred.
(28) The sons of Joseph after their families *were* Manasseh and Ephraim.
(29) Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir fathered Gilead: of Gilead *come* the family of the Gileadites.
(30) These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
(31) And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:
(32) And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.
(33) And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad[c] *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
(34) These *are* the families of Manasseh, and those who were numbered of them, fifty-two thousand seven hundred.
(35) These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.
(36) And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
(37) These *are* the families of the sons of Ephraim according to those who were numbered of them, thirty-two thousand five hundred. These *are* the sons of Joseph after their families.
(38) The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
(39) Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
(40) And the sons of Bela were Ard and Naaman: *of Ard,* the family of the Ardites: *and* of Naaman, the family of the Naamites.
(41) These *are* the sons of Benjamin after their families: and those who were numbered of them *were* forty-five thousand six hundred.
(42) These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

26:33c – see Num. 27:1-11; Josh. 17:3-4

(43) All the families of the Shuhamites, according to those who were numbered of them, *were* sixty-four thousand four hundred.
(44) *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.
(45) Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.
(46) And the name of the daughter of Asher *was* Sarah.
(47) These *are* the families of the sons of Asher according to those who were numbered of them; *who were* fifty-three thousand four hundred.
(48) *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:
(49) Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
(50) These *are* the families of Naphtali according to their families: and those who were numbered of them *were* forty-five thousand four hundred.
(51) These *were* the numbered of the children of Israel, six hundred one thousand seven hundred thirty.
(52) And the LORD {Jehovah} spoke to Moses, saying,
(53) To these the land shall be divided for an inheritance according to the number of names.
(54) To many you shall give the more inheritance, and to few you shall give the less inheritance: to everyone shall his inheritance be given according to those who were counted of him.
(55) Nevertheless the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
(56) According to the lot shall its possession be divided between many and few.
(57) And these *are* those who were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
(58) These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath fathered Amram.
(59) And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bore to Levi in Egypt: and she bore to Amram Aaron and Moses, and Miriam their sister.[d]
(60) And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
(61) And Nadab and Abihu died, when they offered strange fire before the LORD {Jehovah}.[e]

26:59d – Moses' parents – Amram and Jochebed – Jochebed is a daughter of Levi – see Gen. 15:16
26:61e - Lev. 10:1-2; Num. 3:4

(62) And those who were numbered of them were twenty-three thousand, all males from a month old and upward: because they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
(63) These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.
(64) But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.
(65) Because the LORD {Jehovah} had said of them, They shall surely die in the wilderness. And there was not left a man of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

Chapter 27
(1) Then the daughters of Zelophehad came, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
(2) And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,
(3) Our father died in the wilderness, and he was not in the company of those who gathered themselves together against the LORD {Jehovah} in the company of Korah; but died in his own sin, and had no sons.
(4) Why should the name of our father be done away from among his family, because he has no son? Give to us *therefore* a possession among the brothers of our father.
(5) And Moses brought their cause before the LORD {Jehovah}.
(6) And the LORD {Jehovah} spoke to Moses, saying,
(7) The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brothers; and you shall cause the inheritance of their father to pass to them.
(8) And you shall speak to the children of Israel, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.
(9) And if he has no daughter, then you shall give his inheritance to his brothers.
(10) And if he has no brothers, then you shall give his inheritance to his father's brothers.
(11) And if his father has no brothers, then you shall give his inheritance to his next of kin of his family, and he shall possess it: and it shall be to the children of Israel a law of judgment, as the LORD {Jehovah} commanded Moses.

(12) And the LORD {Jehovah} said to Moses, Go up into this mount Abarim, and see the land which I have given to the children of Israel.
(13) And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.
(14) Because you rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify {honor} Me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.[a]
(15) And Moses spoke to the LORD {Jehovah}, saying,
(16) Let the LORD {Jehovah}, the God of the spirits of all flesh, set a man over the congregation,
(17) Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD {Jehovah} not be as sheep which have no shepherd.
(18) And the LORD {Jehovah} said to Moses, Take Joshua the son of Nun, a man in whom the Spirit *is*, and lay your hand upon him;
(19) And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.
(20) And you shall put *some* of your honor upon him, that all the congregation of the children of Israel may be obedient.
(21) And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim[b] before the LORD {Jehovah}: at his word they shall go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.
(22) And Moses did as the LORD {Jehovah} commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:
(23) And he laid his hands upon him, and gave him a charge, as the LORD {Jehovah} commanded by the hand of Moses.

Chapter 28

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Command the children of Israel, and say to them, My offering, *and* My bread for My sacrifices made by fire, *for* a sweet aroma to Me, you shall observe to offer to Me in their due season.
(3) And you shall say to them, This *is* the offering made by fire which you shall offer to the LORD {Jehovah}; two lambs of the first year without spot day by day, *for* a continual burnt offering.
(4) The one lamb you shall offer in the morning, and the other lamb you shall offer at evening;

27:14a - Ex. 17:6-7; Num. 20:12,24; Deut. 1:37
27:21b – Urim – see note on Ex. 28:30

(5) And a tenth *part* of an ephah[a] of flour {about 2.3 qts.; 2.2 L.} for a meat offering, mingled with the fourth *part* of a hin[b] of beaten oil {about 1.0 qt.; 0.9 L.}.[c]
(6) *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.
(7) And its drink offering *shall be* the fourth *part* of a hin {about 1.0 qt.; 0.9 L.} for the one lamb: in the holy *place* you shall cause the strong wine to be poured to the LORD {Jehovah} *for* a drink offering.
(8) And the other lamb you shall offer at evening: as the meat offering of the morning, and as its drink offering, you shall offer *it,* a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}.
(9) And on the sabbath day {Saturday} two lambs of the first year without spot, and two tenth deals of flour {about 4.6 qts.; 4.4 L.}[d] *for* a meat offering, mingled with oil, and its drink offering:
(10) *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.
(11) And in the beginnings of your months you shall offer a burnt offering to the LORD {Jehovah}; two young bulls, and one ram, seven lambs of the first year without spot;
(12) And three tenth deals of flour {about 6.9 qts.; 6.6 L.} *for* a meat offering, mingled with oil, for one bull; and two tenth deals of flour {about 4.6 qts.; 4.4 L.} *for* a meat offering, mingled with oil, for one ram;
(13) And an additional tenth deal of flour {about 2.3 qts.; 2.2 L.} mingled with oil *for* a meat offering to one lamb; *for* a burnt offering of a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.

28:5a - tenth part of an ephah [an omer] - about 2.3 quarts or 2.2 liters – an ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons
28:5b - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart, a little less than a liter. - see Ex. 29:40 – see Appendix J: Bible Weights and Measures
28:5c - beaten oil - i.e. - oil created by beating olives
28:9d - two tenth deals {that is tenth of an ephah} - 2 times 2.3 quarts - about 4.6 quarts or 4.4 liters – see Appendix J: Bible Weights and Measures

(14) And their drink offerings shall be half a hin of wine {about 2 qts.; 1.8 L.}[e] to a bull, and the third *part* of a hin {about 1.3 qts.; 1.2 L.}[f] to a ram, and a fourth *part* of a hin {about 1.0 qt.; 0.9 L.}[g] to a lamb: this *is* the burnt offering of every month throughout the months of the year.
(15) And one kid of the goats for a sin offering to the LORD {Jehovah} shall be offered, beside the continual burnt offering, and his drink offering.
(16) And in the fourteenth day of the first month {Nisan [Mar.-Apr.]} *is* the Passover[h] of the LORD {Jehovah}.
(17) And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.
(18) In the first day *shall be* a holy assembly; you shall do no manner of physical work *in it:*
(19) But you shall offer a sacrifice made by fire *for* a burnt offering to the LORD {Jehovah}; two young bulls, and one ram, and seven lambs of the first year: they shall be to you without blemish:
(20) And their meat offering *shall be of* flour mingled with oil: three tenth deals {about 6.9 qts.; 6.6 L.} you shall offer for a bull and two tenth deals {about 4.6 qts.; 4.4 L.} for a ram;
(21) An additional tenth deal {about 2.3 qts.; 2.2 L.} you shall offer for every lamb, throughout the seven lambs:
(22) And one goat *for* a sin offering, to make an atonement for you.
(23) You shall offer these besides the burnt offering in the morning, which *is* for a continual burnt offering.
(24) After this manner you shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}: it shall be offered besides the continual burnt offering, and its drink offering.
(25) And on the seventh day you shall have a holy assembly; you shall do no physical work.
(26) Also in the day of the first-fruits, when you bring a new meat offering to the LORD {Jehovah}, after your weeks *are completed* {Pentecost},[i] you shall have a holy assembly; you shall do no physical work:
(27) But you shall offer the burnt offering for a sweet aroma to the LORD {Jehovah}; two young bulls, one ram, seven lambs of the first year;
(28) And their meat offering of flour mingled with oil, three tenth deals {about 6.9 quarts; 6.6 L.} to one bull, two tenth deals {about 4.6 qts.; 4.4 L.} to one ram,

28:14e - half a hin - about half a gallon - about two quarts; 1.8 liters
28:14f - third of a hin - about a third of a gallon - about 1.3 quarts; 1.2 liters
28:14g - fourth of a hin - about a quart; 0.9 liters
– see Appendix J: Bible Weights and Measures
28:16h – Passover – see Lev. 23:5
28:26i – Lev. 23:16 - Pentecost

(29) An additional tenth deal {about 2.3 qts.; 2.2 L.} to one lamb, throughout the seven lambs;
(30) *And* one kid of the goats, to make an atonement for you.
(31) You shall offer *them* besides the continual burnt offering, and its meat offering, (they shall be to you without blemish) and their drink offerings.

Chapter 29
(1) And in the seventh month {Tishri [Sept.-Oct.]}, on the first *day* of the month {Rosh Hashanah},[a] you shall have a holy assembly; you shall do no physical work: it is a day of blowing the trumpets to you.
(2) And you shall offer a burnt offering for a sweet aroma to the LORD {Jehovah}; one young bull, one ram, *and* seven lambs of the first year without blemish:
(3) And their meat offering *shall be of* flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} for a bull, *and* two tenth deals {about 4.6 qts.; 4.4 L.} for a ram,
(4) And one tenth deal {about 2.3 qts.; 2.2 L.} for one lamb, throughout the seven lambs:
(5) And one kid of the goats *for* a sin offering, to make an atonement for you:
(6) Besides the burnt offering of the month, and its meat offering, and the daily burnt offering, and its meat offering, and their drink offerings, according to their manner, for a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.
(7) And you shall have on the tenth *day* of this seventh month {Tishri [Sept.-Oct.]} a holy assembly {the Day of Atonement};[b] and you shall afflict your souls: you shall not do any work *in it:*
(8) But you shall offer a burnt offering to the LORD {Jehovah} *for* a sweet aroma; one young bull, one ram, *and* seven lambs of the first year; they shall be to you without blemish:
(9) And their meat offering *shall be of* flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} to a bull, *and* two tenth deals {about 4.6 qts.; 4.4 L.} to one ram,
(10) An additional tenth deal {about 2.3 qts.; 2.2 L.} for one lamb, throughout the seven lambs:
(11) One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

29:1a – Lev. 23:24 – Feast of Trumpets
29:7b – Lev. 23:28 – Day of Atonement {Yom Kippur}

(12) And on the fifteenth day of the seventh month {Tishri [Sept.-Oct.]} you shall have a holy assembly {Feast of Tabernacles};[c] you shall do no physical work, and you shall keep a feast to the LORD {Jehovah} seven days:
(13) And you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}; thirteen young bulls, two rams, *and* fourteen lambs of the first year; they shall be without blemish:
(14) And their meat offering *shall be of* flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} to every bull of the thirteen bulls, two tenth deals {about 4.6 qts.; 4.4 L.} to each ram of the two rams,
(15) And an additional tenth deal {about 2.3 qts.; 2.2 L.} to each lamb of the fourteen lambs:
(16) And one kid of the goats *for* a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.
(17) And on the second day *you shall offer* twelve young bulls, two rams, fourteen lambs of the first year without spot:
(18) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(19) And one kid of the goats *for* a sin offering; besides the continual burnt offering, and its meat offering, and their drink offerings.
(20) And on the third day eleven bulls, two rams, fourteen lambs of the first year without blemish;
(21) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(22) And one goat *for* a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.
(23) And on the fourth day ten bulls, two rams, *and* fourteen lambs of the first year without blemish:
(24) Their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(25) And one kid of the goats *for* a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.
(26) And on the fifth day nine bulls, two rams, *and* fourteen lambs of the first year without spot:
(27) And their meat offerings and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(28) And one goat *for* a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.
(29) And on the sixth day eight bulls, two rams, *and* fourteen lambs of the first year without blemish:

29:12c – Lev. 23:34 – Feast of Tabernacles

(30) And their meat offerings and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(31) And one goat *for* a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.
(32) And on the seventh day seven bulls, two rams, *and* fourteen lambs of the first year without blemish:
(33) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the same manner:
(34) And one goat *for* a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.
(35) On the eighth day you shall have a solemn assembly: you shall do no normal daily work *in it:*
(36) But you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}: one bull, one ram, seven lambs of the first year without blemish:
(37) Their meat offerings and their drink offerings for the bull, for the ram, and for the lambs, *shall be* according to their number, after the same manner:
(38) And one goat *for* a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.
(39) These *things* you shall do to the LORD {Jehovah} in your set feasts, besides your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
(40) And Moses told the children of Israel according to all that the LORD {Jehovah} commanded Moses.

Chapter 30

(1) And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD {Jehovah} has commanded.
(2) If a man vows a vow to the LORD {Jehovah}, or swears an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.
(3) If a woman also vows a vow to the LORD {Jehovah}, and binds herself by a bond, *being* in her father's house in her youth;
(4) And her father hears her vow, and her bond with which she has bound her soul, and her father holds his peace at her: then all her vows shall stand, and every bond with which she has bound her soul shall stand.

(5) But if her father disallows her in the day that he hears; not any of her vows, or of her bonds with which she has bound her soul, shall stand: and the LORD {Jehovah} shall forgive her, because her father disallowed her.
(6) And if she had a husband, when she vowed, or spoke out of her lips, with which she bound her soul;
(7) And her husband heard *it,* and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds with which she bound her soul shall stand.
(8) But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she spoke with her lips, with which she bound her soul, of no effect: and the LORD {Jehovah} shall forgive her.
(9) But every vow of a widow, and of her who is divorced, with which they have bound their souls, shall stand against her.
(10) And if she vowed in her husband's house, or bound her soul by a bond with an oath;
(11) And her husband heard *it,* and held his peace at her, *and* did not disallow her: then all her vows shall stand, and every bond with which she bound her soul shall stand.
(12) But if her husband has completely made them void on the day he heard *them; then* whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband has made them void; and the LORD {Jehovah} shall forgive her.
(13) Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
(14) But if her husband altogether holds his peace at her from day to day; then he establishes all her vows, or all her bonds, which *are* upon her: he confirms them, because he held his peace at her in the day that he heard *them.*
(15) But if he shall any way make them void after he has heard *them;* then he shall bear her sin.
(16) These *are* the laws, which the LORD {Jehovah} commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Chapter 31
(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Avenge the children of Israel of the Midianites: afterward you shall be gathered to your people.

(3) And Moses spoke to the people, saying, Arm some of yourselves for war, and let them go against the Midianites, and avenge the LORD {Jehovah} of Midian.
(4) Of every tribe a thousand, throughout all the tribes of Israel, you shall send to the war.
(5) So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.
(6) And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
(7) And they warred against the Midianites, as the LORD {Jehovah} commanded Moses; and they killed all the males.
(8) And they killed the kings of Midian, beside the rest of those who were killed; *namely,* Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they killed with the sword.
(9) And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
(10) And they burnt all their cities in which they lived, and all their fancy castles, with fire.
(11) And they took all the spoil, and all the prey, *both* of men and of beasts.
(12) And they brought the captives, and the prey, and the spoil, to Moses, and Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
(13) And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them outside the camp.
(14) And Moses was angry with the officers of the host {army}, *with* the captains over thousands, and captains over hundreds, who came from the battle.
(15) And Moses said to them, Have you saved all the women alive?
(16) Indeed, these caused the children of Israel, through the counsel of Balaam, to commit sin against the LORD {Jehovah} in the matter of Peor, and there was a plague among the congregation of the LORD {Jehovah}.[a]
(17) Now therefore kill every male among the little ones, and kill every woman that has known a man by lying with him.
(18) But all the female children, who have not known a man by lying with him, keep alive for yourselves.
(19) And you stay outside the camp seven days: whoever has killed any person, and whoever has touched any killed, purify *both* yourselves and your captives on the third day, and on the seventh day.
(20) And purify all *your* clothes, and all that is made of skins, and all work of goats' *hair,* and all things made of wood.

31:16a – Num. 25:1-18

(21) And Eleazar the priest said to the men of war who went to the battle, This *is* the ordinance of the law which the LORD {Jehovah} commanded Moses;
(22) Only the gold, and the silver, the brass, the iron, the tin, and the lead,
(23) Everything that may withstand the fire, you shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that does not withstand the fire you shall make go through the water.
(24) And you shall wash your clothes on the seventh day, and you shall be clean, and afterward you shall come into the camp.
(25) And the LORD {Jehovah} spoke to Moses, saying,
(26) Take the sum of the prey that was taken, *both* of man and of beast, you, and Eleazar the priest, and the chief fathers of the congregation:
(27) And divide the prey into two parts; between those who went to war, who went out to battle, and between all the congregation:
(28) And levy a tax to the LORD {Jehovah} of the men of war who went out to battle: one soul of five hundred, *both* of the persons, and of the cattle, and of the donkeys, and of the sheep:
(29) Take *it* of their half, and give it to Eleazar the priest, *for* a lifted-up offering of the LORD {Jehovah}.
(30) And of the children of Israel's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of beasts, and give them to the Levites, who keep the charge of the tabernacle of the LORD {Jehovah}.
(31) And Moses and Eleazar the priest did as the LORD {Jehovah} commanded Moses.
(32) And the booty, *being* the rest of the prey which the men of war had caught, was six hundred seventy-five thousand sheep,
(33) And seventy-two thousand cattle,
(34) And sixty-one thousand donkeys,
(35) And thirty-two thousand persons in all, of women who had not known man by lying with him.
(36) And the half, *which was* the portion of those who went out to war, was in number three hundred thirty-seven thousand five hundred sheep:
(37) And the LORD's {Jehovah's} tribute of the sheep was six hundred seventy-five.
(38) And the cattle *were* thirty-six thousand; of which the LORD's {Jehovah's} tribute *was* seventy-two.

(39) And the donkeys *were* thirty thousand five hundred; of which the LORD's {Jehovah's} tribute *was* sixty-one.
(40) And the persons *were* sixteen thousand; of which the LORD's {Jehovah's} tribute *was* thirty-two persons.
(41) And Moses gave the tribute, *which was* the LORD's {Jehovah's} lifted-up offering, to Eleazar the priest, as the LORD {Jehovah} commanded Moses.
(42) And of the children of Israel's half, which Moses divided from the men who fought the war,
(43) (Now the half *that pertained to* the congregation was three hundred thirty-seven thousand five hundred sheep,
(44) And thirty-six thousand cattle,
(45) And thirty thousand five hundred donkeys,
(46) And sixteen thousand persons;)
(47) Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them to the Levites, who kept the charge of the tabernacle of the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.
(48) And the officers who *were* over thousands of the host {army; multitude}, the captains of thousands, and captains of hundreds, came near to Moses:
(49) And they said to Moses, Your servants have taken the sum of the men of war which *are* under our charge, and not one man of us lacks anything.
(50) We have therefore brought an offering for the LORD {Jehovah}, what every man has obtained, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD {Jehovah}.
(51) And Moses and Eleazar the priest took their gold, *even* all works of jewels.
(52) And all the gold of the offering that they offered up to the LORD {Jehovah}, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred fifty shekels {about 418 lbs.; 190 kg.}.[a]
(53) *(Because* the men of war had taken spoil, each man for himself.)
(54) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD {Jehovah}.

Chapter 32

(1) Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, the place *was* a place for cattle;
(2) The children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying,
(3) Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

31:52a - a shekel is about .4 ounces or 11.4 grams in weight - 16,750 shekels is about 418 pounds or about 190 kg – see Appendix J: Bible Weights and Measures

(4) *Even* the country which the LORD {Jehovah} struck before the congregation of Israel, *is* a land for cattle, and your servants have cattle:
(5) Therefore, they said, if we have found grace in your sight, let this land be given to your servants for a possession, *and* do not bring us over the Jordan River.
(6) And Moses said to the children of Gad and to the children of Reuben, Shall your brothers go to war, and shall you sit here?
(7) And why do you discourage the hearts of the children of Israel from going over into the land which the LORD {Jehovah} has given them?
(8) This is what your fathers did, when I sent them from Kadeshbarnea[a] to see the land.
(9) Because when they went up to the valley of Eshcol, and saw the land, they discouraged the hearts of the children of Israel, that they should not go into the land which the LORD {Jehovah} had given them.
(10) And the LORD's {Jehovah's} anger was kindled the same time, and He swore, saying,
(11) Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed Me:
(12) Except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: because they have wholly followed the LORD {Jehovah}.
(13) And the LORD's {Jehovah's} anger was kindled against Israel, and He caused them to wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD {Jehovah}, was consumed.
(14) And, indeed, you have risen up in your fathers' place, an increase of sinful men, to increase yet the fierce anger of the LORD {Jehovah} towards Israel.
(15) Because if you turn away from following Him, He will yet again leave them in the wilderness; and you shall destroy all this people.
(16) And they came near to him, and said, We will build pens here for our cattle, and cities for our little ones:
(17) But we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall live in the fenced cities because of those who live in the land.
(18) We will not return to our houses, until the children of Israel have all inherited his inheritance.
(19) Because we will not inherit with them on the other side of Jordan, or forward; because our inheritance has fallen to us on this side Jordan eastward.

32:8a – Num. 13:1-33

(20) And Moses said to them, If you will do this thing, if you will go armed before the LORD {Jehovah} to war,
(21) And will go all of you armed over the Jordan River before the LORD {Jehovah}, until He has driven out His enemies from before Him,
(22) And the land is subdued before the LORD {Jehovah}: then afterward you shall return, and be guiltless before the LORD {Jehovah}, and before Israel; and this land shall be your possession before the LORD {Jehovah}.
(23) But if you will not do so, you have sinned against the LORD {Jehovah}: and be sure your sin will find you out.
(24) Build cities for your little ones, and pens for your sheep; and do that which has proceeded out of your mouth.
(25) And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands.
(26) Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:
(27) But your servants will pass over, every man armed for war, before the LORD {Jehovah} to battle, as my lord says.
(28) So Moses commanded concerning them Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:
(29) And Moses said to them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD {Jehovah}, and the land shall be subdued before you; then you shall give them the land of Gilead for a possession:
(30) But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.
(31) And the children of Gad and the children of Reuben answered, saying, As the LORD {Jehovah} has said to your servants, so will we do.
(32) We will pass over armed before the LORD {Jehovah} into the land of Canaan, that the possession of our inheritance on this side {east} of the Jordan River *may be* ours.
(33) And Moses gave to them, *even* to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with their cities in the coasts, *even* the cities of the country all around.
(34) And the children of Gad built Dibon, and Ataroth, and Aroer,
(35) And Atroth, Shophan, and Jaazer, and Jogbehah,
(36) And Bethnimrah, and Bethharan, fenced cities: and pens for sheep.

(37) And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
(38) And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names to the cities which they built.
(39) And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.
(40) And Moses gave Gilead to Machir the son of Manasseh; and he lived in it.
(41) And Jair the son of Manasseh went and took its small towns, and called them Havothjair {villages of Jair}.[b]
(42) And Nobah went and took Kenath, and its villages, and called it Nobah, after his own name.

Chapter 33
(1) These *are* the journeys of the children of Israel, who went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
(2) And Moses wrote their travels according to their journeys by the commandment of the LORD {Jehovah}: and these *are* their journeys according to their travels.
(3) And they departed from Rameses in the first month {Nisan [Mar.-Apr.]}, on the fifteenth day of the first month; on the morning after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians.
(4) Because the Egyptians buried all *their* firstborn, which the LORD {Jehovah} had stricken among them: the LORD {Jehovah} also executed judgments upon their gods.
(5) And the children of Israel removed from Rameses, and pitched in Succoth.
(6) And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
(7) And they removed from Etham, and turned again to Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.
(8) And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
(9) And they removed from Marah, and came to Elim {palm trees}: and in Elim there *were* twelve fountains of water, and seventy palm trees; and they pitched there.
(10) And they removed from Elim, and encamped by the Red Sea.
(11) And they removed from the Red Sea, and encamped in the wilderness of Sin.
(12) And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
(13) And they departed from Dophkah, and encamped in Alush.

32:41b - Havothjair {חות יאיר} - villages of Jair

(14) And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
(15) And they departed from Rephidim, and pitched in the wilderness of Sinai.
(16) And they removed from the desert of Sinai, and pitched at Kibrothhattaavah {graves of those who lusted}.[a]
(17) And they departed from Kibrothhattaavah, and encamped at Hazeroth.
(18) And they departed from Hazeroth, and pitched in Rithmah.
(19) And they departed from Rithmah, and pitched at Rimmonparez.
(20) And they departed from Rimmonparez, and pitched in Libnah.
(21) And they removed from Libnah, and pitched at Rissah.
(22) And they journeyed from Rissah, and pitched in Kehelathah.
(23) And they went from Kehelathah, and pitched in mount Shapher.
(24) And they removed from mount Shapher, and encamped in Haradah.
(25) And they removed from Haradah, and pitched in Makheloth.
(26) And they removed from Makheloth, and encamped at Tahath.
(27) And they departed from Tahath, and pitched at Tarah.
(28) And they removed from Tarah, and pitched in Mithcah.
(29) And they went from Mithcah, and pitched in Hashmonah.
(30) And they departed from Hashmonah, and encamped at Moseroth.
(31) And they departed from Moseroth, and pitched in Benejaakan.
(32) And they removed from Benejaakan, and encamped at Horhagidgad.
(33) And they went from Horhagidgad, and pitched in Jotbathah.
(34) And they removed from Jotbathah, and encamped at Ebronah.
(35) And they departed from Ebronah, and encamped at Eziongaber.
(36) And they removed from Eziongaber, and pitched in the wilderness of Zin, which *is* Kadesh.
(37) And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
(38) And Aaron the priest went up into mount Hor at the commandment of the LORD {Jehovah}, and died there, in the fortieth year after the children of Israel had come out of the land of Egypt {2552 A.H./C-1490 B.C.}, in the first *day* of the fifth month {Ab [July-Aug.]} .

33:16a – Num. 11:34

(39) And Aaron *was* one hundred and twenty-three years old when he died in mount Hor.
(40) And king Arad the Canaanite, who lived in the south in the land of Canaan, heard of the coming of the children of Israel.
(41) And they departed from mount Hor, and pitched in Zalmonah.
(42) And they departed from Zalmonah, and pitched in Punon.
(43) And they departed from Punon, and pitched in Oboth.
(44) And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.
(45) And they departed from Iim, and pitched in Dibongad.
(46) And they removed from Dibongad, and encamped in Almondiblathaim.
(47) And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.
(48) And they departed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan River *near* Jericho.
(49) And they pitched by the Jordan River, from Bethjesimoth *even* to Abelshittim in the plains of Moab.
(50) And the LORD {Jehovah} spoke to Moses in the plains of Moab by Jordan *near* Jericho, saying,

(51) Speak to the children of Israel, and say to them, When you have passed over the Jordan River into the land of Canaan;
(52) Then you shall drive out all those who live in the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:
(53) And you shall dispossess *those who live in* the land, and live there: because I have given you the land to possess it.
(54) And you shall divide the land by lot for an inheritance among your families: *and* to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falls; according to the tribes of your fathers you shall inherit.
(55) But if you will not drive out those who live in the land from before you; then it shall come to pass, that those which you let remain of them *shall be* pricks in your eyes, and thorns in your sides,[b] and shall harass you in the land in which you live.
(56) Moreover it shall come to pass, *that* I shall do to you, as I thought to do to them.

33:55b – thorns in your sides – people who reject the Lord will be trouble for you
- II Cor. 12:7

Chapter 34

(1) And the LORD {Jehovah} spoke to Moses, saying,
(2) Command the children of Israel, and say to them, When you come into the land of Canaan; (this *is* the land that shall fall to you for an inheritance, *even* the land of Canaan with its coasts:)
(3) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea {Dead Sea} eastward:
(4) And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and its going forth shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:
(5) And the border shall encompass from Azmon to the river of Egypt, and the goings out of it shall be at the sea.
(6) And *as for* the western border, you shall even have the great {Mediterranean} sea for a border: this shall be your west border.
(7) And this shall be your north border: from the great {Mediterranean} sea you shall point out for you mount Hor:
(8) From mount Hor you shall point out *your border* to the entrance of Hamath; and the goings forth of the border shall be to Zedad:
(9) And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.
(10) And you shall point out your east border from Hazarenan to Shepham:
(11) And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach to the side of the sea of Chinnereth {Sea of Galilee} eastward:
(12) And the border shall go down to the Jordan River, and the goings out of it shall be at the salt sea {Dead Sea}: this shall be your land with its coasts all around.
(13) And Moses commanded the children of Israel, saying, This *is* the land which you shall inherit by lot, which the LORD {Jehovah} commanded to give to the nine tribes, and to the half tribe:
(14) For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:
(15) The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrise.
(16) And the LORD {Jehovah} spoke to Moses, saying,
(17) These *are* the names of the men who shall divide the land to you: Eleazar the priest, and Joshua the son of Nun.

(18) And you shall take one prince of every tribe, to divide the land by inheritance.
(19) And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.
(20) And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
(21) Of the tribe of Benjamin, Elidad the son of Chislon.
(22) And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
(23) The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
(24) And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
(25) And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
(26) And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
(27) And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
(28) And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
(29) These *are those* whom the LORD {Jehovah} commanded to divide the inheritance to the children of Israel in the land of Canaan.

Chapter 35
(1) And the LORD {Jehovah} spoke to Moses in the plains of Moab by Jordan *near* Jericho, saying,
(2) Command the children of Israel, that they give to the Levites of the inheritance of their possession cities to live in; and you shall give *also* to the Levites suburbs for the cities all around them.
(3) And the cities they shall have to live in; and their suburbs shall be for their cattle, and for their goods, and for all their beasts.
(4) And the suburbs of the cities, which you shall give to the Levites, *shall reach* from the wall of the city and outward a thousand cubits {about 1500 ft.; 0.28 miles; 0.45 km}[a] all around.

35:4a – a thousand cubits - about 1500 ft.; 0.28 miles; 0.45 km
– see Appendix J: Bible Weights and Measures

(5) And you shall measure from outside the city on the east side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}, and on the south side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}, and on the west side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}, and on the north side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.
(6) And among the cities which you shall give to the Levites *there shall be* six cities for refuge,[b] which you shall appoint for the one who kills someone, that he may flee there: and to them you shall add forty-two cities.
(7) *So* all the cities which you shall give to the Levites *shall be* forty-eight cities: *you shall give* them with their suburbs.
(8) And the cities which you shall give *shall be* of the possession of the children of Israel: from *those who have* many you shall give many; but from *those who have* few you shall give few: every one shall give of his cities to the Levites according to his inheritance which he inherits.
(9) And the LORD {Jehovah} spoke to Moses, saying,
(10) Speak to the children of Israel, and say to them, When you have come over Jordan into the land of Canaan;
(11) Then you shall appoint you cities to be cities of refuge for you; that the killer may flee there, who kills any person unintentionally.
(12) And they shall be to you cities for refuge from the avenger; that the killer not die, until he stands before the congregation in judgment.
(13) And of these cities which you shall give six cities you shall have for refuge.
(14) You shall give three cities on this {east} side of the Jordan River, and three cities you shall give in the land of Canaan, *which* shall be cities of refuge.
(15) These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the one who lives among them: that everyone who kills any person unintentionally may flee there.
(16) And if he strikes him with an instrument of iron, so that he dies, he *is* a murderer: the murderer shall surely be put to death.
(17) And if he strikes him with throwing a stone, with which he may die, and he dies, he *is* a murderer: the murderer shall surely be put to death.
(18) Or *if* he strikes him with a hand weapon of wood, with which he may die, and he dies, he *is* a murderer: the murderer shall surely be put to death.

35:6b – cities of refuge – Ex. 21:13; Deut. 4:42; 19:4; Josh. 20:1-9

(19) The revenger of blood himself shall kill the murderer: when he meets him, he shall kill him.
(20) But if he thrusts him {through} out of hatred, or hurls at him by laying in wait, that he dies;
(21) Or in bad intentions strikes him with his hand, that he dies: he who struck *him* shall surely be put to death; *because* he *is* a murderer: the revenger of blood shall kill the murderer, when he meets him.
(22) But if he thrust him {through} suddenly without bad intentions, or have cast upon him anything without laying of wait,
(23) Or with any stone, with which a man may die, not seeing *him*, and cast *it* upon him, that he dies, and *was* not his enemy, neither sought his harm:
(24) Then the congregation shall judge between the killer and the revenger of blood according to these judgments:
(25) And the congregation shall deliver the killer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, where he had fled: and he shall live in it until the death of the high priest, who was anointed with the holy oil.
(26) But if the killer shall at any time come outside the border of the city of his refuge, where he had fled;
(27) And the revenger of blood finds him outside the borders of the city of his refuge, and the revenger of blood kills the killer; he shall not be guilty of blood:
(28) Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the killer shall return into the land of his possession.
(29) So these *things* shall be for a law of judgment to you throughout your generations in all your homes.
(30) Whoever kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.
(31) Moreover you shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.
(32) And you shall take no satisfaction for him who has fled to the city of his refuge, that he should come again to live in the land, until the death of the priest.
(33) So you shall not pollute the land in which you *are:* because blood defiles the land: and the land cannot be cleansed of the blood that is shed in it, but by the blood of him who shed it.

(34) Therefore do not defile the land in which you shall live, in which I also live: because I the LORD {Jehovah} live among the children of Israel.

Chapter 36

(1) And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the chief fathers of the children of Israel:
(2) And they said, The LORD {Jehovah} commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD {Jehovah} to give the inheritance of Zelophehad our brother to his daughters.
(3) And if they are married to any of the sons of the *other* tribes of the children of Israel, then their inheritance shall be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe into which they are received: so shall it be taken from the lot of our inheritance.
(4) And when the Jubilee of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe into which they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
(5) And Moses commanded the children of Israel according to the word of the LORD {Jehovah}, saying, The tribe of the sons of Joseph have well said.
(6) This *is* the thing which the LORD {Jehovah} commands concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; but they shall only marry within the family of the tribe of their father.
(7) So the inheritance of the children of Israel shall not remove from tribe to tribe: because everyone of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.
(8) And every daughter, who possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy the inheritance of his fathers.
(9) Neither shall the inheritance remove from *one* tribe to another tribe; but everyone of the tribes of the children of Israel shall keep himself to his own inheritance.
(10) Even as the LORD {Jehovah} commanded Moses, so the daughters of Zelophehad did:
(11) Because Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons:

(12) *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

(13) These *are* the commandments and the judgments, which the LORD {Jehovah} commanded by the hand of Moses to the children of Israel in the plains of Moab by the Jordan River *near* Jericho.

Chapter 1

(1) These *are* the words which Moses spoke to all Israel on this side {east} of the Jordan River in the wilderness, in the plain opposite the Red S*ea,* between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.
(2) *(There are* eleven days' *journey* from Horeb by the way of mount Seir to Kadeshbarnea.)
(3) And it came to pass in the fortieth year {11/1/2552 A.H./C-1490 B.C.}, in the eleventh month {Shebat [Jan/Feb]},[a] on the first *day* of the month, *that* Moses spoke to the children of Israel, according to all that the LORD {Jehovah} had given him in commandment to them;
(4) After he had killed Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived at Astaroth in Edrei:
(5) On this side {east} of the Jordan River, in the land of Moab, Moses began to declare this law, saying,
(6) The LORD {Jehovah} our God spoke to us in Horeb, saying, You have lived long enough at this mount:
(7) Turn, and take your journey, and go to the mount of the Amorites, and to all *the places* near there, in the plain, in the hills, and in the valley, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.
(8) Look, I have set the land before you: go in and possess the land which the LORD {Jehovah} swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their descendants after them.
(9) And I spoke to you at that time, saying, I am not able to bear you myself alone:
(10) The LORD {Jehovah} your God has multiplied you, and, look, you *are* this day as the stars of heaven in multitude.
(11) (The LORD {Jehovah} God of your fathers make you a thousand times so many more as you *are,* and bless you, as He has promised you!)
(12) How can I myself alone bear your trouble, and your burden, and your strife?
(13) Take for yourselves wise and knowledgeable men, who are known among your tribes, and I will make them rulers over you.
(14) And you answered me, and said, The thing which you have spoken *is* good *for us* to do.
(15) So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.[b]
(16) And I charged your judges at that time, saying, Hear *the causes* between your brothers, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

1:3a - eleventh month - Shebat {Jan/Feb} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
{40th year – see Appendix G: World Time Line of Biblical History
1:15b – Ex. 18:15-27

(17) You shall not show partiality in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man; because the judgment *is* God's: and the cause that is too hard for you, bring *it* to me, and I will hear it.
(18) And I commanded you at that time all the things which you should do.
(19) And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD {Jehovah} our God commanded us; and we came to Kadeshbarnea.
(20) And I said to you, You have come to the mountain of the Amorites, which the LORD {Jehovah} our God gives to us.
(21) Look, the LORD {Jehovah} your God has set the land before you: go up *and* possess *it,* as the LORD {Jehovah} God of your forefathers has said to you; do not be afraid, neither be discouraged.
(22) And you came near me everyone of you, and said, We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come.
(23) And the saying pleased me well: and I took twelve men of you, one from each tribe:
(24) And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out.[c]
(25) And they took of the fruit of the land in their hands, and brought *it* down to us, and brought us word again, and said, *It is* a good land which the LORD {Jehovah} our God gives us.
(26) Nevertheless you would not go up, but rebelled against the commandment of the LORD {Jehovah} your God:
(27) And you murmured in your tents, and said, Because the LORD {Jehovah} hated us, He has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.[d]
(28) Where shall we go up? our brothers have discouraged our heart, saying, The people *are* stronger and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims {giants} there.
(29) Then I said to you, Do not dread, nor be afraid of them.
(30) The LORD {Jehovah} your God Who goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes;
(31) And in the wilderness, where you have seen how the LORD {Jehovah} your God carried you, as a man carries his son, in all the places where you went, until you came into this place.
(32) Yet in this thing you still did not believe the LORD {Jehovah} your God,

1:24c – Num. 13:17-28
1:27d – Num. 14:2

(33) Who went in the way before you, to search out for you a place to pitch your tents *in,* in fire by night, to show you by what way you should go, and in a cloud by day.
(34) And the LORD {Jehovah} heard the voice of your words, and was angry, and swore, saying,
(35) Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your forefathers,
(36) Except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has walked upon, and to his children,[e] because he has wholly followed the LORD {Jehovah}.
(37) Also the LORD {Jehovah} was angry with me[f] for your sakes, saying, You also shall not go in there.
(38) *But* Joshua the son of Nun, who stands before you, he shall go in there: encourage him: because he shall cause Israel to inherit it.
(39) Furthermore your little ones, which you said should be a prey, and your children, who in that day had no knowledge between good and evil, they shall go in there, and to them I will give it, and they shall possess it.
(40) But *as for* you, turn yourself around, and take your journey back into the wilderness by the way of the Red Sea.
(41) Then you answered and said to me, We have sinned against the LORD {Jehovah}, we will go up and fight, according to all that the LORD {Jehovah} our God commanded us. And when every man of you had put on his weapons of war, you were ready to go up into the hill.
(42) And the LORD {Jehovah} said to me, Say to them, Do not go up, neither fight; because I *am* not among you; lest you be stricken before your enemies.[g]
(43) So I spoke to you; but you would not listen, but rebelled against the commandment of the LORD {Jehovah}, and went presumptuously up into the hill.
(44) And the Amorites, who lived in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* to Hormah.
(45) And you returned and wept before the LORD {Jehovah}; but the LORD {Jehovah} would not listen to your voice, nor give ear to you.
(46) So you stayed in Kadesh many days, according to the days that you lived *there.*

Chapter 2

(1) Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the LORD {Jehovah} spoke to me: and we circled mount Seir many days.
(2) And the LORD {Jehovah} spoke to me, saying,

1:36e – Num. 14:24
1:37f – Ex. 17:7; Num. 20:11-12
1:42g – Num. 14:40-45

(3) You have circled this mountain long enough: turn yourself northward.
(4) And command the people, saying, You *are* to pass through the coast of your brothers the children of Esau, who live in Seir; and they shall be afraid of you: take good heed to yourselves therefore:
(5) Do not meddle with them; because I will not give you of their land, no, not so much as a foot's width; because I have given mount Seir to Esau *for* a possession.
(6) You shall buy meat from them for money, that you may eat; and you shall also buy water from them for money, that you may drink.
(7) Because the LORD {Jehovah} your God has blessed you in all the works of your hand: He knows your walking through this great wilderness: these forty years the LORD {Jehovah} your God *has been* with you; you have lacked nothing.
(8) And when we passed by from our brothers the children of Esau, who lived in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.
(9) And the LORD {Jehovah} said to me, Do not distress the Moabites, neither contend with them in battle: because I will not give you of their land *for* a possession; because I have given Ar to the children of Lot[a] *for* a possession.
(10) The Emims {terrors}[b] lived there in times past, a people strong, and many, and tall, as the Anakims {giants};
(11) Which also were accounted giants, as the Anakims; but the Moabites call them Emims {terrors}.
(12) The Horims also lived in Seir in earlier times; but the children of Esau succeeded them, when they had destroyed them from before them, and lived in their place; as Israel did to the land of his possession, which the LORD {Jehovah} gave to them.
(13) Now rise up, *I said,* and get yourselves over the brook Zered. And we went over the brook Zered.
(14) And the space in which we came from Kadeshbarnea, until we had come over the brook Zered, *was* thirty-eight years; until all the generation of the men of war had died out from among the host {army; multitude}, as the LORD {Jehovah} swore to them.
(15) Because indeed the hand of the LORD {Jehovah} was against them, to destroy them from among the host {army; multitude}, until they were consumed.
(16) So it came to pass, when all the men of war were consumed and dead from among the people,
(17) That the LORD {Jehovah} spoke to me, saying,

2:9a – children of Moab and Ammon are descendants of Lot – Gen. 19:37-38
2:10b – Emims {אימים} – terrors – giants – Deut. 2:11

(18) You are to pass over through Ar, the coast of Moab, today:
(19) And *when* you come near opposite the children of Ammon, do not distress them, nor meddle with them: because I will not give you of the land of the children of Ammon[c] *any* possession; because I have given it to the children of Lot *for* a possession.
(20) (That was also accounted a land of giants: giants lived there in old times; and the Ammonites call them Zamzummims {intriguing; giants};[c]
(21) A people strong, and many, and tall, as the Anakims {giants}; but the LORD {Jehovah} destroyed them before them; and they succeeded them, and lived in their place:
(22) As He did to the children of Esau, who lived in Seir, when He destroyed the Horims from before them; and they succeeded them, and lived in their place even to this day:
(23) And the Avims who lived in Hazerim, *even* to Azzah, the Caphtorims, who came forth out of Caphtor, destroyed them, and lived in their place.)
(24) Rise up, take your journey, and pass over the river Arnon: look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it,* and contend with him in battle.
(25) This very day I will begin to put the dread of you and the fear of you upon the nations *that are* under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you.
(26) And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,
(27) Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left.
(28) You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;
(29) (As the children of Esau who live in Seir, and the Moabites who live in Ar, did to me;) until I shall pass over the Jordan River into the land which the LORD {Jehovah} our God gives us.
(30) But Sihon king of Heshbon would not let us pass by him: because the LORD {Jehovah} your God hardened his spirit, and made his heart stubborn, that he might deliver him into your hand, as *appears* this day.
(31) And the LORD {Jehovah} said to me, Look, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land.

2:18-19c – children of Moab and Ammon are descendants of Lot – Gen. 19:37-38

2:20d – Zamzummims {זמזם} – intriguing – giants – Deut, 2:21

(32) Then Sihon came out against us, he and all his people, to fight at Jahaz.
(33) And the LORD {Jehovah} our God delivered him before us; and we struck him, and his sons, and all his people.
(34) And we took all his cities at that time, and completely destroyed the men, and the women, and the little ones, of every city, we left no one to remain:
(35) We took only the cattle for ourselves, and the spoil of the cities which we took.
(36) From Aroer, which *is* by the bank of the river of Arnon, and *from* the city that *is* by the river, even to Gilead, there was not one city too strong for us: the LORD {Jehovah} our God delivered all to us:
(37) Only to the land of the children of Ammon you did not come, *nor* to any place of the river Jabbok,[e] nor to the cities in the mountains, nor to whatever the LORD {Jehovah} our God had forbidden us.

Chapter 3
(1) Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
(2) And the LORD {Jehovah} said to me, Do not be afraid of him: because I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.
(3) So the LORD {Jehovah} our God delivered into our hands Og also, the king of Bashan, and all his people: and we struck him until no one was left remaining to him.
(4) And we took all his cities at that time, there was not a city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.
(5) All these cities *were* fenced with high walls, gates, and bars; besides a great many un-walled towns.
(6) And we completely destroyed them, as we did to Sihon king of Heshbon, completely destroying the men, women, and children, of every city.
(7) But all the cattle, and the spoil of the cities, we took for ourselves.
(8) And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side {east} of the Jordan River, from the river of Arnon to mount Hermon;
(9) *(Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
(10) All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan.

2:37e - Gen. 32:22

(11) Because only Og king of Bashan remained of the remnant of giants; remember, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* its length {about 12 ft.; 3.67 m.},[a] and four cubits its width {about 6 ft.; 1.8 m.},[b] after the cubit {measurement} of a man.
(12) And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and its cities, I gave to the Reubenites and to the Gadites.
(13) And the rest of Gilead, and all Bashan, *which is* the kingdom of Og, I gave to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.
(14) Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair {Bashan cities of Jair},[c] to this day.
(15) And I gave Gilead to Machir.
(16) And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok,[d] *which is* the border of the children of Ammon;
(17) The plain also, the Jordan River, and its coast, from Chinnereth {Sea of Galilee} even to the sea of the plain, *even* the salt sea {Dead Sea}, under Ashdothpisgah eastward.
(18) And I commanded you at that time, saying, The LORD {Jehovah} your God has given you this land to possess it: you shall pass over with weapons in front of your brothers the children of Israel, all who *are* able to go to the war.
(19) But your wives, and your little ones, and your cattle, *(because* I know that you have much cattle,) shall remain in your cities which I have given you;
(20) Until the LORD {Jehovah} has given rest to your brothers, as well as to you, and *until* they also possess the land which the LORD {Jehovah} your God has given them beyond {west of} the Jordan River: and *then* all of you shall return to his possession, which I have given you.
(21) And I commanded Joshua at that time, saying, Your eyes have seen all that the LORD {Jehovah} your God has done to these two kings: so shall the LORD {Jehovah} do to all the kingdoms where you go.

3:11a - nine cubits - about twelve feet or 3.67 meters
3:11b - six cubits - about nine feet or 1.8 meters
- see Appendix J: Bible Weights and Measures

3:14c - Bashanhavothjair {הבשן חות יאיר} - the Bashan cities of Jair

3:16d – Jabbok – Gen. 32:22

(22) You shall not be afraid of them: because the LORD {Jehovah} your God He shall fight for you.
(23) And I asked the LORD {Jehovah} at that time, saying,
(24) O Lord GOD {Jehovah}, You have begun to show Your servant Your greatness, and Your mighty hand: because what God *is there* in heaven or in earth, that can do according to Your works, and according to Your might?
(25) I ask You, let me go over, and see the good land that *is* beyond {west of} the Jordan River, that good mountain, and Lebanon.
(26) But the LORD {Jehovah} was angry with me for your sakes, and would not listen to me: and the LORD {Jehovah} said to me, Let it be sufficient for you; do not speak to Me any more about this matter.
(27) Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see *it* with your eyes: because you shall not go over this Jordan River.
(28) But charge Joshua, and encourage him, and strengthen him: because he shall go over before this people, and he shall cause them to inherit the land which you shall see.
(29) So we stayed in the valley opposite Bethpeor.

Chapter 4
(1) Now therefore listen, O Israel, to the laws and to the judgments, which I teach you, in order that you do *them,* that you may live, and go in and possess the land which the LORD {Jehovah} God of your fathers gives you.
(2) You shall not add to the word which I command you, neither shall you diminish *anything* from it, that you may keep the commandments of the LORD {Jehovah} your God which I command you.
(3) Your eyes have seen what the LORD {Jehovah} did because of Baalpeor:[a] because all the men who followed Baalpeor, the LORD {Jehovah} your God has destroyed from among you.
(4) But you who clung to the LORD {Jehovah} your God *are* alive everyone of you this day.
(5) See, I have taught you laws and judgments, even as the LORD {Jehovah} my God commanded me, that you should do so in the land where you go to possess it.
(6) Therefore keep and do *them;* because this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these laws, and say, Surely this great nation *is* a wise and understanding people.
(7) Because what nation *is there so* great, who *has* God *so* near to them, as the LORD {Jehovah} our God *is* in all *things that* we call upon Him *for?*

4:3a – Baalpeor – Num. 25:1f

(8) And what nation *is there so* great, that has laws and judgments *so* righteous as all this law, which I set before you this day?
(9) Only take heed to yourself, and diligently keep your soul, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them to your sons, and your sons' sons;
(10) E*specially* the day that you stood before the LORD {Jehovah} your God in Horeb, when the LORD {Jehovah} said to me, Gather the people together to Me, and I will cause them hear My words, that they may learn to fear {revere}[b] Me all the days that they shall live upon the earth, and *that* they may teach their children.
(11) And you came near and stood under the mountain; and the mountain burned with fire up to the midst of heaven, with darkness, clouds, and thick darkness.
(12) And the LORD {Jehovah} spoke to you out of the midst of the fire: you heard the voice of the words, but you did not see any form; but *you* only *heard* a voice.
(13) And He declared to you His covenant, which He commanded you to perform, *even* ten commandments; and He wrote them upon two tablets of stone.
(14) And the LORD {Jehovah} commanded me at that time to teach you laws and judgments, that you might do them in the land where you go over to possess it.
(15) Therefore take good heed to yourselves; because you saw no manner of form on the day *that* the LORD {Jehovah} spoke to you in Horeb out of the midst of the fire:
(16) Lest you corrupt *yourselves,* and make for yourselves a graven image, the form of any figure, the likeness of male or female,
(17) The likeness of any beast that *is* on the earth, the likeness of any winged bird that flies in the air,
(18) The likeness of any thing that crawls on the ground, the likeness of any fish that *is* in the waters beneath the earth:
(19) And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, *even* all the host {multitude} of heaven, should be driven to worship them, and serve them, which the LORD {Jehovah} your God has divided to all nations under the whole heaven.
(20) But the LORD {Jehovah} has taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be to Him a people of inheritance, as *you are* this day.
(21) Furthermore the LORD {Jehovah} was angry with me for your sakes, and swore that I should not go over the Jordan River, and that I should not go into that good land, which the LORD {Jehovah} your God gives you *for* an inheritance:

4:10b – fear – revere -reverence – hold in highest honor and respect – Lev. 19:2

(22) But I must die in this land, I must not go over the Jordan River: but you shall go over, and possess that good land.
(23) Take heed to yourselves, lest you forget the covenant of the LORD {Jehovah} your God, which He made with you, and make for yourselves a graven image, *or* the likeness of *anything,* which the LORD {Jehovah} Your God has forbidden you.
(24) Because the LORD {Jehovah} your God *is* a consuming fire, *even* a jealous God.
(25) When you shall father children, and children's children, and you shall have remained long in the land, and shall corrupt *yourselves,* and make a graven image, *or* the likeness of *anything,* and shall do evil in the sight of the LORD {Jehovah} your God, to provoke Him to anger:
(26) I call heaven and earth to witness against you this day, that you shall soon completely perish from off the land where you go over the Jordan River to possess it; you shall not prolong *your* days upon it, but shall be completely destroyed.
(27) And the LORD {Jehovah} shall scatter you among the nations, and you shall be left few in number among the heathen {ungodly nations}, where the LORD {Jehovah} shall lead you.
(28) And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
(29) But if from there you shall seek the LORD {Jehovah} your God, you shall find *Him,* if you seek Him with all your heart and with all your soul.
(30) When you are in tribulation, and all these things are come upon you, *even* in the latter days, if you turn to the LORD {Jehovah} your God, and shall be obedient to His voice;
(31) (Because the LORD {Jehovah} your God *is* a merciful God;) He will not forsake you, nor destroy you, nor forget the covenant of your forefathers which He swore to them.
(32) Therefore ask now of the days that are past, which were before you, since the day that God created man upon the earth, and *ask* from the one side of heaven to the other, whether there has been *any such thing* as this great thing *is,* or has been heard like it?
(33) Did *ever* people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
(34) Or has God attempted to go *and* take to Himself a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD {Jehovah} your God did for you in Egypt before your eyes?
(35) To you it was shown, that you might know that the LORD {Jehovah} He *is* God; *there is* no one else besides Him.

(36) He caused you to hear His voice out of heaven, that He might instruct you: and upon earth He showed you His great fire; and you heard His words out of the midst of the fire.
(37) And because He loved your fathers, therefore He chose their offspring after them, and brought you out in His sight with His mighty power out of Egypt;
(38) To drive out nations from before you greater and mightier than you *are,* to bring you in, to give you their land *for* an inheritance, as *it is* this day.
(39) Know therefore this day, and consider *it* in your heart, that the LORD {Jehovah} He *is* God in heaven above, and upon the earth beneath: *there is* no one else.
(40) Therefore you shall keep His laws, and His commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong *your* days upon the earth, which the LORD {Jehovah} your God gives you, forever.
(41) Then Moses separated three cities on the east side of the Jordan River;
(42) That anyone who killed his neighbor unintentionally might flee there, and who did not hate him {his neighbor} in times past; and that fleeing to one of these cities he might live:[c]

(43) *Namely,* Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.
(44) And this *is* the law which Moses set before the children of Israel:
(45) These *are* the testimonies, and the laws, and the judgments, which Moses spoke to the children of Israel, after they came forth out of Egypt,
(46) On this side {east} of the Jordan River, in the valley over opposite Bethpeor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel struck, after they had come forth out of Egypt:
(47) And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side {east} of the Jordan River towards the sunrise;
(48) From Aroer, which *is* by the bank of the river Arnon, even to mount Sion, which *is* Hermon,
(49) And all the plain on this side of Jordan eastward, even to the sea of the plain {Dead Sea},[d] under the springs of Pisgah.

4:42c - The Lord had instructed Moses to set up cities of refuge in order that anyone who killed someone accidentally could flee to one of those cities for protection against revenge seeking relatives of the victim. These cities were specifically designated as cities for the Levites as cities of refuge - see Ex. 21:13; Numbers 35:5f; Deut. 19:4; Josh. 20:9
4:49d – Deut. 3:17

Chapter 5

(1) And Moses called all Israel, and said to them, Hear, O Israel, the laws and judgments which I speak in your ears this day, that you may learn them, and keep, and do them.

(2) The LORD {Jehovah} our God made a covenant with us in Horeb.

(3) The LORD {Jehovah} did not make this covenant with our forefathers, but with us, *even* us, who *are* all of us here alive this day.

(4) The LORD {Jehovah} talked with you face to face in the mount out of the midst of the fire,

(5) (I stood between the LORD {Jehovah} and you at that time, to show you the word of the LORD {Jehovah}: because you were afraid because of the fire, and did not go up into the mount;) saying,

(6) I *am* the LORD {Jehovah} your God, Who brought you out of the land of Egypt, from the house of bondage.

(7) You shall have no other gods before Me.[a]

(8) You shall not make for yourselves *any* graven image, *or* any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

(9) You shall not bow down yourself to them, nor serve them: because I the LORD {Jehovah} your God *am* a jealous God, visiting the sin of the fathers upon the children to the third and fourth *generation* of them those who hate Me,

(10) And showing mercy to thousands of those who love Me and keep My commandments.

(11) You shall not take the Name of the LORD {Jehovah} your God in vain: because the LORD {Jehovah} will not hold *him* guiltless who takes His Name in vain.

(12) Keep the sabbath day {Saturday; day of rest} to sanctify it {set it apart as holy}, as the LORD {Jehovah} your God has commanded you.

(13) Six days you shall labor, and do all your work:

(14) But the seventh day {Saturday} *is* the sabbath of the LORD {Jehovah} your God: *in it* you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates; that your manservant and your maidservant may rest as well as you.

5:7a – Ten Commandments – Ex. 20:3f

(15) And remember that you were a servant in the land of Egypt, and *that* the LORD {Jehovah} your God brought you out from there with a mighty hand and by a stretched out arm: therefore the LORD {Jehovah} your God commanded you to keep the sabbath day {Saturday; day of rest}.
(16) Honor your father and your mother, as the LORD {Jehovah} your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD {Jehovah} your God gives to you.[b]
(17) You shall not kill {murder}.[c]
(18) Neither shall you commit adultery.[d]
(19) Neither shall you steal.
(20) Neither shall you bear false witness against your neighbor.
(21) Neither shall you desire your neighbor's wife, neither shall you covet[e] your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his donkey, or any*thing* that *is* your neighbor's.
(22) These words the LORD {Jehovah} spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tablets of stone, and delivered them to me.
(23) And it came to pass, when you heard the voice out of the midst of the darkness, (because the mountain burned with fire,) that you came near to me, *even* all the heads of your tribes, and your elders;
(24) And you said, Indeed, the LORD {Jehovah} our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God talks with man, and He lives.
(25) Now therefore why should we die? because this great fire will consume us: if we hear the voice of the LORD {Jehovah} our God any more, then we shall die.
(26) Because who *is there of* all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we *have,* and lived?
(27) You go near, and hear all that the LORD {Jehovah} our God shall say: and you speak to us all that the LORD {Jehovah} our God shall speak to you; and we will hear *it,* and do *it*.
(28) And the LORD {Jehovah} heard the voice of your words, when you spoke to me; and the LORD {Jehovah} said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.

5:16b – honor father and mother - 1st commandment with a promise – Ex. 20:12
- see Mat. 15:4-6; Eph. 6:2
5:17c – not kill – see Mat. 5:21-22
5:18d – not commit adultery – see Mat. 5:27-28
5:21e – covet - to want something that belongs to someone else

(29) O that there were such a heart in them, that they would fear {revere} Me, and keep all My commandments always, that it might be well with them, and with their children forever!
(30) Go say to them, Get yourselves into your tents again.
(31) But as for you, you stand here by Me, and I will speak to you all the commandments, and the laws, and the judgments, which you shall teach them, that they may do *them* in the land which I give them to possess it.
(32) You shall observe to do therefore as the LORD {Jehovah} your God has commanded you: you shall not turn aside to the right hand or to the left.
(33) You shall walk in all the ways which the LORD {Jehovah} your God has commanded you, that you may live, and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.

Chapter 6
(1) Now these *are* the commandments, the laws, and the judgments, which the LORD {Jehovah} your God commanded to teach you, that you might do *them* in the land where you go to possess it:
(2) That you might fear the LORD {Jehovah} your God, to keep all His laws and His commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged.
(3) Hear therefore, O Israel, and observe to do *it;* that it may be well with you, and that you may increase mightily, as the LORD {Jehovah} God of your fathers has promised you, in the land that flows with milk and honey.
(4) Hear, O Israel: The LORD {Jehovah} our God *is* one LORD {Jehovah}:
(5) And you shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your might.[a]
(6) And these words, which I command you this day, shall be in your heart:
(7) And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.
(8) And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.
(9) And you shall write them upon the posts of your house, and on your gates.

6:5a – Mat. 22:37

(10) And it shall be, when the LORD {Jehovah} your God has brought you into the land which He swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give you large and wonderful cities, which you did not build,
(11) And houses full of all good *things,* which you did not fill, and wells dug, which you did not dig, vineyards and olive trees, which you did not plant; when you shall have eaten and are full;
(12) *Then* beware lest you forget the LORD {Jehovah}, Who brought you forth out of the land of Egypt, from the house of bondage.
(13) You shall fear {revere} the LORD {Jehovah} your God, and serve Him, and shall swear by His Name.
(14) You shall not go after other gods, of the gods of the people who *are* all around you;
(15) (Because the LORD {Jehovah} your God *is* a jealous God among you) lest the anger of the LORD {Jehovah} your God be kindled against you, and destroy you from off the face of the earth.
(16) You shall not tempt the LORD {Jehovah} your God, as you tempted *Him* in Massah.[b]
(17) You shall diligently keep the commandments of the LORD {Jehovah} your God, and His testimonies, and His laws, which He has commanded you.
(18) And you shall do *that which is* right and good in the sight of the LORD {Jehovah}: that it may be well with you, and that you may go in and possess the good land which the LORD {Jehovah} swore to your forefathers,
(19) To cast out all your enemies from before you, as the LORD {Jehovah} has spoken.
(20) *And* when your son asks you in time to come, saying, What do the testimonies, the laws, and the judgments mean, which the LORD {Jehovah} our God has commanded you?
(21) Then you shall say to your son, We were Pharaoh's slaves in Egypt; and the LORD {Jehovah} brought us out of Egypt with a mighty hand:
(22) And the LORD {Jehovah} showed signs and wonders, great and mighty, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:
(23) And He brought us out from there, that He might bring us in, to give us the land which He swore to our forefathers.
(24) And the LORD {Jehovah} commanded us to do all these laws, to fear {revere} the LORD {Jehovah} our God, for our own good always, that He might preserve us alive, as *it is* at this day.
(25) And it shall be our righteousness, if we observe to do all these commandments before the LORD {Jehovah} our God, as He has commanded us.

6:16b – Massah – Ex. 17:3-7; Mat. 4:7; Lk. 4:12

Chapter 7

(1) When the LORD {Jehovah} your God shall bring you into the land where you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you;

(2) And when the LORD {Jehovah} your God shall deliver them before you; you shall strike them, *and* completely destroy them; you shall make no covenant with them, nor show mercy to them:

(3) Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take to your son.

(4) Because they will turn away your son from following Me, that they may serve other gods: so the anger of the LORD {Jehovah} will be kindled against you, and destroy you suddenly.

(5) But this is how you shall deal with them; you shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

(6) Because you *are* a holy people to the LORD {Jehovah} your God: the LORD {Jehovah} your God has chosen you to be a special people to Himself, above all people who *are* upon the face of the earth.

(7) The LORD {Jehovah} did not set His love upon you, nor choose you, because you were more in number than any people; because you *were* the fewest of all people:

(8) But because the LORD {Jehovah} loved you, and because He would keep the oath which He had sworn to your forefathers, the LORD {Jehovah} has brought you out with a mighty hand, and redeemed you out of the house of slavery, from the hand of Pharaoh king of Egypt.

(9) Know therefore that the LORD {Jehovah} your God, He *is* God, the faithful God, Who keeps covenant and mercy with those who love Him and keep His commandments to a thousand generations;

(10) And repays those who hate Him to their face, to destroy them: He will not be slack towards one who hates Him, He will repay him to his face.

(11) You shall therefore keep the commandments, and the laws, and the judgments, which I command you this day, to do them.

(12) Therefore it shall come to pass, if you listen to these judgments, and keep, and do them, that the LORD {Jehovah} your God will keep the covenant with you and the mercy which He swore to your forefathers:

(13) And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cattle, and the flocks of your sheep, in the land which He swore to your forefathers to give to you.
(14) You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.
(15) And the LORD {Jehovah} will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all *those who* hate you.
(16) And you shall consume all the people which the LORD {Jehovah} your God shall deliver to you; your eye shall have no pity upon them: neither shall you serve their gods; because that *will be* a snare to you.
(17) If you shall say in your heart, These nations *are* more than I; how can I take their land and possessions?
(18) You shall not be afraid of them: *but* shall well remember what the LORD {Jehovah} your God did to Pharaoh, and to all Egypt;
(19) The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, with which the LORD {Jehovah} your God brought you out: so shall the LORD {Jehovah} your God do to all the people of whom you are afraid.
(20) Furthermore the LORD {Jehovah} your God will send the hornet among them, until those who are left, and hide themselves from you, are destroyed.
(21) You shall not be afraid of them: because the LORD {Jehovah} your God *is* among you, a mighty God and terrible.
(22) And the LORD {Jehovah} your God will put out those nations before you little by little: you may not consume them at once, lest the beasts of the field increase upon you.
(23) But the LORD {Jehovah} your God shall deliver them to you, and shall destroy them with a mighty destruction, until they are destroyed.
(24) And He shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them.
(25) The graven images of their gods you shall burn with fire: you shall not desire the silver or gold *that is* on them, nor take *it* to yourself, lest you be snared by it: because it *is* an abomination to the LORD {Jehovah} your God.
(26) Neither shall you bring an abomination into your house, lest you be a cursed thing like it: *but* you shall completely despise it, and you shall completely hate it; because it *is* a cursed thing.

Chapter 8

(1) All the commandments which I command you this day you shall observe to do, that you may live, and multiply, and go in and possess the land which the LORD {Jehovah} swore to your forefathers.

(2) And you shall remember all the way which the LORD {Jehovah} your God led you these forty years in the wilderness, to humble you, *and* to prove you, to know what *was* in your heart, whether you would keep His commandments, or not.

(3) And He humbled you, and allowed you to hunger, and fed you with manna,[a] which you did not know, neither did your forefathers know; that He might cause you to know that man does not live by bread alone, but man lives by every *word* that proceeds out of the mouth of the LORD {Jehovah}.[b]

(4) Your clothing did not grow old upon you, neither did your foot swell, these forty years.

(5) You shall also consider in your heart, that, as a man disciplines his son, *so* the LORD {Jehovah} your God disciplines you.

(6) Therefore you shall keep the commandments of the LORD {Jehovah} your God, to walk in His ways, and to fear Him.

(7) Because the LORD {Jehovah} your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

(8) A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;

(9) A land in which you shall eat bread without scarceness, you shall not lack *anything* in it; a land whose stones *are* iron, and out of whose hills you may dig brass.

(10) When you have eaten and are full, then you shall bless the LORD {Jehovah} your God for the good land which He has given you.

(11) Beware that you not forget the LORD {Jehovah} your God, in not keeping His commandments, and His judgments, and His laws, which I command you this day:

(12) Lest *when* you have eaten and are full, and have built nice houses, and lived in them*;*

(13) And *when* your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied;

(14) Then your heart will be lifted up, and you will forget the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, from the house of bondage;

8:3a – manna – Ex. 16:15
8:3b – Mat. 4:4; Lk. 4:4

(15) Who led you through that great and terrible wilderness, *in which were* fiery snakes, and scorpions, and drought, where *there was* no water; Who brought you forth water out of the rock of flint;
(16) Who fed you in the wilderness with manna, which your forefathers never knew, that He might humble you, and that He might prove you, to do you good at your latter end;
(17) And you say in your heart, My power and the might of *my* hand has caused me to obtain this wealth.
(18) But you shall remember the LORD {Jehovah} your God: because *it is* He Who gives you power to obtain wealth, that He may establish His covenant which He swore to your forefathers, as *it is* this day.
(19) And it shall be, if you do at all forget the LORD {Jehovah} your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.
(20) As the nations which the LORD {Jehovah} destroyed before your face, so shall you perish; because you would not be obedient to the voice of the LORD {Jehovah} your God.

Chapter 9
(1) Hear, O Israel: You *are* to pass over the Jordan River this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven,
(2) A people great and tall, the children of the Anakims {giants},[a] whom you know, and *of whom* you have heard *say,* Who can stand before the children of Anak {giants}!
(3) Understand therefore this day, that the LORD {Jehovah} your God *is* He Who goes over before you; *as* a consuming fire He shall destroy them, and He shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD {Jehovah} has said to you.
(4) Do not speak in your heart, after the LORD {Jehovah} your God has cast them out from before you, saying, It is because of my righteousness that the LORD {Jehovah} has brought me in to possess this land: but because of the wickedness of these nations the LORD {Jehovah} drives them out from before you.

9:2a - Anakims, children of Anak - giants

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(5) You do not go into possess their land because of your righteousness, or because of the uprightness of your heart: but because of the wickedness of these nations the LORD {Jehovah} your God drives them out from before you, and that He may perform the word which the LORD {Jehovah} swore to your forefathers, Abraham, Isaac, and Jacob.
(6) Understand therefore, that the LORD {Jehovah} your God does not give you this good land to possess it because of your righteousness; because you *are* a stubborn people.
(7) Remember, *and* do not forget, how you provoked the LORD {Jehovah} your God to anger in the wilderness: from the day that you departed out of the land of Egypt, until you came to this place, you have been rebellious against the LORD {Jehovah}.
(9) When I had gone up into the mount to receive the tablets of stone, *even* the tablets of the covenant which the LORD {Jehovah} made with you, then I stayed in the mount forty days and forty nights, I neither ate bread nor drank water:
(10) And the LORD {Jehovah} delivered to me two tablets of stone written with the finger of God; and on them *was written* according to all the words, which the LORD {Jehovah} spoke with you in the mount out of the midst of the fire in the day of the assembly.
(11) And it came to pass at the end of forty days and forty nights, *that* the LORD {Jehovah} gave me the two tablets of stone, *even* the tablets of the covenant.
(12) And the LORD {Jehovah} said to me, Arise, get yourself down quickly from here; because your people which you have brought forth out of Egypt have corrupted *themselves;*[b] they have quickly turned aside out of the way which I commanded them; they have made for themselves a molten image.
(13) Furthermore the LORD {Jehovah} spoke to me, saying, I have seen this people, and, indeed, it *is* a stubborn people:
(14) Let Me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they.
(15) So I turned and came down from the mount, and the mount burned with fire: and the two tablets of the covenant *were* in my two hands.
(16) And I looked, and, indeed, you had sinned against the LORD {Jehovah} your God, *and* had made for yourselves a molten calf: you had turned aside quickly out of the way which the LORD {Jehovah} had commanded you.
(17) And I took the two tablets, and cast them out of my two hands, and broke them before your eyes.[c]

9:12b – Ex. 32:7
9:17c – Ex. 32:19

(18) And I fell down before the LORD {Jehovah}, as at the first, forty days and forty nights: I neither ate bread, nor drank water, because of all your sins which you sinned, in doing wickedly in the sight of the LORD {Jehovah}, to provoke Him to anger.
(19) Because I was afraid of the anger and hot displeasure, with which the LORD {Jehovah} was angry against you to destroy you. But the LORD {Jehovah} listened to me at that time also.
(20) And the LORD {Jehovah} was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.
(21) And I took your sin, the calf which you had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast its dust into the brook that descended out of the mount.
(22) And at Taberah, and at Massah,[d] and at Kibrothhattaavah, you provoked the LORD {Jehovah} to anger.
(23) Likewise when the LORD {Jehovah} sent you from Kadeshbarnea,[e] saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD {Jehovah} your God, and you did not believe Him, nor listen to His voice.
(24) You have been rebellious against the LORD {Jehovah} from the day that I knew you.
(25) So I fell down before the LORD {Jehovah} forty days and forty nights, as I fell down *at the first;* because the LORD {Jehovah} had said He would destroy you.
(26) Therefore I prayed to the LORD {Jehovah}, and said, O Lord GOD {Jehovah}, do not destroy Your people and Your inheritance, which You have redeemed through Your greatness, which You have brought forth out of Egypt with a mighty hand.
(27) Remember your servants, Abraham, Isaac, and Jacob; do not look to the stubbornness of this people, nor to their wickedness, nor to their sin:
(28) Lest the land where You brought us out say, Because the LORD {Jehovah} was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.
(29) Yet they *are* Your people and Your inheritance, which You brought out by Your mighty power and by Your stretched out arm.

9:22d – Ex. 17:3-7
9:23e – Num. 14:2-21

Chapter 10

(1) At that time the LORD {Jehovah} said to me, Cut for yourself two tablets of stone like the first,[a] and come up to Me into the mount, and make for yourself an ark of wood.
(2) And I will write on the tablets the words that were in the first tablets which you broke, and you shall put them in the ark.
(3) And I made an ark *of* shittim wood, and cut two tablets of stone like the first, and went up into the mount, having the two tablets in my hand.
(4) And He wrote on the tablets, according to the first writing, the ten commandments, which the LORD {Jehovah} spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD {Jehovah} gave them to me.
(5) And I turned myself and came down from the mount, and put the tablets in the ark which I had made; and there they are, as the LORD {Jehovah} commanded me.
(6) And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place.
(7) From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
(8) At that time the LORD {Jehovah} separated the tribe of Levi, to carry the ark of the covenant of the LORD {Jehovah}, to stand before the LORD {Jehovah} to minister to Him, and to bless in His Name, to this day.
(9) Therefore Levi has no part nor inheritance with his brothers; the LORD {Jehovah} *is* his inheritance, accordingly as the LORD {Jehovah} your God promised him.
(10) And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD {Jehovah} listened to me at that time also, *and* the LORD {Jehovah} would not destroy you.
(11) And the LORD {Jehovah} said to me, Arise, take *your* journey before the people, that they may go in and possess the land, which I swore to their forefathers to give to them.
(12) And now, Israel, what does the LORD {Jehovah} your God require of you, but to fear {revere} the LORD {Jehovah} your God, to walk in all His ways, and to love Him, and to serve the LORD {Jehovah} your God with all your heart and with all your soul,
(13) To keep the commandments of the LORD {Jehovah}, and His laws, which I command you this day for your own good?
(14) Look, the heaven and the heaven of heavens *is* the LORD's {Jehovah's} your God, the earth *also,* with all that is in it.

10:1a – Ex. 34:1

(15) Only the LORD {Jehovah} had a delight in your forefathers to love them, and He chose their offspring after them, *even* you above all people, as *it is* this day.
(16) Therefore circumcise the foreskin of your heart, and be stubborn no more.
(17) Because the LORD {Jehovah} your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, Who does not show partiality to persons, nor takes reward {bribe}:
(18) He executes the judgment of the fatherless and widow, and loves the stranger, in giving him food and clothing.
(19) Therefore love the stranger: because you were strangers in the land of Egypt.
(20) You shall fear {revere} the LORD {Jehovah} your God; you shall serve Him, and to Him you shall cling, and swear by His Name.
(21) He *is* your praise, and He *is* your God, Who has done for you these great and terrible things, which your eyes have seen.
(22) Your forefathers went down into Egypt with threescore and ten {seventy} persons;[b] and now the LORD {Jehovah} your God has made you as the stars of heaven for multitude.

Chapter 11
(1) Therefore you shall love the LORD {Jehovah} your God, and keep His charge, and His laws, and His judgments, and His commandments, always.
(2) And know this day: because *I do not speak* with your children who have not known, and who have not seen the discipline of the LORD {Jehovah} your God, His greatness, His mighty hand, and His stretched out arm,
(3) And His miracles, and His acts, which He did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land;
(4) And what He did to the army of Egypt, to their horses, and to their chariots; how He caused the water of the Red Sea to overflow them as they pursued after you, and *how* the LORD {Jehovah} has destroyed them to this day;
(5) And what He did to you in the wilderness, until you came into this place;
(6) And what he did to Dathan[a] and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

10:22b – seventy persons – see note on Gen. 46:26-27
11:6a – Num. 16:1-32

(7) But your eyes have seen all the great acts of the LORD {Jehovah} which He did.
(8) Therefore you shall keep all the commandments which I command you this day, that you may be strong, and go in and possess the land, where you go to possess it;
(9) And that you may prolong *your* days in the land, which the LORD {Jehovah} swore to your forefathers to give to them and to their descendants, a land that flows with milk and honey.
(10) Because the land, where you go in to possess it, *is* not as the land of Egypt, from where you came out, where you sowed your seed, and watered *it* with your foot, as a garden of herbs:
(11) But the land, where you go to possess it, *is* a land of hills and valleys, *and* drinks water of the rain of heaven:
(12) A land which the LORD {Jehovah} your God cares for: the eyes of the LORD {Jehovah} your God *are* always upon it, from the beginning of the year even to the end of the year.
(13) And it shall come to pass, if you shall listen diligently to my commandments which I command you this day, to love the LORD {Jehovah} your God, and to serve Him with all your heart and with all your soul,
(14) That I will give *you* the rain of your land in its due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil.
(15) And I will send grass in your fields for your cattle, that you may eat and be full.
(16) Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them;
(17) And *then* the LORD's {Jehovah's} anger is kindled against you, and He shuts up the heaven, that there be no rain, and that the land not yield her fruit; and *lest* you perish quickly from off the good land which the LORD {Jehovah} gives you.
(18) Therefore you shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.
(19) And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.
(20) And you shall write them upon the door posts of your house, and upon your gates:
(21) That your days may be multiplied, and the days of your children, in the land which the LORD {Jehovah} swore to your forefathers to give them, as the days of heaven upon the earth.

(22) Because if you shall diligently keep all these commandments which I command you, to do them, to love the LORD {Jehovah} your God, to walk in all His ways, and to cling to Him;
(23) Then the LORD {Jehovah} will drive out all these nations from before you, and you shall possess greater and mightier nations than yourselves.
(24) Every place on which the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the farthermost {Mediterranean} Sea shall your coast be.
(25) There shall no man be able to stand before you: *because* the LORD {Jehovah} your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as He has said to you.
(26) Look, I set before you this day a blessing and a curse;
(27) A blessing, if you obey the commandments of the LORD {Jehovah} your God, which I command you this day:
(28) And a curse, if you will not obey the commandments of the LORD {Jehovah} your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.
(29) And it shall come to pass, when the LORD {Jehovah} your God has brought you in to the land where you go to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal.
(30) *Are* they not on the other side {west} of the Jordan River, by the way where the sun goes down, in the land of the Canaanites, who live in the plain opposite Gilgal, beside the plains of Moreh?
(31) Because you shall pass over the Jordan River to go in to possess the land which the LORD {Jehovah} your God gives you, and you shall possess it, and live in it.
(32) And you shall observe to do all the laws and judgments which I set before you this day.

Chapter 12
(1) These *are* the laws and judgments, which you shall observe to do in the land, which the LORD {Jehovah} God of your forefathers gives you to possess it, all the days that you live upon the earth.
(2) You shall completely destroy all the places, in which the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

(3) And you shall throw down their altars, and break their pillars, and burn their groves with fire;[a] and you shall cut down the graven images of their gods, and destroy their names out of that place.
(4) You shall not do so {set up idols or groves} to the LORD {Jehovah} your God.
(5) But to the place which the LORD {Jehovah} your God shall choose out of all your tribes to put His Name there, *even* to His home you shall seek, and there you shall come:[b]
(6) And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and lifted-up offerings of your hand, and your vows, and your freewill offerings, and the first born of your herds and of your flocks:
(7) And there you shall eat before the LORD {Jehovah} your God, and you shall rejoice in all that you put your hand to, you and your households, in which the LORD {Jehovah} your God has blessed you.
(8) You shall not do after all *the things* that we do here this day, every man whatever *is* right in his own eyes.
(9) Because you have not as yet come to the rest and to the inheritance, which the LORD {Jehovah} your God gives you.
(10) But *when* you go over the Jordan River, and live in the land which the LORD {Jehovah} your God gives you to inherit, and *when* He gives you rest from all your enemies all around, so that you live in safety;
(11) Then there shall be a place which the LORD {Jehovah} your God shall choose to cause His Name to live there; there you shall bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the lifted-up offering of your hand, and all your choice vows which you vow to the LORD {Jehovah}:
(12) And you shall rejoice before the LORD {Jehovah} your God, you, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite who *is* within your gates; since he has no part nor inheritance with you.
(13) Take heed to yourself that you do not offer your burnt offerings in every place that you see:
(14) But only in the place which the LORD {Jehovah} shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

12:3a – groves - where they worship their pagan gods
12:5b – God chooses the place for people to come to worship, not man – see Deut. 12:11-14

(15) Nevertheless you may kill and eat meat in all your gates, whatever your soul desires, according to the blessing of the LORD {Jehovah} your God which He has given you: the unclean {person} and the clean {person} may eat of it,[c] as of the gazelle, and of the deer.
(16) Only you shall not eat the blood; you shall pour it upon the earth as water.
(17) You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the first born of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or lifted-up offering of your hand:
(18) But you must eat them before the LORD {Jehovah} your God in the place which the LORD {Jehovah} your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who *is* within your gates: and you shall rejoice before the LORD {Jehovah} your God in all that you put your hands to.
(19) Take heed to yourself that you not forsake the Levite as long as you live upon the earth.
(20) When the LORD {Jehovah} your God shall enlarge your border, as He has promised you, and you shall say, I will eat meat, because your soul longs to eat meat; you may eat meat, whatever your soul desires.
(21) If the place which the LORD {Jehovah} your God has chosen to put His Name there is too far from you, then you shall kill of your herd and of your flock, which the LORD {Jehovah} has given you, as I have commanded you, and you shall eat in your gates whatever your soul desires.
(22) Even as the gazelle and the deer is eaten, so you shall eat them: the unclean {person} and the clean {person} shall eat *of* them alike.
(23) Only be sure that you not eat the blood: because the blood *is* the life; and you may not eat the life with the meat.
(24) You shall not eat it; you shall pour it upon the earth as water.
(25) You shall not eat it; that it may go well with you, and with your children after you, when you shall do *that which is* right in the sight of the LORD {Jehovah}.
(26) Only your holy things which you have, and your vows, you shall take, and go to the place which the LORD {Jehovah} shall choose:
(27) And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD {Jehovah} your God: and the blood of your sacrifices shall be poured out upon the altar of the LORD {Jehovah} your God, and you shall eat the meat.

12:15c - clean and unclean may eat - even if a person is unclean for some reason such as having touched a dead body, or having a sickness, or a woman in her period, etc. - that person may still eat meat anywhere they choose. However, if it is an offering to the Lord, it must be taken to the place He designates. - see Deut. 15:22

(28) Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do *that which is* good and right in the sight of the LORD {Jehovah} your God.
(29) When the LORD {Jehovah} your God shall cut off the nations from before you, where you go to possess them, and you succeed them, and live in their land;
(30) Take heed to yourself that you not be snared by following them, after they have been destroyed from before you; and that you not inquire after their gods, saying, How did these nations serve their gods? even so I will do likewise.
(31) You shall not do so to the LORD {Jehovah} your God: because every abomination to the LORD {Jehovah}, which He hates, they have done to their gods; because even their sons and their daughters they have burnt in the fire to their gods.
(32) The things I command you, observe to do it: you shall not add to it, nor diminish from it.

Chapter 13
(1) If there arises among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder,
(2) And the sign or the wonder comes to pass, of which he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them;
(3) You shall not listen to the words of that prophet, or that dreamer of dreams: because the LORD {Jehovah} your God is testing you, to know whether you love the LORD {Jehovah} your God with all your heart and with all your soul.
(4) You shall walk after the LORD {Jehovah} your God, and fear {revere} Him, and keep His commandments, and obey His voice, and you shall serve Him, and cling to Him.
(5) And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn *you* away from the LORD {Jehovah} your God, Who brought you out of the land of Egypt, and redeemed you out of the house of slavery, to thrust you out of the way which the LORD {Jehovah} your God commanded you to walk in. So you shall put the evil away from the midst of you.
(6) If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which *is* as your own soul, entices you secretly, saying, Let us go and serve other gods, which you have not known, you, nor your forefathers;
(7) *Namely,* of the gods of the people who *are* all around you, near to you, or far off from you, from the *one* end of the earth even to the *other* end of the earth;
(8) You shall not consent to him, nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him:

(9) But you shall surely kill him; your hand shall be first upon him to put him to death, and afterward the hands of all the people.
(10) And you shall stone him with stones, that he die; because he has sought to thrust you away from the LORD {Jehovah} your God, Who brought you out of the land of Egypt, from the house of slavery.
(11) And all Israel shall hear, and fear, and shall no more do any such wickedness as this is among you.
(12) If you shall hear it *said* in one of your cities, which the LORD {Jehovah} your God has given you to live there, saying,
(13) *Certain* men, the children of Belial {wickedness}, have gone out from among you, and have withdrawn those who live in their city, saying, Let us go and serve other gods, which you have not known;
(14) Then you shall inquire, and make search, and ask diligently; and, *if it is* true, *and* the thing certain, *that* such abomination is done among you;
(15) You shall surely strike those who live in that city with the edge of the sword, destroying it completely, and all that *is* in it, and its cattle, with the edge of the sword.
(16) And you shall gather all its spoil into the midst of its street, and shall burn with fire the city, and every bit of its spoil, for the LORD {Jehovah} your God: and it shall be a pile of rubble forever; it shall not be rebuilt.
(17) And you shall hold onto none of the cursed things: that the LORD {Jehovah} may turn from the fierceness of His anger, and show you mercy, and have compassion upon you, and multiply you, as He has sworn to your forefathers;
(18) When you shall listen to the voice of the LORD {Jehovah} your God, to keep all His commandments which I command you this day, to do *that which is* right in the eyes of the LORD {Jehovah} your God.

Chapter 14

(1) You *are* the children of the LORD {Jehovah} your God: you shall not cut yourselves,[a] nor make any baldness between your eyes for the dead.
(2) Because you *are* a holy people to the LORD {Jehovah} your God, and the LORD {Jehovah} has chosen you to be a peculiar people to Himself, above all the nations that *are* upon the earth.
(3) You shall not eat any abominable thing.

14:1a – not cut yourselves – Lev. 19:28; I Ki. 18:28

(4) These *are* the beasts which you shall eat: the ox, the sheep, and the goat,
(5) The male deer, and the female deer, and the wild deer, and the wild goat, and the antelope, and the wild ox, and the gazelle.
(6) And every beast that parts the hoof, and splits {the hoof} into two claws, *and* chews the cud among the beasts, that you shall eat.
(7) Nevertheless you shall not eat of those which chew the cud, of those that do not divide the hoof; *as* the camel, and the hare, and the badger: because they chew the cud, but do not have a divided hoof; *therefore* they *are* unclean to you.
(8) And the swine, because it divides the hoof, yet does not chew the cud, it *is* unclean to you: you shall not eat of their flesh, nor touch their dead body.
(9) These you shall eat of all that *are* in the waters: all that have fins and scales you shall eat:
(10) And whatever does not have fins and scales you may not eat; it *is* unclean to you.
(11) *Of* all clean birds you shall eat.
(12) But these *are those* which you shall not eat:[b] the eagle, and the ossifrage {a kind of eagle}, and the ospray {sea eagle},
(13) And the hawk, and the falcon, and the vulture after its kind,
(14) And every raven after its kind,
(15) And the owl, and the night hawk, and the sea gull, and the hawk after its kind,
(16) The little owl, and the great owl, and the swan,
(17) And the pelican, and the gier eagle {a kind of vulture}, and the cormorant {a sea bird},
(18) And the stork, and the heron after its kind, and the lapwing, and the bat.
(19) And every crawling thing that flies *is* unclean to you: they shall not be eaten.
(20) *But of* all clean birds you may eat.
(21) You shall not eat *of* anything that dies of itself: you shall give it to the stranger that *is* in your gates, that he may eat it; or you may sell it to an alien: because you *are* a holy people to the LORD {Jehovah} your God. You shall not boil a kid {young goat} in its mother's milk.
(22) You shall truly tithe all the increase of your seed, that the field brings forth year by year.
(23) And you shall eat before the LORD {Jehovah} your God, in the place which He shall choose to place His Name there, the tithe of your corn, of your wine, and of your oil, and the first born of your herds and of your flocks; that you may learn to fear {revere} the LORD {Jehovah} your God always.

14:12b - some of these species may be extinct, some are unclear to us today exactly what they are.

(24) And if the way is too far for you, so that you are not able to carry it; *or* if the place is too far from you, which the LORD {Jehovah} your God shall choose to set His Name there, when the LORD {Jehovah} your God has blessed you:
(25) Then you shall *sell it for* money, and bind up the money in your hand, and shall go to the place which the LORD {Jehovah} your God shall choose:
(26) And you shall give that money for whatever your soul desires, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your soul desires: and you shall eat there before the LORD {Jehovah} your God, and you shall rejoice, you, and your household,[c]
(27) And you shall not forsake the Levite who *is* within your gates; because he has no part nor inheritance with you.
(28) At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay *it* up within your gates:
(29) And the Levite, (because he has no part nor inheritance with you,) and the stranger, and the fatherless, and the widow, who *are* within your gates, shall come, and shall eat and be satisfied; that the LORD {Jehovah} your God may bless you in all the work of your hand which you do.[d]

Chapter 15
(1) At the end of *every* seven years you shall make a release.[a]
(2) And this *is* the manner of the release: Every creditor who lends *anything* to his neighbor shall release the *debt;* he shall not exact *it* of his neighbor, or of his brother; because it is called the LORD's {Jehovah's} release.
(3) Of a foreigner you may require *it again:* but *that* which is yours with your brother your hand shall release;
(4) Except when there is no poor among you; because the LORD {Jehovah} shall greatly bless you in the land which the LORD {Jehovah} your God gives you *for* an inheritance to possess it:

14:26c – The Lord designates where tithes and offerings are to be made {Jerusalem}. If the place is too far to take the tithes or offerings of animals or grain, etc.; the tithes or offerings of the animals or grain, etc. are to be sold and the money brought to the designated place {Jerusalem} and the money used to purchase animals or grain, etc. for the sacrifice.
14:29d – at the end of every 3 years, the tithe for that year goes to the local Levites to provide for them, widows, orphans, and strangers in need.
15:1a – release – Lev. 25:1-55

(5) Only if you carefully listen to the voice of the LORD {Jehovah} your God, to observe to do all these commandments which I command you this day.
(6) Because the LORD {Jehovah} your God blesses you, as He promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you.
(7) If there is among you a poor man of one of your brothers within any of your gates in your land which the LORD {Jehovah} your God gives you, you shall not harden your heart, nor close your hand from your poor brother:
(8) But you shall open your hand wide to him, and shall surely lend him sufficient for his need, *in that* which he wants.
(9) Beware that there not be a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye is evil against your poor brother, and you give him nothing; and he cries to the LORD {Jehovah} against you, and it is sin to you.
(10) You shall surely give to him, and your heart shall not be grieved when you give to him: because for this the LORD {Jehovah} your God shall bless you in all your works, and in all that you put your hand to do.

(11) Because the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.
(12) *And* if your brother, a Hebrew man, or a Hebrew woman, is sold to you, and serves you six years; then in the seventh year you shall let him go free from you.
(13) And when you send him out free from you, you shall not let him go away empty:
(14) You shall furnish him liberally out of your flock, and out of your {threshing} floor, and out of your wine press: *of that* with which the LORD {Jehovah} your God has blessed you, you shall give to him.
(15) And you shall remember that you were a slave in the land of Egypt, and the LORD {Jehovah} your God redeemed you: therefore I command you this thing today.
(16) And it shall be, if he says to you, I will not go away from you; because he loves you and your house, because he is well with you;
(17) Then you shall take an awl, and thrust *it* through his ear to the door, and he shall be your servant forever.[b] And also to your maidservant you shall do likewise.

15:17b – Ex. 21:26

(18) It shall not seem hard to you, when you send him away free from you; because he has been worth a double hired servant *to you,* in serving you six years: and the LORD {Jehovah} your God shall bless you in all that you do.
(19) All the first born males that come of your herd and of your flock you shall sanctify {set apart as holy} to the LORD {Jehovah} your God: you shall do no work with the first born of your bull, nor shear the first born of your sheep.
(20) You shall eat *it* before the LORD {Jehovah} your God year by year in the place which the LORD {Jehovah} shall choose, you and your household.
(21) And if there is *any* blemish in it, *as if it is* lame, or blind, *or has* any bad blemish, you shall not sacrifice it to the LORD {Jehovah} your God.
(22) You shall eat it within your gates: the unclean {person} and the clean *person shall eat it* alike, as the gazelle, and as the deer.
(23) Only you shall not eat its blood; you shall pour it upon the ground as water.

Chapter 16
(1) Observe the month of Abib {Abib - Nisan [March-April]},[a] and keep the Passover[b] to the LORD {Jehovah} your God: because in the month of Abib {Nisan [March-April]} the LORD {Jehovah} your God brought you forth out of Egypt by night.
(2) You shall therefore sacrifice the passover to the LORD {Jehovah} your God, of the flock and the herd, in the place where the LORD {Jehovah} shall choose to place His Name.
(3) You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *even* the bread of affliction; because you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life.
(4) And there shall be no leavened bread seen with you in all your coast seven days; neither shall there *any* of the meat, which you sacrificed the first day at evening, remain all night until the morning.
(5) You may not sacrifice the passover within any of your gates, which the LORD {Jehovah} your God gives you:
(6) But at the place which the LORD {Jehovah} your God shall choose to place His Name in, there you shall sacrifice the passover at evening, at sun down, at the season that you came forth out of Egypt.
(7) And you shall roast and eat *it* in the place which the LORD {Jehovah} your God shall choose: and you shall return in the morning, and go to your tents.
(8) Six days you shall eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD {Jehovah} your God: you shall do no work *in it*.

16:1a - month of Abib - modern Nisan {March-April} – Ex. 12:2
16:1b – Passover – Lev. 23:5

(9) Seven weeks you shall count to yourself: begin to number the seven weeks from the *time that* you begin *to put* the sickle to the corn.
(10) And you shall keep the Feast of Weeks {Pentecost}[c] to the LORD {Jehovah} your God with a tribute of a freewill offering of your hand, which you shall give *to the LORD* {Jehovah} *your God,* as the LORD {Jehovah} your God has blessed you:
(11) And you shall rejoice before the LORD {Jehovah} your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who *is* within your gates, and the stranger, and the fatherless, and the widow, who *are* among you, in the place which the LORD {Jehovah} your God has chosen to place His Name there.
(12) And you shall remember that you were a slave in Egypt: and you shall observe and do these laws.
(13) You shall observe the Feast of Tabernacles[d] seven days, after you have gathered in your corn and your wine:
(14) And you shall rejoice in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow, who *are* within your gates.
(15) Seven days you shall keep a solemn feast to the LORD {Jehovah} your God in the place where the LORD {Jehovah} shall choose: because the LORD {Jehovah} your God shall bless you in all your increase, and in all the works of your hands, therefore you shall surely rejoice.
(16) Three times in a year shall all your males appear before the LORD {Jehovah} your God in the place which He shall choose; in the Feast of Unleavened Bread {Passover}, and in the Feast of Weeks {Pentecost}, and in the Feast of Tabernacles: and they shall not appear before the LORD {Jehovah} empty:
(17) Every man *shall give* as he is able, according to the blessing of the LORD {Jehovah} your God which He has given you.
(18) You shall make for yourselves judges and officers in all your gates, which the LORD {Jehovah} your God gives you, throughout your tribes: and they shall judge the people with just judgment.
(19) You shall not pervert judgment; you shall not show partiality, neither take a gift: because a gift blinds the eyes of the wise, and perverts the words of the righteous.

16:10c – Feast of Weeks – Pentecost - Lev. 23:15-16
16:13d – Feast of Tabernacles – Lev. 23:34

(20) That which is altogether just you shall follow, that you may live, and inherit the land which the LORD {Jehovah} your God gives you.
(21) You shall not plant for yourself a grove of any trees near to the altar of the LORD {Jehovah} your God, which you shall make for yourself.
(22) Neither shall you set up for yourself *any* image; which the LORD {Jehovah} your God hates.

Chapter 17
(1) You shall not sacrifice to the LORD {Jehovah} your God *any* bull, or sheep, in which there is a blemish, *or* any defect: because that *is* an abomination to the LORD {Jehovah} your God.
(2) If there is found among you, within any of your gates which the LORD {Jehovah} your God gives you, man or woman, who has done wickedness in the sight of the LORD {Jehovah} your God, in sinning against His covenant,
(3) And has gone and served other gods, and worshiped them, either the sun, or moon, or any of the host {multitude} of heaven, which I have not commanded;
(4) And it is told to you, and you have heard *of it,* and inquired diligently, and, indeed, *it is* true, *and* the thing certain, *that* such abomination has been done in Israel:

(5) Then you shall bring forth that man or that woman, who has committed that wicked thing, to your gates, *even* that man or that woman, and shall stone them with stones, until they die.
(6) At the mouth of two witnesses, or three witnesses, he who is worthy of death shall be put to death; *but* at the mouth of one witness he shall not be put to death.
(7) The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.
(8) If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within your gates: then you shall arise, and go up into the place which the LORD {Jehovah} your God shall choose;
(9) And you shall come to the priests the Levites, and to the judge who shall be in those days, and inquire; and they shall show you the sentence of judgment:
(10) And you shall do according to the sentence, which those of that place which the LORD {Jehovah} shall choose shall show you; and you shall observe to do according to all that they inform you:

(11) According to the sentence of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, *to* the right hand, nor *to* the left.
(12) And the man who will do presumptuously, and will not listen to the priest who stands to minister there before the LORD {Jehovah} your God, or to the judge, even that man shall die: and you shall put away the evil from Israel.
(13) And all the people shall hear, and fear, and no more act presumptuously.
(14) When you have come into the land which the LORD {Jehovah} your God gives you, and shall possess it, and shall live in it, and shall say, I will set a king over me, like all the nations who *are* all around me;[a]
(15) You shall in any wise set *him* king over you, whom the LORD {Jehovah} your God shall choose: *one* from among your brothers you shall set as a king over you: you may not set a stranger over you, who *is* not your brother.
(16) But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: inasmuch as the LORD {Jehovah} has said to you, You shall from this time forth never return that way.
(17) Neither shall he multiply wives to himself, that his heart not turn away: neither shall he greatly multiply to himself silver and gold.
(18) And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself a copy of this law in a book out of *that which is* before the priests the Levites:
(19) And it shall be with him, and he shall read in it all the days of his life: that he may learn to fear {revere} the LORD {Jehovah} his God, to keep all the words of this law and these laws, to do them:
(20) That his heart not be lifted up above his brothers, and that he not turn aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Chapter 18
(1) The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD {Jehovah} made by fire, and His inheritance.
(2) Therefore they shall have no inheritance among their brothers: the LORD {Jehovah} *is* their inheritance, as He has said to them.
(3) And this shall be the priest's due from the people, from those who offer a sacrifice, whether *it is* ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the stomach.
(4) The first fruit *also* of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, you shall give him.

17:14a – I Sam. 8:5

(5) Because the LORD {Jehovah} your God has chosen him out of all your tribes, to stand to minister in the Name of the LORD {Jehovah}, him and his sons forever.
(6) And if a Levite comes from any of your gates out of all Israel, where he lives, and comes with all the desire of his mind to the place which the LORD {Jehovah} shall choose;
(7) Then he shall minister in the Name of the LORD {Jehovah} his God, as all his brothers the Levites *do,* who stand there before the LORD {Jehovah}.
(8) They shall have the same portions to eat, besides that which comes of the sale of his inheritance from his father.
(9) When you have come into the land which the LORD {Jehovah} your God gives you, you shall not learn to do after the abominations of those nations.
(10) There shall not be found among you *any one* who causes his son or his daughter to pass through the fire, *or* who uses divination, *or* an observer of times,[a] or an enchanter, or a witch,
(11) Or a charmer, or one who consults with familiar spirits, or a wizard, or one who calls to the dead.[b]
(12) Because all who do these things *are* an abomination to the LORD {Jehovah}: and because of these abominations the LORD {Jehovah} your God drives them out from before you.
(13) You shall be perfect with the LORD {Jehovah} your God.
(14) Because these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, the LORD {Jehovah} your God has not allowed you *to do so.*
(15) The LORD {Jehovah} your God will raise up to you a Prophet from the midst of you, of your brothers, like me; to Him you shall listen;[c]
(16) According to all that you desire of the LORD {Jehovah} your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD {Jehovah} my God, neither let me see this great fire any more, that I may not die.[d]
(17) And the LORD {Jehovah} said to me, They have well *spoken that* which they have spoken.
(18) I will raise them up a Prophet from among their brothers, like you, and will put My words in His mouth; and He shall speak to them all that I shall command Him.
(19) And it shall come to pass, *that* whoever will not listen to My words which He shall speak in My Name, I will require *it* of him.
(20) But the prophet, who shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

18:10a - observer of the times – astrology; horoscopes – divination – palm readers, tea leaf readers, etc.
18:11b – all occult practices are forbidden to God's children
18:15c – Acts 3:22; 7:37
18:16d – Ex. 20:19

(21) And if you say in your heart, How shall we know the word which the LORD {Jehovah} has not spoken?
(22) When a prophet speaks in the Name of the LORD {Jehovah}, if the thing does not happen, nor come to pass, that *is* the thing which the LORD {Jehovah} has not spoken, *but* the prophet has spoken it presumptuously: you shall not be afraid of him.

Chapter 19
(1) When the LORD {Jehovah} your God has cut off the nations, whose land the LORD {Jehovah} your God gives you, and you succeed them, and live in their cities, and in their houses;
(2) You shall separate three cities for yourselves in the midst of your land, which the LORD {Jehovah} your God gives you to possess.
(3) You shall prepare for yourself a road, and divide the coasts of your land, which the LORD {Jehovah} your God gives you to inherit, into three parts, that every killer may flee there.
(4) And this *is* the case of the killer, who shall flee there, that he may live: Whoever kills his neighbor unintentionally, whom he did not hate in time past;[a]
(5) As when a man goes into the woods with his neighbor to cut wood, and his hand fetches a stroke with the ax to cut down the tree, and the head slips from the handle, and hits his neighbor, that he dies; he shall flee to one of those cities, and live:
(6) Lest the avenger of the blood pursue the killer, while his heart is hot, and overtake him, because the way is long, and kill him; whereas he *was* not worthy of death, since he did not hate him in time past.
(7) Therefore I command you, saying, You shall separate three cities for yourselves.
(8) And if the LORD {Jehovah} your God enlarges your coast, as He has sworn to your fathers, and gives you all the land which He promised to give to your forefathers;
(9) If you shall keep all these commandments to do them, which I command you this day, to love the LORD {Jehovah} your God, and to always walk in His ways; then you shall add three cities more for yourselves, besides these three:
(10) That innocent blood not be shed in your land, which the LORD {Jehovah} your God gives you *for* an inheritance, and *so* blood shall be upon you.
(11) But if any man hates his neighbor, and lies in wait for him, and rises up against him, and strikes him mortally so that he dies, and flees into one of these cities:
(12) Then the elders of his city shall send and fetch him from there, and deliver him into the hand of the avenger of blood, that he may die.

19:4a – cities of refuge – Ex. 21:13; Num. 35:6-32; Deut. 4:42; Josh. 20:1-9

(13) Your eye shall not pity him, but you shall put away *the guilt of* innocent blood from Israel, that it may go well with you.
(14) You shall not remove your neighbor's landmark,[b] which those of old time have set in your inheritance, which you shall inherit in the land that the LORD {Jehovah} your God gives you to possess it.
(15) One witness shall not rise up against a man for any evil deed, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, the matter shall be established.
(16) If a false witness rises up against any man to testify against him *that which is* wrong;
(17) Then both the men, between whom the controversy *is,* shall stand before the LORD {Jehovah}, before the priests and the judges, who shall be in those days;
(18) And the judges shall make diligent inquisition: and, indeed, *if* the witness *are* a false witness, *and* have testified falsely against his brother;
(19) Then you shall do to him, as he had thought to have done to his brother: so shall you put the evil away from among you.
(20) And those who remain shall hear, and fear, and shall not from this time forth commit any such evil among you.
(21) And your eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.[c]

Chapter 20
(1) When you go out to battle against your enemies, and see horses, and chariots, *and* a people more than you, do not be afraid of them: because the LORD {Jehovah} your God *is* with you, Who brought you up out of the land of Egypt.
(2) And it shall be, when you have come near to the battle, that the priest shall approach and speak to the people,
(3) And shall say to them, Hear, O Israel, you approach this day to battle against your enemies: do not let your hearts faint, do not be afraid, and do not tremble, nor be terrified because of them;
(4) Because the LORD {Jehovah} your God *is* He Who goes with you, to fight for you against your enemies, to save you.
(5) And the officers shall speak to the people, saying, What man *is there* who has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.
(6) And what man *is he* who has planted a vineyard, and has not *yet* eaten of it? let him *also* go and return to his house, lest he die in the battle, and another man eat of it.
(7) And what man *is there* who has married a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her.

19:14b - neighbor's landmark - a stone or other method of marking the boundaries of a person's property - moving such a landmark is stealing property from your neighbor.
19:21c – punishment equal to the sin – this is the standard for the judges to use - Ex. 21:24; Lev. 24:20; - see Mat. 5:38

(8) And the officers shall speak further to the people, and they shall say, What man *is there that is* afraid and fainthearted? let him go and return to his house, lest his brother's heart faint as well as his heart.
(9) And it shall be, when the officers have made an end of speaking to the people, that they shall make captains of the armies to lead the people.
(10) When you come near to a city to fight against it, then proclaim peace to it.
(11) And it shall be, if it gives you answer of peace, and opens to you, then it shall be, *that* all the people *who are* found in it shall be laborers for you, and they shall serve you.
(12) And if it will make no peace with you, but will make war against you, then you shall besiege it:
(13) And when the LORD {Jehovah} your God has delivered it into your hands, you shall strike every male of it with the edge of the sword:
(14) But the women, and the little ones, and the cattle, and all that is in the city, *even* all its spoil, you shall take to yourself; and you shall eat the spoil of your enemies, which the LORD {Jehovah} your God has given you.
(15) So shall you do to all the cities *which are* very far off from you, which *are* not of the cities of these nations.
(16) But of the cities of these people, which the LORD {Jehovah} your God gives you *for* an inheritance, you shall save alive nothing that breathes:
(17) But you shall completely destroy them; *namely,* the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD {Jehovah} your God has commanded you:
(18) That they not teach you to do after all their abominations, which they have done to their gods; so you should sin against the LORD {Jehovah} your God.
(19) When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by forcing an ax against them: because you may eat of them, and you shall not cut them down (because the tree of the field *is* man's *life)* to employ *them* in the siege:
(20) Only the trees which you know that they do not bear fruit, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it is subdued.

Chapter 21

(1) If *one* is found killed in the land which the LORD {Jehovah} your God gives you to possess it, lying in the field, *and* it is not known who has killed him:
(2) Then your elders and your judges shall come forth, and they shall measure to the cities which *are* all around him who is killed:
(3) And it shall be, *that* the city *which is* nearest the killed man, even the elders of that city shall take a heifer, which has not been used for work, *and* which has not drawn in the yoke;
(4) And the elders of that city shall bring down the heifer to a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:
(5) And the priests the sons of Levi shall come near; because the LORD {Jehovah} your God has chosen them to minister to Him, and to bless in the Name of the LORD {Jehovah}; and by their word shall every controversy and every stroke be *tried:*
(6) And all the elders of that city, *that are* nearest to the killed *man,* shall wash their hands over the heifer that is beheaded in the valley:
(7) And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*
(8) Be merciful, O LORD {Jehovah}, to your people Israel, whom You have redeemed, and do not lay innocent blood to Your people of Israel's charge. And the blood shall be forgiven them.
(9) So shall you put away the *guilt of* innocent blood from among you, when you shall do *that which is* right in the sight of the LORD {Jehovah}.
(10) When you go forth to war against your enemies, and the LORD {Jehovah} your God has delivered them into your hands, and you have taken them captive,
(11) And see among the captives a beautiful woman, and have a desire for her, that you would have her to be your wife;
(12) Then you shall bring her home to your house; and she shall shave her head, and trim her nails;
(13) And she shall take off the clothing of her captivity, and shall remain in your house, and mourn her father and her mother a full month: and after that you shall go in to her, and be her husband, and she shall be your wife.
(14) And it shall be, if you have no delight in her, then you shall let her go where she wills; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.

(15) If a man has two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son is hers who was hated:
(16) Then it shall be, when he makes his sons to inherit *that* which he has, *that* he may not make the son of the beloved firstborn before the son of the hated, *who is indeed* the firstborn:
(17) But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he has: because he *is* the beginning of his strength; the right of the firstborn *is* his.
(18) If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and who, when they have disciplined him, will not listen to them:
(19) Then his father and his mother shall lay hold on him, and bring him out to the elders of his city, and to the gate of his place;
(20) And they shall say to the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.
(21) And all the men of his city shall stone him with stones, so that he dies: so you shall put evil away from among you; and all Israel shall hear, and fear.
(22) And if a man has committed a sin worthy of death, and he is to be put to death, and you hang him on a tree:
(23) His body shall not remain all night upon the tree, but you shall bury him that day; (because he who is hanged *is* accursed of God;) that your land not be defiled, which the LORD {Jehovah} your God gives you *for* an inheritance.

Chapter 22
(1) You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall in every case bring them again to your brother.
(2) And if your brother *is* not near to you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks after it, and you shall restore it to him again.
(3) In like manner you shall do with his donkey; and so shall you do with his clothing; and with all lost thing of your brother's, which he has lost, and you have found, you shall do the same: you may not hide yourself.
(4) You shall not see your brother's donkey or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift *them* up again.
(5) The woman shall not wear mans' clothing, neither shall a man put on a woman's clothes: because all who do so *are* an abomination to the LORD {Jehovah} your God.

(6) If a bird's nest happens to be before you in the way in any tree, or on the ground, *whether there are* young ones, or eggs, and the female sitting upon the young, or upon the eggs, you shall not take the female with the young:
(7) *But* you shall in every case let the female go, and take the young to yourself; that it may be well with you, and *that* you may prolong *your* days.
(8) When you build a new house, then you shall make a guard rail for your roof, that you not bring blood upon your house, if any man falls from there.
(9) You shall not sow your vineyard with different kinds of seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled.
(10) You shall not plow with an ox and a donkey together.
(11) You shall not wear clothes of different fibers, such *as* of wool and linen together.
(12) You shall make for yourselves fringes upon the four quarters of your robe, with which you cover *yourself*.
(13) If any man takes a wife, and goes in to her, and hates her,
(14) And give occasions of speech against her, and brings up an evil name upon her, and says, I took this woman, and when I came to her, I found her not to be a virgin:
(15) Then the father of the young woman, and her mother shall, take and bring forth *the tokens of* the young girl's virginity to the elders of the city in the gate:
(16) And the young girl's father shall say to the elders, I gave my daughter to this man to be his wife, and he hates her;
(17) And, look, he has given occasions of speech *against her,* saying, I did not find your daughter a virgin; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.
(18) And the elders of that city shall take that man and discipline him;
(19) And they shall fine him in one hundred *shekels* of silver {about 40 oz.; 2.5 lbs.; 1.14 kg.}[a], and give *them* to the father of the young girl, because he has brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.
(20) But if it is true, *and the tokens of* virginity are not found for the young girl:
(21) Then they shall bring out the young girl to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has done folly in Israel, to play the prostitute in her father's house: so you shall put evil away from among you.

22:19a – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures

(22) If a man is found lying with a woman married to a husband, then they shall both of them die, *both* the man who lay with the woman, and the woman: so you shall put away evil from Israel.[b]
(23) If a young girl *who is* a virgin {young woman}[c] is engaged to a husband, and a man finds her in the city, and lies with her;
(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, *being* in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you.
(25) But if a man finds a married young woman in the field, and the man forces her, and lies with her: then the man only who lay with her shall die:
(26) But to the young woman you shall do nothing; *there is* in the young woman no sin *worthy* of death: because as when a man rises against his neighbor, and kills him, even so *is* this matter:
(27) Because he found her in the field, *and* the married young woman cried out, but *there was* no one to save her.
(28) If a man finds a young woman *that is* a virgin, who is not married, and lays hold on her, and lies with her, and they are found;
(29) Then the man who lay with her shall give to the young woman's father fifty *shekels* of silver {about 20 oz.; 1.2 lbs.; 570 gm.}, and she shall be his wife; because he has humbled her, he may not put her away all his days.
(30) A man shall not take his father's wife, nor uncover his father's skirt.

Chapter 23
(1) He who is wounded in the stones, or has his private member cut off, shall not enter into the congregation of the LORD {Jehovah}.[a]
(2) A bastard {a child born out of wedlock}[b] shall not enter into the congregation of the LORD {Jehovah}; even to his tenth generation he shall not enter into the congregation of the LORD {Jehovah}.
(3) An Ammonite or Moabite shall not enter into the congregation of the LORD {Jehovah}; even to their tenth generation they shall not enter into the congregation of the LORD {Jehovah} forever:
(4) Because they did not meet you with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam[c] the son of Beor of Pethor of Mesopotamia, to curse you.

22:22b – Jn. 8:3-5
22:23c – See Appendix H: Does Isaiah 7:14 refer to a virgin? – Yes!!!
23:1a – Acts 8:27
23:2b – bastard – child born out of wedlock
23:4c – hired Balaam – Num. 22 – 24

(5) Nevertheless the LORD {Jehovah} your God would not listen to Balaam; but the LORD {Jehovah} your God turned the curse into a blessing for you, because the LORD {Jehovah} your God loved you.
(6) You shall not seek their peace nor their prosperity all your days forever.
(7) You shall not hate an Edomite; because he *is* your brother: you shall not hate an Egyptian; because you were a stranger in his land.
(8) The children who are fathered by them shall enter into the congregation of the LORD {Jehovah} in their third generation.
(9) When the host {army} goes forth against your enemies, then keep yourself from every wicked thing.
(10) If there is among you any man, who is not clean because of uncleanness that happens to him by night, then he shall go outside of the camp, he shall not come within the camp:
(11) But it shall be, when evening comes on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.
(12) You shall have a place also outside the camp, where you shall go forth abroad {to relieve yourself}:
(13) And you shall have a paddle {shovel} upon your weapon; and it shall be, when you relieve yourself abroad, you shall dig with it, and shall turn back and cover that which comes out from you:
(14) Because the LORD {Jehovah} your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore your camp shall be holy: that He sees no unclean thing in you, and turns away from you.
(15) A servant who has escaped from his master to you: You shall not deliver to his master.
(16) He shall live with you, *even* among you, in that place which he shall choose in one of your gates, where it pleases him best: you shall not oppress him.
(17) There shall be no prostitute of the daughters of Israel, nor a sodomite of the sons of Israel.
(18) You shall not bring the hire of a prostitute, or the price of a dog {sodomite}, into the house of the LORD {Jehovah} your God for any vow: because even both these *are* an abomination to the LORD {Jehovah} your God.
(19) You shall not lend upon usury {interest}[d] to your brother; interest of money, interest of food, interest of anything that is lent upon interest:

23:19d – usury – interest – even 1% is too much – see Neh. 5:7,11

(20) To a stranger you may lend upon interest; but to your brother you shall not lend upon interest: that the LORD {Jehovah} your God may bless you in all that you set your hand to in the land where you go to possess it.
(21) When you shall vow a vow to the LORD {Jehovah} your God, you shall not be slack to pay it: because the LORD {Jehovah} your God will surely require it of you; and it would be sin in you.
(22) But if you shall refrain from making vows, it shall not be sin in you.
(23) That which has gone out of your lips you shall keep and perform; *even* a freewill offering, as you have vowed to the LORD {Jehovah} your God, which you have promised with your mouth.
(24) When you come into your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure; but you shall not put *any* in your vessel.[e]
(25) When you come into the standing corn of your neighbor, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing corn.

Chapter 24
(1) When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorcement, and give *it* to her, and send her out of his house.
(2) And when she has departed out of his house, she may go and become another man's *wife*.[a]
(3) And *if* the latter husband hates her, and writes her a bill of divorcement, and gives it in her hand, and sends her out of his house; or if the latter husband dies, which took her *t*o be his wife;
(4) Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; because that is abomination before the LORD {Jehovah}: and you shall not cause the land to sin, which the LORD {Jehovah} your God gives you for an inheritance.
(5) When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he has taken.

23:24e – Mat. 12:1 – if you are hungry you may eat as much as you like but you may not harvest another person's crop.
24:2a – the purpose of the bill of divorcement was for the woman's benefit so she could re-marry because she had no means of support – divorce means a person is free to re-marry – see note on I Cor. 7:15

(6) No man shall take the bottom or the upper millstone to pledge:[b] because he takes *a man's* life to pledge.
(7) If a man is found stealing any of his brothers of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you.[c]
(8) Take heed in the plague of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* you shall observe to do.[d]
(9) Remember what the LORD {Jehovah} your God did to Miriam by the way,[e] after you had come forth out of Egypt.
(10) When you lend to your brother anything, you shall not go into his house to fetch his pledge.
(11) You shall stand abroad, and the man to whom you lend shall bring out the pledge abroad to you.
(12) And if the man *is* poor, you shall not sleep with his pledge:
(13) In any case you shall return to him the pledge when the sun goes down, that he may sleep in his own clothing, and bless you: and it shall be righteousness to you before the LORD {Jehovah} your God.
(14) You shall not oppress a hired servant who *is* poor and needy, *whether he is* of your brothers, or of your strangers who *are* in your land within your gates:
(15) At his day you shall give *him* his hire, neither shall the sun go down upon it; because he *is* poor, and sets his heart upon it: lest he cry against you to the LORD {Jehovah}, and it is sin to you.
(16) The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.
(17) You shall not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's clothing to pledge:
(18) But you shall remember that you were a slave in Egypt, and the LORD {Jehovah} your God redeemed you from there: therefore I command you to do this thing.

24:6b – upper or lower mill stone – the mill stone was used to grind grain for a person's livelihood – you cannot take a person's means of supporting himself and his family
24:7c – i.e. If anyone steals and sells a fellow Hebrew as a slave that person must be executed
24:8d – laws concerning leprosy – Lev. 13:1-15
24:9e – Num. 12:10

(19) When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD {Jehovah} your God may bless you in all the work of your hands.[f]
(20) When you beat your olive tree, you shall not go over the branches again: it shall be for the stranger, for the fatherless, and for the widow.
(21) When you gather the grapes of your vineyard, you shall not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.
(22) And you shall remember that you were a slave in the land of Egypt: therefore I command you to do this thing.

Chapter 25
(1) If there is a controversy between men, and they come to judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.
(2) And it shall be, if the wicked man *is* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.
(3) Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then your brother should seem vile to you.
(4) You shall not muzzle the ox when he treads out *the corn*.[a]
(5) If brothers live together, and one of them dies, and has no child, the wife of the dead shall not marry to a stranger outside: her husband's brother shall go in to her, and take her to himself to be his wife, and perform the duty of a husband's brother to her.[b]
(6) And it shall be, *that* the firstborn which she bears shall succeed in the name of his brother *who is* dead, that his name not be put out of Israel.
(7) And if the man does not like to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother.
(8) Then the elders of his city shall call him, and speak to him: and *if* he sticks *to it,* and says, I do not want to take her;
(9) Then his brother's wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man who will not build up his brother's house.
(10) And his name shall be called in Israel, The house of him who has his shoe loosed.

24:19f – see Ruth 2:2
25:4a – not muzzle the ox – if an animal is doing work – let it eat all it wants
- see I Cor, 9:9 and I Tim. 5:18
25:5b – Mat. 22:24f

(11) When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand, and takes him by the private parts:
(12) Then you shall cut off her hand, your eye shall not pity *her*.
(13) You shall not have in your bag different weights, a great and a small.[c]
(14) You shall not have in your house different measures, a great and a small.
(15) *But* you shall have a perfect and just weight, a perfect and just measure you shall have: that your days may be lengthened in the land which the LORD {Jehovah} your God gives you.
(16) Because all who do such things, *and* all who do unrighteously, *are* an abomination to the LORD {Jehovah} your God.
(17) Remember what Amalek did to you by the way, when you came forth out of Egypt;
(18) How he met you by the way, and struck your rear, *even* all who *were* feeble behind you, when you *were* faint and weary; and he did not fear God.
(19) Therefore it shall be, when the LORD {Jehovah} your God has given you rest from all your enemies all around, in the land which the LORD {Jehovah} your God gives you *for* an inheritance to possess it, *that* you shall blot out the remembrance of Amalek from under heaven; you shall not forget *it*.

Chapter 26

(1) And it shall be, when you *have* come in to the land which the LORD {Jehovah} your God gives you *for* an inheritance, and possess it, and live in it;
(2) That you shall take of the first of all the fruit of the earth, which you shall bring of your land that the LORD {Jehovah} your God gives you, and shall put *it* in a basket, and shall go to the place which the LORD {Jehovah} your God shall choose to place His Name there.[a]
(3) And you shall go to the priest who shall be in those days, and say to him, I profess this day to the LORD {Jehovah} your God, that I have come to the country which the LORD {Jehovah} swore to our forefathers to give to us.

25:13c - different weights or different measures which are intended to cheat someone of a just price for whatever you sell or buy
26:2a – first fruits offering – offerings are to be taken to the place of worship that God designates – man does not choose where to worship God. – see note on Deut. 12:5

(4) And the priest shall take the basket out of your hand, and set it down before the altar of the LORD {Jehovah} your God.
(5) And you shall speak and say before the LORD {Jehovah} your God, My father was a Syrian ready to perish, and he went down into Egypt, and lived there with a few, and became there a nation, great, mighty, and populous:
(6) And the Egyptians treated us badly, and afflicted us, and laid upon us hard bondage:
(7) And when we cried to the LORD {Jehovah} God of our fathers, the LORD {Jehovah} heard our voice, and looked on our affliction, and our labor, and our oppression:
(8) And the LORD {Jehovah} brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:
(9) And He has brought us into this place, and has given us this land, *even* a land that flows with milk and honey.
(10) And now, look, I have brought the first fruits of the land, which You, O LORD {Jehovah}, have given me. And you shall set it before the LORD {Jehovah} your God, and worship before the LORD {Jehovah} your God:
(11) And you shall rejoice in every good *thing* which the LORD {Jehovah} your God has given to you, and to your house, you, and the Levite, and the stranger who *is* among you.
(12) When you have made an end of tithing all the tithes of your increase the third year, *which is* the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled;[b]
(13) Then you shall say before the LORD {Jehovah} your God, I have brought away the holy things out of *my* house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me: I have not sinned against Your commandments, neither have I forgotten *them:*
(14) I have not eaten of it in my mourning, neither have I taken away *anything* from it for *any* unclean *use,* nor given *any of it* for the dead: *but* I have listened to the voice of the LORD {Jehovah} my God, *and* have done according to all that You have commanded me.

26:12b – see Deut. 14:27

(15) Look down from Your holy home, from heaven, and bless Your people Israel, and the land which You have given us, as You swore to our forefathers, a land that flows with milk and honey.
(16) This day the LORD {Jehovah} your God has commanded you to do these laws and judgments: you shall therefore keep and do them with all your heart, and with all your soul.
(17) You have acknowledged the LORD {Jehovah} this day to be your God, and to walk in His ways, and to keep His laws, and His commandments, and His judgments, and to listen to His voice:
(18) And the LORD {Jehovah} has acknowledged you this day to be His peculiar people, as He has promised you, and that *you* should keep all His commandments;
(19) And to make you high above all nations which He has made, in praise, and in name, and in honor; and that you may be a holy people to the LORD {Jehovah} your God, as He has spoken.

Chapter 27
(1) And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

(2) And it shall be on the day when you shall pass over the Jordan River to the land which the LORD {Jehovah} your God gives you, that you shall set up for yourself great stones, and plaster them with plaster:[a]
(3) And you shall write upon them all the words of this law, when you have passed over, that you may go in to the land which the LORD {Jehovah} your God gives you, a land that flows with milk and honey; as the LORD {Jehovah} God of your forefathers has promised you.
(4) Therefore it shall be when you have gone over the Jordan River, *that* you shall set up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster.
(5) And there you shall build an altar to the LORD {Jehovah} your God, an altar of stones: you shall not lift up *any* iron *tool* upon them.
(6) You shall build the altar of the LORD {Jehovah} your God of whole stones: and you shall offer burnt offerings upon it to the LORD {Jehovah} your God:
(7) And you shall offer peace offerings, and shall eat there, and rejoice before the LORD {Jehovah} your God.
(8) And you shall write upon the stones all the words of this law very plainly.

27:2a – Josh. 4

(9) And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and listen, O Israel; this day you have become the people of the LORD {Jehovah} your God.
(10) You shall therefore obey the voice of the LORD {Jehovah} your God, and do His commandments and His laws, which I command you this day.
(11) And Moses charged the people the same day, saying,
(12) These shall stand upon mount Gerizim to bless the people, when you have come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:
(13) And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
(14) And the Levites shall speak, and say to all the men of Israel with a loud voice,
(15) Cursed *is* the man who makes *any* graven or molten image, an abomination to the LORD {Jehovah}, the work of the hands of the craftsman, and puts *it* in *a* secret *place*. And all the people shall answer and say, Amen {let it be}.
(16) Cursed *is* he who does not provide for his father or his mother. And all the people shall say, Amen {let it be}.
(17) Cursed *is* he who removes his neighbor's landmark. And all the people shall say, Amen {let it be}.
(18) Cursed *is* he who makes the blind to wander out of the way. And all the people shall say, Amen {let it be}.
(19) Cursed *is* he who perverts the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen {let it be}.
(20) Cursed *is* he who lies with his father's wife; because he uncovers his father's skirt. And all the people shall say, Amen {let it be}.
(21) Cursed *is* he who lies with any manner of beast. And all the people shall say, Amen {let it be}.
(22) Cursed *is* he who lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen {let it be}.
(23) Cursed *is* he who lies with his mother-in-law. And all the people shall say, Amen {let it be}.
(24) Cursed *is* he who strikes his neighbor secretly. And all the people shall say, Amen {let it be}.
(25) Cursed *is* he who takes reward to kill an innocent person. And all the people shall say, Amen {let it be}.
(26) Cursed *is* he who does not confirm *all* the words of this law to do them. And all the people shall say, Amen {let it be}.

Chapter 28

(1) And it shall come to pass, if you shall listen diligently to the voice of the LORD {Jehovah} your God, to observe *and* to do all His commandments which I command you this day, that the LORD {Jehovah} your God will set you on high above all nations of the earth:

(2) And all these blessings shall come on you, and overtake you, if you shall listen to the voice of the LORD {Jehovah} your God.

(3) You *shall be* blessed in the city, and you *shall be* blessed in the field.

(4) The fruit of your body *shall be* blessed and the fruit of your ground, and the fruit of your cattle, the increase of your cattle, and the flocks of your sheep.

(5) Your basket and your store *shall be* blessed.

(6) You *shall be* blessed when you come in, and you *shall be* blessed when you go out.

(7) The LORD {Jehovah} shall cause your enemies who rise up against you to be stricken before your face: they shall come out against you one way, and flee before you seven ways.

(8) The LORD {Jehovah} shall command the blessing upon you in your storehouses, and in all that you set your hand to; and He shall bless you in the land which the LORD {Jehovah} your God gives you.

(9) The LORD {Jehovah} shall establish you as a holy people to Himself, as He has sworn to you, if you shall keep the commandments of the LORD {Jehovah} your God, and walk in His ways.

(10) And all people of the earth shall see that you are called by the Name of the LORD {Jehovah}; and they shall be afraid of you.

(11) And the LORD {Jehovah} shall cause you to abound in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the LORD {Jehovah} swore to your forefathers to give to you.

(12) The LORD {Jehovah} shall open to you His good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow.

(13) And the LORD {Jehovah} shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you listen to the commandments of the LORD {Jehovah} your God, which I command you this day, to observe and to do *them:*

(14) And you shall not go aside from any of the words which I command you this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

(15) But it shall come to pass, if you will not listen to the voice of the LORD {Jehovah} your God, to observe to do all His commandments and His laws which I command you this day; that all these curses shall come upon you, and overtake you:
(16) You *shall be* cursed in the city, and you *shall be* cursed in the field.
(17) Your basket and your store *shall be* cursed.
(18) The fruit of your body *shall be* cursed, and the fruit of your land, the increase of your cattle, and the flocks of your sheep.
(19) You *shall be* cursed when you come in, and you *shall be* cursed when you go out.
(20) The LORD {Jehovah} shall send upon you cursing, trouble, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly; because of the wickedness of your deeds, by which you have forsaken Me.
(21) The LORD {Jehovah} shall make the pestilence cling to you, until He has consumed you from off the land, where you go to possess it.
(22) The LORD {Jehovah} shall strike you with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting {hot wind; judgment}, and with mildew; and they shall pursue you until you perish.
(23) And your heaven that *is* over your head shall be brass, and the earth that is under you *shall be* iron.
(24) The LORD {Jehovah} shall make the rain of your land powder and dust: from heaven it shall come down upon you, until you are destroyed.
(25) The LORD {Jehovah} shall cause you to be stricken before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth.
(26) And your dead body shall be meat to all birds of the air, and to the beasts of the earth, and no man shall frighten *them* away.
(27) The LORD {Jehovah} will strike you with the boils of Egypt, and with the hemorrhoids, and with the scab, and with the itch, of which you cannot be healed.

(28) The LORD {Jehovah} shall strike you with madness, and blindness, and astonishment of heart:
(29) And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall only be oppressed and spoiled forever, and no man shall save *you*.
(30) You shall marry a wife, and another man shall lie with her: you shall build a house, and you shall not live in it: you shall plant a vineyard, and shall not gather its grapes.
(31) Your ox *shall be* killed before your eyes, and you shall not eat of it: your donkey *shall be* violently taken away from before your face, and shall not be restored to you: your sheep *shall be* given to your enemies, and you shall have no one to rescue *them*.
(32) Your sons and your daughters *shall be* given to another people, and your eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no strength in your hand.
(33) The fruit of your land, and all your labors, a nation which you do not know shall eat up; and you shall be only oppressed and crushed always:
(34) So that you shall be mad for the sight of your eyes which you shall see.
(35) The LORD {Jehovah} shall strike you in the knees, and in the legs, with a sore boil that cannot be healed, from the sole of your foot to the top of your head.
(36) The LORD {Jehovah} shall bring you, and your king which you shall set over you, to a nation which neither you nor your forefathers have known; and there you shall serve other gods, wood and stone.
(37) And you shall become an astonishment, a proverb, and a byword, among all nations where the LORD {Jehovah} shall lead you.
(38) You shall carry much seed out into the field, and shall gather *but* little in; because the locust shall consume it.
(39) You shall plant vineyards, and dress *them,* but shall neither drink *of* the wine, nor gather *the grapes;* because the worms shall eat them.
(40) You shall have olive trees throughout all your coasts, but you shall not anoint *yourself* with the oil; because your olive shall cast off its *fruit*.
(41) You shall father sons and daughters, but you shall not enjoy them; because they shall go into captivity.
(42) All your trees and fruit of your land shall the locust consume.

(43) The stranger that *is* within you shall get up above you very high; and you shall come down very low.
(44) He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.
(45) Furthermore all these curses shall come upon you, and shall pursue you, and overtake you, until you are destroyed; because you did not listen to the voice of the LORD {Jehovah} your God, to keep His commandments and His laws which He commanded you:
(46) And they shall be upon you for a sign and for a wonder, and upon your descendants forever.
(47) Because you did not serve the LORD {Jehovah} your God with joyfulness, and with gladness of heart, for the abundance of all *things;*
(48) Therefore you shall serve your enemies which the LORD shall send against you, in hunger, and in thirst, and in nakedness, and in want of all *things:* and He shall put a yoke of iron upon your neck, until He has destroyed you.
(49) The LORD {Jehovah} shall bring a nation against you from far away, from the ends of the earth, *as swift* as the eagle flies; a nation whose tongue {language} you shall not understand;
(50) A nation of fierce countenance {appearance}, which shall not regard the person of the old, nor show favor to the young:
(51) And he shall eat the fruit of your cattle, and the fruit of your land, until you are destroyed: which *also* shall not leave you *either* corn, wine, or oil, *or* the increase of your cattle, or flocks of your sheep, until he has destroyed you.
(52) And he shall besiege you in all your gates, until your high and fenced walls come down, in which you trusted, throughout all your land: and he shall besiege you in all your gates throughout all your land, which the LORD {Jehovah} your God has given you.
(53) And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD {Jehovah} your God has given you, in the siege, and in the distress, with which your enemies shall distress you:
(54) *So that* the man *that is* tender among you, and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his children which he shall leave:

(55) So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left in the siege, and in the distress, with which your enemies shall distress you in all your gates.
(56) The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground because of her delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,
(57) And towards her young one who comes out from between her feet, and towards her children which she shall give birth to: because she shall eat them for lack of all *things* secretly in the siege and distress, with which your enemy shall distress you in your gates.
(58) If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful Name, THE LORD {Jehovah} YOUR GOD;
(59) Then the LORD {Jehovah} will make your plagues terrible, and the plagues of your descendants, *even* great and long lasting plagues, and terrible and long lasting sicknesses.
(60) Furthermore He will bring upon you all the diseases of Egypt, which you were afraid of; and they shall cling to you.
(61) Also every sickness, and every plague, which *is* not written in the book of this law, even them the LORD {Jehovah} will bring upon you, until you are destroyed.
(62) And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you would not obey the voice of the LORD {Jehovah} your God.
(63) And it shall come to pass, *that* as the LORD {Jehovah} rejoiced over you to do you good, and to multiply you; so the LORD {Jehovah} will rejoice over you to destroy you, and to bring you to nothing; and you shall be plucked from off the land where you go to possess it.
(64) And the LORD {Jehovah} shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your forefathers have known, *even* wood and stone.
(65) And among these nations you shall find no ease, neither shall the sole of your foot have rest: but the LORD {Jehovah} shall give you there a trembling heart, and failing of eyes, and sorrow of mind:
(66) And your life shall hang in doubt before you; and you shall fear day and night, and shall have no assurance of your life:

(67) In the morning you shall say, Would God it were evening! and at evening you shall say, Would God it were morning! because the fear of your heart with which you shall fear, and for the sight of your eyes which you shall see.
(68) And the LORD {Jehovah} shall bring you into Egypt again with ships, by the way of which I spoke to you, You shall see it no more again: and there you shall be sold to your enemies for slave men and slave women, and no man shall buy *you*.

Chapter 29
(1) These *are* the words of the covenant, which the LORD {Jehovah} commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.
(2) And Moses called to all Israel, and said to them, You have seen all that the LORD {Jehovah} did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land;
(3) The great temptations which your eyes have seen, the signs, and those great miracles:
(4) Yet the LORD {Jehovah} has not given you a heart to perceive, and eyes to see, and ears to hear, to this day.
(5) And I have led you forty years in the wilderness: your clothes have not grown old upon you, and your shoe has not grown old upon your foot.
(6) You have not eaten bread, neither have you drunk wine or strong drink: that you might know that I *am* the LORD {Jehovah} your God.
(7) And when you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them:
(8) And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
(9) Therefore keep the words of this covenantand do them, that you may prosper in all that you do.
(10) You stand this day all of you before the LORD {Jehovah} your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,
(11) Your little ones, your wives, and your stranger that *is* in your camp, from the one who cuts your wood to the one who draws your water:
(12) That you should enter into covenant with the LORD {Jehovah} your God, and into His oath, which the LORD {Jehovah} your God makes with you this day:
(13) That He may establish you today for a people to Himself, and *that* He may be to you a God, as He has said to you, and as He has sworn to your forefathers, to Abraham, to Isaac, and to Jacob.
(14) Neither do I make this covenant and this oath with you only;

(15) But with *him* who stands here with us this day before the LORD {Jehovah} our God, and also with *him* who *is* not here with us this day:
(16) (Because you know how we have lived in the land of Egypt; and how we came through the nations which you passed by;
(17) And you have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)
(18) Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD {Jehovah} our God, to go *and* serve the gods of these nations; lest there should be among you a root that bears gall and wormwood;
(19) And it comes to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst:
(20) The LORD {Jehovah} will not spare him, but then the anger of the LORD {Jehovah} and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD {Jehovah} shall blot out his name from under heaven.
(21) And the LORD {Jehovah} shall separate from Himself the evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:
(22) So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD {Jehovah} has laid upon it;
(23) *And that* its whole land *is* brimstone {sulfur}, and salt, *and* burning, *that* it is not sown, nor bears, nor any grass grows in it, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD {Jehovah} overthrew in His anger, and in His wrath {anger; judgment}:
(24) Even all nations shall say, Why has the LORD {Jehovah} done this to this land? what does the heat of this great anger *mean*?
(25) Then men shall say, Because they have forsaken the covenant of the LORD {Jehovah} God of their forefathers, which He made with them when He brought them forth out of the land of Egypt:

(26) Because they went and served other gods, and worshiped them, gods whom they did not know, and *whom* He has not given to them:
(27) And the anger of the LORD {Jehovah} was kindled against this land, to bring upon it all the curses that are written in this book:
(28) And the LORD {Jehovah} rooted them out of their land in anger, and in wrath {anger; judgment}, and in great indignation, and cast them into another land, as *it is* this day.
(29) The secret *things belong* to the LORD {Jehovah} our God: but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

Chapter 30
(1) And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call *them* to mind among all the nations, where the LORD {Jehovah} your God has driven you,
(2) And shall return to the LORD {Jehovah} your God, and shall obey His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;
(3) That then the LORD {Jehovah} your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the LORD {Jehovah} your God has scattered you.
(4) If *any* of yours are driven out to the farthest *parts* of heaven, from there the LORD {Jehovah} your God will gather you, and from there He will fetch you:
(5) And the LORD {Jehovah} your God will bring you into the land which your forefathers possessed, and you shall possess it; and He will do you good, and multiply you above your forefathers.
(6) And the LORD {Jehovah} your God will circumcise your heart, and the heart of your offspring, to love the LORD {Jehovah} your God with all your heart, and with all your soul, that you may live.
(7) And the LORD {Jehovah} your God will put all these curses upon your enemies, and on those who hate you, who persecuted you.
(8) And you shall return and obey the voice of the LORD {Jehovah}, and do all His commandments which I command you this day.

(9) And the LORD {Jehovah} your God will cause you to prosper in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: because the LORD {Jehovah} will again rejoice over you for good, as He rejoiced over your forefathers:
(10) If you shall listen to the voice of the LORD {Jehovah} your God, to keep His commandments and His laws which are written in this book of the law, *and* if you turn to the LORD {Jehovah} your God with all your heart, and with all your soul.
(11) Because this commandment which I command you this day, it *is* not hidden from you, neither *is* it far off.
(12) It *is* not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it?
(13) Neither *is* it beyond the sea, that you should say, Who will go over the sea for us, and bring it to us, that we may hear it, and do it?
(14) But the word *is* very near to you, in your mouth, and in your heart, that you may do it.
(15) See, I have set before you this day life and good, and death and evil;
(16) In that I command you this day to love the LORD {Jehovah} your God, to walk in His ways, and to keep His commandments and His laws and His judgments, that you may live and multiply: and the LORD {Jehovah} your God shall bless you in the land where you go to possess it.
(17) But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them;
(18) I denounce to you this day, that you shall surely perish, *and that* you shall not prolong *your* days upon the land, where you pass over Jordan to go to possess it.
(19) I call heaven and earth to record {witness} this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both you and your descendants may live:
(20) That you may love the LORD {Jehovah} your God, *and* that you may obey His voice, and that you may cling to Him: because He *is* your life, and the length of your days: that you may live in the land which the LORD {Jehovah} swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them.

Chapter 31

(1) And Moses went and spoke these words to all Israel.

(2) And he said to them, I *am* one hundred and twenty years old this day {2552 A.H./C-1490 B.C.};[a] I can no more go out and come in: also the LORD {Jehovah} has said to me, You shall not go over this Jordan River.

(3) The LORD {Jehovah} your God, He will go over before you, *and* He will destroy these nations from before you, and you shall possess them: *and* Joshua, he shall go over before you, as the LORD {Jehovah} has said.

(4) And the LORD {Jehovah} shall do to them as He did to Sihon and to Og, kings of the Amorites, and to their land, whom He destroyed.

(5) And the LORD {Jehovah} shall give them up before your face, that you may do to them according to all the commandments which I have commanded you.

(6) Be strong and of a good courage, do not fear, nor be afraid of them: because the LORD {Jehovah} your God, *it is* He Who goes with you; He will not fail you, nor forsake you.

(7) And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and of a good courage: because you must go with this people to the land which the LORD {Jehovah} has sworn to their forefathers to give them; and you shall cause them to inherit it.

(8) And the LORD {Jehovah}, *is* He Who goes before you; He will be with you, He will not fail you, nor forsake you: do not be afraid, nor be dismayed.

(9) And Moses wrote this law, and delivered it to the priests the sons of Levi, who carry the ark of the covenant of the LORD {Jehovah}, and to all the elders of Israel.

(10) And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the Feast of Tabernacles,

(11) When all Israel has come to appear before the LORD {Jehovah} your God in the place which He shall choose, you shall read this law before all Israel in their hearing.

(12) Gather the people together, men, and women, and children, and your stranger that *is* within your gates, that they may hear, and that they may learn, and fear {revere} the LORD {Jehovah} your God, and observe to do all the words of this law:

(13) And *that* their children, which have not known *anything,* may hear, and learn to fear the LORD {Jehovah} your God, as long as you live in the land where you go over the Jordan River to possess it.

31:2a - 120th year of Moses life – 40 years after exodus from Egypt

(14) And the LORD {Jehovah} said to Moses, Look, your days approach that you must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.
(15) And the LORD {Jehovah} appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.
(16) And the LORD {Jehovah} said to Moses, Look, you shall sleep with your fathers; and this people will rise up, and go prostituting after the gods of the strangers of the land, where they go *to be* among them, and will forsake Me, and break My covenant which I have made with them.
(17) Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Have not these evils come upon us, because our God *is* not among us?
(18) And I will surely hide My face in that day because of all the evils which they have done, in that they are turned to other gods.

(19) Now therefore write this song for you, and teach it to the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel.
(20) Because when I shall have brought them into the land which I swore to their forefathers, that flows with milk and honey; and they shall have eaten and filled themselves, and grown fat; then they will turn to other gods, and serve them, and provoke Me, and break My covenant.
(21) And it shall come to pass, when many evils and troubles have come upon them, that this song shall testify against them as a witness; because it shall not be forgotten out of the mouths of their descendants: because I know their imagination which they go about, even now, before I have brought them into the land which I swore.
(22) Moses therefore wrote this song the same day, and taught it the children of Israel.
(23) And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: because you shall bring the children of Israel into the land which I swore to them: and I will be with you.[b]

31:23b – The Lord's charge to Joshua – see Deut. 31:14

(24) And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,
(25) That Moses commanded the Levites, who carried the ark of the covenant of the LORD {Jehovah}, saying,
(26) Take this book of the law, and put it in the side of the ark of the covenant of the LORD {Jehovah} your God, that it may be there for a witness against you.
(27) Because I know your rebellion, and your stubbornness: indeed while I am yet alive with you this day, you have been rebellious against the LORD {Jehovah}; and how much more after my death?
(28) Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record {witness} against them.
(29) Because I know that after my death you will completely corrupt *yourselves,* and turn aside from the way which I have commanded you; and evil will come upon you in the latter days; because you will do evil in the sight of the LORD {Jehovah}, to provoke Him to anger through the work of your hands.
(30) And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.

Chapter 32
(1) Listen, O you heavens, and I will speak; and hear, O earth, the words of my mouth.
(2) My teaching shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
(3) Because I will publish the Name of the LORD {Jehovah}: ascribe greatness to our God.
(4) *He is* the Rock, His work *is* perfect: because all His ways *are* just: a God of truth and without sin, just and right *is* He.
(5) They have corrupted themselves, their spot *is* not *the spot* of His children: *they are* a perverse and crooked generation.
(6) Do you in this way appease the LORD {Jehovah}, O foolish people and unwise? *Is* not He your Father *Who* has bought you? has He not made you, and established you?
(7) Remember the days of old, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you.
(8) When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.

(9) Because the LORD's {Jehovah's} portion *is* His people; Jacob *is* the lot of His inheritance.
(10) He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.
(11) As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings:
(12) *So* the LORD {Jehovah} alone led him, and *there was* no strange god with him.
(13) He caused him to ride on the high places of the earth, that he might eat the increase of the fields; and He caused him to suck honey out of the rock, and oil out of the flinty rock;
(14) Butter of cattle, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and you drank the pure blood of the grape.
(15) But Jeshurun {upright; righteous one [a reference to Israel]}[a] grew fat, and kicked: you have grown fat, you have grown thick, you are covered *with fatness;* then he forsook God *Who* made him, and lightly esteemed the Rock of his salvation.
(16) They provoked Him to jealousy with strange *gods,* with abominations they provoked Him to anger.
(17) They sacrificed to demons, not to God; to gods whom they did not know, to new *gods that* came newly up, whom your forefathers did not fear.
(18) Of the Rock *Who* fathered you, you do not remember, and have forgotten God Who formed you.
(19) And when the LORD {Jehovah} saw *it,* He hated *them,* because of the provoking by His sons, and of His daughters.
(20) And He said, I will hide My face from them, I will see what their end *shall be:* because they *are* a very perverse generation, children in whom *is* no faith.
(21) They have moved Me to jealousy with *that which is* not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with *those who are* not a people; I will provoke them to anger with a foolish nation.
(22) Because a fire is kindled in My anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.
(23) I will heap mischief upon them; I will spend My arrows upon them.
(24) *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of snakes of the dust.

32:15a - Jeshurun {יְשֻׁרוּן}– upright; righteous one - a reference to Israel.
– Deut. 33:5, 26; Is. 44:2

(25) The sword outside, and terror inside, shall destroy both the young man and the virgin, the nursing child *also* with the man of gray hair.
(26) I said, I would scatter them into corners, I would make the memory of them to cease from among men:
(27) Had it not been that I feared the wrath {anger} of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD {Jehovah} has not done all this.
(28) Because they *are* a nation void of counsel, neither *is there any* understanding in them.
(29) O that they were wise, *that* they understood this, *that* they would consider their latter end!
(30) How should one chase a thousand, And two put ten thousand to flight, except their Rock had sold them, and the LORD {Jehovah} had shut them up?
(31) Because their rock *is* not as our Rock, even our enemies themselves *being* judges.
(32) Because their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
(33) Their wine *is* the poison of dragons, and the cruel venom of snakes.
(34) *Is* this not laid up in store with Me, *and* sealed up among My treasures?
(35) To Me *belongs* vengeance, and reward; their foot shall slide in *due* time: because the day of their calamity *is* at hand, and the things that shall come upon them come quickly.
(36) Because the LORD {Jehovah} shall judge His people, and He Himself shall repent for His servants, when He sees that *their* power is gone, and *there is* no one shut up, or left.
(37) And He shall say, Where *are* their gods, *their* rock in whom they trusted,
(38) Which ate the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.
(39) See now that I, *even* I, *am* He, and *there is* no god with Me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of My hand.
(40) Because I lift up My hand to heaven, and say, I live forever.
(41) If I sharpen My glittering sword, and My hand takes hold on judgment; I will render vengeance to My enemies, and will reward those who hate Me.
(42) I will make My arrows drunk with blood, and My sword shall devour flesh; *and that* with the blood of the dead and of the captives, from the beginning of revenges upon the enemy.

(43) Rejoice, O you nations, *with* His people: because He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land, *and* to His people.
(44) And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea {Joshua}[b] the son of Nun.
(45) And Moses made an end of speaking all these words to all Israel:
(46) And he said to them, Set your hearts to all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law.
(47) Because it *is* not a vain thing for you; because it *is* your life: and through this thing you shall prolong *your* days in the land, where you go over Jordan to possess it.
(48) And the LORD {Jehovah} spoke to Moses that very same day, saying,
(49) Get yourself up into this mountain Abarim, *to* mount Nebo, which *is* in the land of Moab, that *is* opposite Jericho; and see the land of Canaan, which I give to the children of Israel for a possession:
(50) And die in the mount where you go up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people:
(51) Because you sinned against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because you did not sanctify {honor} Me in the midst of the children of Israel.[c]
(52) Yet you shall see the land before you; but you shall not go there to the land which I give the children of Israel.

Chapter 33
(1) And this *is* the blessing, with which Moses the man of God blessed the children of Israel before his death.
(2) And he said, The LORD {Jehovah} came from Sinai, and rose up from Seir to them; He shone forth from mount Paran, and He came with ten thousands of saints: from His right hand *went* a fiery law for them.
(3) Yes, He loved the people; all His saints *are* in your hand: and they sat down at your feet; *everyone* shall receive of your words.
(4) Moses commanded us a law, *even* the inheritance of the congregation of Jacob.
(5) And he was king in Jeshurun {upright; righteous one [a reference to Israel]},[a] when the heads of the people *and* the tribes of Israel were gathered together.
(6) Let Reuben live, and not die; and let *not* his men be few.

32:44b - Hoshea - another spelling of Joshua
32:51c – Ex. 17:7; Num. 20:11-12
33:5a - Jeshurun {ישׁרון} – upright; righteous one - a reference to Israel – see note on Deut. 32:15; Is. 44:2

(7) And this *is the blessing* of Judah: and he said, Hear, LORD {Jehovah}, the voice of Judah, and bring him to his people: let his hands be sufficient for him; and You be a help *to him* from his enemies.
(8) And of Levi he said, *Let* your Thummim and your Urim[b] *be* with your holy one, whom you proved at Massah, *and with* whom you strove at the waters of Meribah;
(9) Who said to his father and to his mother, I have not seen him; neither did he acknowledge his brothers, nor knew his own children: because they have observed Your word, and kept Your covenant.
(10) They shall teach Jacob Your judgments, and Israel Your law: they shall put incense before You, and whole burnt sacrifice upon Your altar.
(11) LORD {Jehovah}, bless his substance, and accept the work of his hands: strike through the thighs of those who rise against him, and of those who hate him, that they not rise again.

(12) *And* of Benjamin he said, The beloved of the LORD {Jehovah} shall live in safety by him; *and the LORD {Jehovah}* shall cover him all the day long, and he shall live between His shoulders.
(13) And of Joseph he said, may his land be blessed of the LORD {Jehovah}, because the precious things of heaven, for the dew, and for the deep that couches beneath,
(14) And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,
(15) And for the chief things of the ancient mountains, and for the precious things of the lasting hills,
(16) And for the precious things of the earth and fullness of it, and *for* the good will of him who lives in the bush: let *the blessing* come upon the head of Joseph, and upon the top of his head *who was* separated from his brothers.

33:8b - Urim {אוּר} - flame, or light; - Thummim {תמים} – perfections ; Ex. 28:30

The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.

(17) His glory *is like* the first born of his bull, and his horns *are like* the horns of unicorns:[c] with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.
(18) And of Zebulun he said, Rejoice, Zebulun, in your going out; and, Issachar, in your tents.
(19) They shall call the people to the mountain; there they shall offer sacrifices of righteousness: because they shall nurse *of* the abundance of the seas, and *of* treasures hid in the sand.
(20) And of Gad he said, Blessed *is* he who enlarges Gad: he lives as a lion, and tears the arm with the crown of the head.
(21) And he provided the first part for himself, because there, *in* a portion of the lawgiver, *he was* seated; and he came with the heads of the people, he executed the justice of the LORD {Jehovah}, and his judgments with Israel.
(22) And of Dan he said, Dan *is* a lion's cub: he shall leap from Bashan.
(23) And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the LORD {Jehovah}: you possess the west and the south.
(24) And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brothers, and let him dip his foot in oil.
(25) Your shoes *shall be* iron and brass; and as your days, *so shall* your strength *be*.
(26) *There is* no one like the God of Jeshurun {upright; righteous one [Israel]},[d] *who* rides upon the heaven in your help, and in His excellency on the sky.
(27) The eternal God *is your* refuge, and underneath *are* the everlasting arms: and He shall thrust out the enemy from before you; and shall say, Destroy *them*.
(28) Israel then shall live in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also His heavens shall drop down dew.
(29) Happy *are* you, O Israel: who *is* like you, O people saved by the LORD {Jehovah}, the shield of your help, and Who *is* the sword of your excellency! and your enemies shall be found liars to you; and you shall tread upon their high places.

33:17c – unicorn – an extinct animal – there has been a lot of speculation as to what this animal is, but ancient drawings suggest a horse-like animal with a single horn in its forehead. Many animals have become extinct over the years which we have no definite information about. – see Num. 23:22; 24:8; Job 39:9-10; Ps. 22:21; 29:6; 92:10
33:26d - Jeshurun – upright; righteous one - Israel – see Deut. 32:15; Is. 44:2

Chapter 34

(1) And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, that *is* opposite Jericho. And the LORD {Jehovah} showed him all the land of Gilead, to Dan,
(2) And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the farthest {Mediterranean} Sea,
(3) And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar.
(4) And the LORD {Jehovah} said to him, This *is* the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your descendants: I have caused you to see *it* with your own eyes, but you shall not go over there.
(5) So Moses the servant of the LORD {Jehovah} died there in the land of Moab, according to the word of the LORD {Jehovah}.
(6) And He buried him in a valley in the land of Moab, opposite Bethpeor: but no man knows of his tomb to this day.
(7) And Moses *was* one hundred twenty years old when he died {2552 A.H./C-1490 B.C.}: his eye was not dim, nor his natural strength abated.
(8) And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.
(9) And Joshua the son of Nun was full of the spirit of wisdom; because Moses had laid his hands upon him: and the children of Israel listened to him, and did as the LORD {Jehovah} commanded Moses.
(10) And there has not arisen a prophet since in Israel like Moses, whom the LORD {Jehovah} knew face to face,
(11) In all the signs and the wonders, which the LORD {Jehovah} sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,
(12) And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

Chapter 1

(1) Now after the death of Moses the servant of the LORD {Jehovah} {2553 A.H./C- 1489 B.C.} it came to pass, that the LORD {Jehovah} spoke to Joshua {Jehovah saves} the son of Nun,[a] Moses' minister, saying,

(2) Moses My servant is dead; now therefore arise, go over this Jordan River, you, and all this people, to the land which I give to them, *even* to the children of Israel.

(3) Every place that the sole of your foot shall tread upon, that I have given to you, as I said to Moses.

(4) From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great {Mediterranean} sea towards the going down of the sun, shall be your coast.

(5) No man will be able to stand before you all the days of your life: as I was with Moses, *so* I will be with you: I will not fail you, nor forsake you.

(6) Be strong and of a good courage: because to this people you shall divide the land for an inheritance, which I swore to their forefathers to give them.

(7) Only be strong and very courageous, that you may observe to do according to all the law, which Moses My servant commanded you: do not turn from it *to* the right hand or *to* the left, that you may prosper wherever you go.

(8) This book of the law shall not depart out of your mouth; but you shall meditate on it day and night, that you may observe to do according to all that is written in it: because then you shall make your way prosperous, and then you shall have good success.

(9) Have I not commanded you? Be strong and of a good courage; do not be afraid, neither be dismayed: because the LORD {Jehovah} your God *is* with you wherever you go.

(10) Then Joshua commanded the officers of the people, saying,

(11) Pass through the host {multitude}, and command the people, saying, Prepare for yourselves food; because within three days you shall pass over this Jordan River, to go in to possess the land, which the LORD {Jehovah} your God gives you to possess.

(12) And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, Joshua spoke, saying,

(13) Remember the word which Moses the servant of the LORD {Jehovah} commanded you, saying, The LORD {Jehovah} your God has given you rest, and has given you this land {east of the Jordan River}.

(14) Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side {east} of the Jordan River; but you shall pass before your brothers armed, all the mighty men of valor, and help them;

1:1a - Joshua {יְהוֹשֻׁעַ} - Jehovah saves – see note on Mat. 1:21 - 41 years after exodus from Egypt - See: Appendix G: World Time Line of Biblical History

(15) Until the LORD {Jehovah} has given your brothers rest, as *He has given* you, and they also have possessed the land which the LORD {Jehovah} your God gives them: then you shall return to the land of your possession, and enjoy it, which Moses the LORD's {Jehovah's} servant gave you on this side {east} of the Jordan River towards the sunrise.
(16) And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us, we will go.
(17) Just as we listened to Moses in all things, so will we listen to you: only may the LORD {Jehovah} your God be with you, as He was with Moses.
(18) Whoever *he may be* who rebels against your commandment, and will not listen to your words in all that you command him, he shall be put to death: only be strong and of a good courage.

Chapter 2
(1) And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a prostitute's house, named Rahab, and lodged there.
(2) And it was told to the king of Jericho, saying, There came men in here tonight of the children of Israel to search out the country.
(3) And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, who have entered into your house: because they have come to search out all the country.
(4) And the woman took the two men, and hid them, and said this, There came men to me, but I did not know where they *were from:*
(5) And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: where the men went I do not know: pursue after them quickly; because you shall overtake them.
(6) But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.
(7) And the men pursued after them all the way to the Jordan River to the fords: and as soon as those who pursued after them had left, they shut the gate.
(8) And before they had laid down for the night, she came up to them upon the roof;
(9) And she said to the men, I know that the LORD {Jehovah} has given you the land, and that your terror has fallen upon us, and that all those who live in the land faint because of you.

(10) Because we have heard how the LORD {Jehovah} dried up the water of the Red Sea for you, when you came out of Egypt; and what you did to the two kings of the Amorites, that *were* on the other side {east} of the Jordan River, Sihon and Og, whom you completely destroyed.
(11) And as soon as we had heard *these things,* our hearts melted, neither did there remain any more courage in any man, because of you: because the LORD {Jehovah} your God, He *is* God in heaven above, and in earth beneath.
(12) Now therefore, I ask you, swear to me by the LORD {Jehovah}, since I have shown you kindness, that you will also show kindness to my father's house, and give me a true token:
(13) And *that* you will save alive my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our lives from death.
(14) And the men answered her, Our life for yours, if you do not tell our business. And it shall be, when the LORD {Jehovah} has given us the land, that we will deal kindly and truly with you.
(15) Then she let them down by a rope through the window: because her house *was* upon the town wall, and she lived upon the wall.
(16) And she said to them, Go to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers have returned: and afterward you may go your way.
(17) And the men said to her, We *will be* blameless of this your oath which you have made us swear.
(18) *When* we come into the land, you shall bind this line of scarlet thread in the window by which you let us down: and you shall bring your father, and your mother, and your brothers, and all your father's household, home to you.
(19) And it shall be, *that* whoever shall go out of the doors of your house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whoever shall be with you in the house, his blood *shall be* on our head, if *any* hand is put upon him.
(20) And if you tell this our business, then we will be cancel your oath which you have made us swear.
(21) And she said, Let it be according to your words. And she sent them away, and they departed: and she bound the scarlet line in the window.
(22) And they went, and came to the mountain, and stayed there three days, until the pursuers had returned: and the pursuers sought *them* all along the road, but did not find *them*.

(23) So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that happened to them:
(24) And they said to Joshua, Truly the LORD {Jehovah} has delivered into our hands all the land; because even all those who live in the country are faint because of us.

Chapter 3
(1) And Joshua rose early in the morning; and they removed from Shittim, and came to the Jordan River, he and all the children of Israel, and lodged there before they passed over.
(2) And it came to pass after three days, that the officers went through the host {multitude};
(3) And they commanded the people, saying, When you see the ark of the covenant of the LORD {Jehovah} your God, and the priests the Levites carrying it, then you shall remove from your place, and follow after it.
(4) Yet there shall be a space between you and it, about two thousand cubits {about 3000 ft; 914 m.}[a] by measure: do not come near it, that you may know the way by which you must go: because you have not passed *this* way before.

(5) And Joshua said to the people, Sanctify {cleanse; make holy} yourselves: because tomorrow the LORD {Jehovah} will do wonders among you.
(6) And Joshua spoke to the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.
(7) And the LORD {Jehovah} said to Joshua, This day I will begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with you.
(8) And you shall command the priests who carry the ark of the covenant, saying, When you have come to the banks of the water of the Jordan River, you shall stand still in the Jordan River.
(9) And Joshua said to the children of Israel, Come here, and hear the words of the LORD {Jehovah} your God.
(10) And Joshua said, By this you shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.
(11) See, the ark of the covenant of the Lord of all the earth passes over before you into the Jordan River.

3:4a – cubit – about 1.5 feet; 0.46 meters – see Appendix J: Bible Weights and Measures

(12) Now therefore choose for yourselves twelve men out of the tribes of Israel, out of every tribe a man.
(13) And it shall come to pass, as soon as the soles of the feet of the priests who carry the ark of the LORD {Jehovah}, the Lord of all the earth, shall rest in the waters of the Jordan River, *that* the waters of the Jordan River shall be cut off *from* the waters that come down from above; and they shall stand up as a hill.
(14) And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests carrying the ark of the covenant before the people;
(15) And as those who carried the ark had come to the Jordan River, and the feet of the priests who carried the ark were dipped in the edge of the water, (because the Jordan River overflows all its banks all the time of harvest,)[b]
(16) That the waters which came down from above stood *and* rose up as a hill very far from the city Adam, that *is* beside Zaretan: and those who came down towards the sea of the plain, *even* the salt sea {Dead Sea}, failed, *and* were cut off: and the people passed over opposite Jericho.
(17) And the priests who carried the ark of the covenant of the LORD {Jehovah} stood firm on dry ground in the midst of the Jordan River, and all the Israelites passed over on dry ground, until all the people had completely passed over the Jordan.

Chapter 4
(1) And it came to pass, when all the people had completely passed over the Jordan River, that the LORD {Jehovah} spoke to Joshua, saying,
(2) Choose for yourself twelve men out of the people, out of every tribe a man,
(3) And command them, saying, Take from out of the midst of the Jordan River, out of the place where the priests' feet stood firm, twelve stones,[a] and you shall carry them over with you, and leave them in the place where you shall lodge for the night.
(4) Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:
(5) And Joshua said to them, Pass over before the ark of the LORD {Jehovah} your God into the midst of the Jordan River, and each of you take up a stone upon his shoulder, according to the number of the tribes of the children of Israel:

3:15b - spring harvest - month of Nisan [March-April] - month of the Passover
- see Josh. 5:10
4:3a – take up twelve stones - see Deut. 27:2f

(6) That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What do you *mean* by these stones?
(7) Then you shall answer them, That the waters of the Jordan River were cut off before the ark of the covenant of the LORD {Jehovah}; when it passed over the Jordan River, the waters of the Jordan River were cut off: and these stones shall be for a memorial to the children of Israel forever.
(8) And the children of Israel did as Joshua commanded, and took up twelve stones out of the midst of the Jordan River, as the LORD {Jehovah} had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.
(9) And Joshua set up twelve stones in the midst of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood: and they are there to this day.
(10) Because the priests who carried the ark stood in the midst of the Jordan River, until everything was finished that the LORD {Jehovah} commanded Joshua to speak to the people, according to all that Moses commanded Joshua: and the people quickly passed over.

(11) And it came to pass, when all the people had completely passed over, that the ark of the LORD {Jehovah} passed over, and the priests, in the presence of the people.
(12) And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them:
(13) About forty thousand prepared for war passed over before the LORD {Jehovah} to battle, to the plains of Jericho.
(14) On that day the LORD {Jehovah} magnified Joshua in the sight of all Israel; and they feared {revered; honored} him, as they feared {revered; honored} Moses, all the days of his life.
(15) And the LORD {Jehovah} spoke to Joshua, saying,
(16) Command the priests who carry the ark of the testimony {covenant}, that they come up out of the Jordan River.
(17) Joshua therefore commanded the priests, saying, Come up out of the Jordan River.
(18) And it came to pass, when the priests who carried the ark of the covenant of the LORD {Jehovah} had come up out of the midst of the Jordan River, *and* the soles of the priests' feet were lifted up onto the dry land, that the waters of the Jordan River returned to their place, and flowed over all its banks, as *they did* before.

(19) And the people came up out of the Jordan River on the tenth *day* of the first month {Nisan 10 [March-April]} {2553 A.H./C- 1489 B.C.},[b] and encamped in Gilgal {rolled away},[c] in the east border of Jericho.
(20) And those twelve stones, which they took out of the Jordan River, Joshua stacked up in Gilgal.
(21) And he spoke to the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What do these stones *mean*?
(22) Then you shall let your children know, saying, Israel came over this Jordan River on dry land.
(23) Because the LORD {Jehovah} your God dried up the waters of the Jordan River from before you, until you were passed over, as the LORD {Jehovah} your God did to the Red Sea, which He dried up from before us, until we had passed over:
(24) That all the people of the earth might know the hand of the LORD {Jehovah}, that it *is* mighty: that you might fear {revere; honor} the LORD {Jehovah} your God forever.

Chapter 5
(1) And it came to pass, when all the kings of the Amorites, who *were* on the west side of the Jordan River, and all the kings of the Canaanites, who *were* by the sea {Mediterranean Sea}, heard that the LORD {Jehovah} had dried up the waters of the Jordan River from before the children of Israel, until we had passed over, that their hearts melted, neither was there spirit in them anymore, because of the children of Israel.
(2) At that time the LORD {Jehovah} said to Joshua, Make for yourselves sharp knives, and circumcise again the children of Israel the second time.
(3) And Joshua made for himself sharp knives, and circumcised the children of Israel at the hill of the foreskins.
(4) And this *is* the reason why Joshua circumcised {all the males}: All the people who came out of Egypt, who *were* males, *even* all the men of war, died in the wilderness along the way, after they came out of Egypt.
(5) Now all the people who came out were circumcised: but all the people who *were* born in the wilderness along the way as they came forth out of Egypt, *these* had not been circumcised.

4:19b - tenth day of the first month Nisan [March-April] - See Josh. 5:10 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com - 41 years after exodus from Egypt {2553 A.H./C- 1489 B.C.} - See Josh. 5:10; Ex. 12:2-3; see note on Jn. 12:12

4:19c – Gilgal {גִּלְגָּל} – rolled away – see Josh. 5:9

(6) Because the children of Israel walked forty years in the wilderness, until all the people who *were* men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD {Jehovah}: to whom the LORD {Jehovah} swore that He would not show them the land, which the LORD {Jehovah} swore to their fathers that He would give us, a land that flows with milk and honey.
(7) And their children, *whom* He raised up in their place, these Joshua circumcised: because they were uncircumcised, because they had not circumcised them along the way.
(8) And it came to pass, when they had finished circumcising all the people, that they stayed in their places in the camp, until they were healed.
(9) And the LORD {Jehovah} said to Joshua, Today I have rolled away the reproach of Egypt from off you. Therefore the name of the place is called Gilgal {rolled away}[a] to this day.
(10) And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month {Nisan 14 [March-April]} at evening {2553 A.H./C-1489 B.C.}[b] in the plains of Jericho.
(11) And they ate of the old corn of the land on the morning after the Passover, unleavened cakes, and parched *corn* in the very same day.
(12) And the manna ceased in the morning after they had eaten of the old corn of the land; neither did the children of Israel have manna any more; but they ate of the fruit of the land of Canaan that year.
(13) And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, he saw, there stood a Man opposite him with His sword drawn in His hand: and Joshua went to Him, and said to Him, *Are* you for us, or for our adversaries?
(14) And He said, Neither, but *as* captain of the host of the LORD {Jehovah} I have now come.[c] And Joshua fell on his face to the earth, and worshiped, and said to Him, What does my Lord say to His servant?
(15) And the captain of the LORD's {Jehovah's} host said to Joshua, Loosen your shoe from off your foot; because the place on which you stand *is* holy. And Joshua did so.[d]

5:9a - Gilgal {גלגל} - rolled away

5:10b - evening of the fourteenth day of the first month {Nisan [March-April]} is the Passover - Lev. 23:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com – see also Appendix K: What Day of The Week Was Jesus Crucified? and Appendix N: Fulfilled Holy Days

5:14c – captain of the host – according to Stephen in Acts 7:38 this is Who appeared in the burning bush in Ex. 3:2

5:15d – see Ex. 3:5

Chapter 6

(1) Now Jericho was tightly shut up because of the children of Israel: no one went out, and no one came in.
(2) And the LORD {Jehovah} said to Joshua, See, I have given into your hand Jericho, and its king, *and* its mighty men of valor.
(3) And you shall go around the city, all *your* men of war, *and* go around the city once. This you shall do six days.
(4) And seven priests shall carry before the ark seven trumpets of rams' horns: and the seventh day you shall go around the city seven times, and the priests shall blow with the trumpets.
(5) And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
(6) And Joshua the son of Nun called the priests, and said to them, Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of the LORD {Jehovah}.
(7) And he said to the people, Pass on, and go around the city, and let those who *are* armed pass on ahead of the ark of the LORD {Jehovah}.[a]
(8) And it came to pass, when Joshua had spoken to the people, that the seven priests carrying the seven trumpets of rams' horns passed on ahead of the LORD {Jehovah}, and blew with the trumpets: and the ark of the covenant of the LORD {Jehovah} followed them.
(9) And the armed men went before the priests who blew with the trumpets, and the rear guard followed after the ark, *the priests* going on, and blowing with the trumpets.
(10) And Joshua had commanded the people, saying, You shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day that I tell you to shout; then you shall shout.
(11) So the ark of the LORD {Jehovah} circled the city, going around *it* once: and they came into the camp, and lodged in the camp.
(12) And Joshua rose early in the morning, and the priests took up the ark of the LORD {Jehovah}.
(13) And seven priests bearing seven trumpets of rams' horns before the ark of the LORD {Jehovah} went on continually, and blew with the trumpets: and the armed men went before them; but the rear guard came after the ark of the LORD {Jehovah}, *the priests* going on, and blowing with the trumpets.

6:7a – about 40,000 armed men – Josh. 4:13

(14) And the second day they circled the city once, and returned into the camp: they did so six days.
(15) And it came to pass on the seventh day, that they rose early about the dawning of the day, and circled the city after the same manner seven times: only on that day they circled the city seven times.
(16) And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout; because the LORD {Jehovah} has given you the city.
(17) And the city shall be accursed, *even* it, and all who *are* in it, to the LORD {Jehovah}: only Rahab the prostitute shall live, she and all who *are* with her in the house, because she hid the messengers that we sent.[b]
(18) And you, keep *yourselves* from the cursed things, lest you make *yourselves* cursed, when you take of the cursed things, and make the camp of Israel a curse, and trouble it.
(19) But all the silver, and gold, and vessels of brass and iron, *are* consecrated {set apart as holy} to the LORD {Jehovah}: they shall come into the treasury of the LORD {Jehovah}.
(20) So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
(21) And they completely destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and donkey, with the edge of the sword.
(22) But Joshua had said to the two men who had spied out the country, Go into the prostitute's house, and bring out from there the woman, and all that she has, as you swore to her.
(23) And the young men who were spies went in, and brought out Rahab, and her father, and her mother, and her brothers, and all that she had; and they brought out all her relatives, and left them outside the camp of Israel.
(24) And they burnt the city with fire, and all that *was* in it: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD {Jehovah}.
(25) And Joshua saved Rahab the prostitute alive, and her father's household,[c] and all that she had; and she lives in Israel *even* to this day; because she hid the messengers, which Joshua sent to spy out Jericho.
(26) And Joshua prophesied to *them* at that time, saying, Cursed *is* the man before the LORD {Jehovah}, who rises up and builds this city Jericho: he shall lay its foundation at the cost of his firstborn, and at the cost of his youngest *son* he shall set up its gates.[d]
(27) So the LORD {Jehovah} was with Joshua; and his fame was *spoken of* throughout all the country.

6:17b – Josh. 2
6:25c – Rahab – great grandmother of king David – Mat. 1:5-6
6:26d – cost of his first born - fulfilled I Ki. 16:34

Chapter 7

(1) But the children of Israel committed a sin in the cursed things: because Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the cursed things:[a] and the anger of the LORD {Jehovah} was kindled against the children of Israel.

(2) And Joshua sent men from Jericho to Ai, which *is* beside Bethaven, on the east side of Bethel, and spoke to them, saying, Go up and view the country. And the men went up and viewed Ai.

(3) And they returned to Joshua, and said to him, Do not send all the people; but let about two or three thousand men go up and strike Ai; *and* do not cause all the people to labor there; because they *are but* few in number.

(4) So there went up to there of the people about three thousand men: and they fled before the men of Ai.

(5) And the men of Ai struck of them about thirty-six men: because they chased them *from* before the gate *even* to Shebarim, and struck them in the going down: therefore the hearts of the people melted, and became as water.

(6) And Joshua tore his clothes, and fell to the earth upon his face before the ark of the LORD {Jehovah} until the evening, he and the elders of Israel, and put dust upon their heads.

(7) And Joshua said, Alas, O Lord GOD {Jehovah}, why have You brought this people over the Jordan River, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and lived on the other side {east} of the Jordan River!

(8) O Lord, what shall I say, when Israel turns their backs before their enemies!

(9) Because the Canaanites and all those who live in the land shall hear *of it,* and everyone all around us, and cut off our name from the earth: and what will You do to Your great Name?

(10) And the LORD {Jehovah} said to Joshua, Get yourself up; why do you lie down upon your face?

(11) Israel has sinned, and they have also rebelled against My covenant which I commanded them: because they have even taken of the cursed things, and have also stolen, and deceived, and they have put *it* even among their own stuff.

(12) Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, unless you destroy the cursed from among you.

7:1a – cursed thing – Achan took clothes, silver, and gold that the Lord had forbidden [Josh. 6:18-19] – see Josh. 7:20-21

(13) Get up, sanctify the people {make the people holy}, and say, Sanctify yourselves {make yourselves holy} for tomorrow: because this is what the LORD {Jehovah} God of Israel says, *There is* a cursed thing in your midst, O Israel: you cannot stand before your enemies, until you take away the cursed thing from among you.
(14) In the morning therefore you shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD {Jehovah} selects shall come according to its families*;* and the family which the LORD {Jehovah} shall select shall come by households; and the household which the LORD {Jehovah} shall select shall come man by man.
(15) And it shall be, *that* he who is found with the cursed thing shall be burnt with fire, he and all that he has: because he has rebelled against the covenant of the LORD {Jehovah}, and because he has committed folly in Israel.
(16) So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was selected:
(17) And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was selected:
(18) And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was selected.
(19) And Joshua said to Achan, I ask you my son, give, glory to the LORD {Jehovah} God of Israel, and make confession to Him; and tell me now what you have done; do not hide *it* from me.
(20) And Achan answered Joshua, and said, Indeed I have sinned against the LORD {Jehovah} God of Israel, and this is what I have done:
(21) When I saw among the spoils a beautiful Babylonian robe, and two hundred shekels of silver {about 5.0 lbs; 228 kg},[b] and a wedge of gold of fifty shekels weight {about 1.25 lbs; 0.57 kg}, then I coveted them, and took them; and, indeed, they *are* hidden in the earth in the midst of my tent, and the silver under it.
(22) So Joshua sent messengers, and they ran to the tent; and, indeed, *it was* hidden in his tent, and the silver under it.
(23) And they took them out of the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before the LORD {Jehovah}.
(24) And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the robe, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor.

7:21b – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures

(25) And Joshua said, Why have you troubled us? the LORD {Jehovah} shall trouble you this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.
(26) And they raised over him a great heap of stones to this day. So the LORD {Jehovah} turned from the fierceness of His anger. Therefore the name of that place was called, The valley of Achor {trouble},[c] to this day.

Chapter 8
(1) And the LORD {Jehovah} said to Joshua, Do not be afraid, nor be dismayed: take all the people of war with you, and arise, go up to Ai: indeed, I have given into your hand the king of Ai, and his people, and his city, and his land:
(2) And you shall do to Ai and her king as you did to Jericho and her king: only its spoil, and its cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.
(3) So Joshua, and all the people of war arose, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.
(4) And he commanded them, saying, You shall lie in wait {ambush} against the city, *even* behind the city: do not go very far from the city, but all of you be ready:
(5) And I, and all the people who *are* with me, will approach the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,
(6) (Because they will come out after us) until we have drawn them from the city; because they will say, They flee before us, as at the first: therefore we will flee before them.
(7) Then you shall rise up from the ambush, and seize upon the city: because the LORD {Jehovah} your God will deliver it into your hand.
(8) And it shall be, when you have taken the city, *that* you shall set the city on fire: according to the commandment of the LORD {Jehovah} you shall do. See, I have commanded you.
(9) Joshua therefore sent them forth: and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.
(10) And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.
(11) And all the people, *even the people* of war that *were* with him, went up, and drew near, and came before the city, and camped on the north side of Ai: now *there was* a valley between them and Ai.

7:26c - Achor {עכור} - trouble

(12) And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.
(13) And when they had set the people, *even* all the host {army} that *was* on the north of the city, and those who lay in wait on the west of the city, Joshua went that night into the midst of the valley.
(14) And it came to pass, when the king of Ai saw *it,* that they went quickly and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he did not know that *there were* those who lay in ambush against him behind the city.
(15) And Joshua and all Israel acted as if they were beaten before them, and fled by the way of the wilderness.
(16) And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.
(17) And there was not a man left in Ai or Bethel, who did not go out after Israel: and they left the city open, and pursued after Israel.
(18) And the LORD {Jehovah} said to Joshua, Stretch out the spear that *is* in your hand toward Ai; because I will give it into your hand. And Joshua stretched out the spear that *he had* in his hand towards the city.
(19) And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and went quickly and set the city on fire.
(20) And when the men of Ai looked behind them, they saw, and, look, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people who fled to the wilderness turned back upon the pursuers.
(21) And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and killed the men of Ai.
(22) And the others came out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they struck them, so that they let none of them remain or escape.
(23) And the king of Ai they took alive, and brought him to Joshua.
(24) And it came to pass, when Israel had made an end of killing all those who lived in Ai in the field, in the wilderness where they chased them, and when they had all fallen on the edge of the sword, until they were consumed, that all the Israelites returned to Ai, and struck it with the edge of the sword.
(25) And *so* it was, *that* all who fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

(26) Because Joshua did not draw his hand back, with which he stretched out the spear, until he had completely destroyed all those who lived in Ai.
(27) Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of the LORD {Jehovah} which He commanded Joshua.
(28) And Joshua burnt Ai, and made it a pile of rubble forever, *even* a desolation to this day.
(29) And he hung the king of Ai on a tree until evening: and as soon as the sun was down, Joshua commanded that they should take his dead body down from the tree, and cast it at the entrance of the gate of the city, and raise on it a great pile of stones, *that remains* to this day.
(30) Then Joshua built an altar to the LORD {Jehovah} God of Israel in mount Ebal,
(31) As Moses the servant of the LORD {Jehovah} commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man has lift up *any* iron: and they offered on it burnt offerings to the LORD {Jehovah}, and sacrificed peace offerings.
(32) And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.
(33) And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, who carried the ark of the covenant of the LORD {Jehovah}, as well the stranger, as he who was born among them; half of them opposite mount Gerizim, and half of them opposite mount Ebal; as Moses the servant of the LORD {Jehovah} had commanded before, that they should bless the people of Israel.
(34) And afterward he read all the words of the law, the blessings and curses, according to all that is written in the book of the law.
(35) There was not a word of all that Moses commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the strangers that were literate among them.

Chapter 9
(1) And it came to pass, when all the kings which *were* on this side {west} of the Jordan River, in the hills, and in the valleys, and in all the coasts of the great {Mediterranean} sea opposite Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *of it;*

(2) That they gathered themselves together, to fight with Joshua and with Israel, with one accord.
(3) And when those who lived in Gibeon heard what Joshua had done to Jericho and to Ai,
(4) They worked deceitfully, and went and acted as if they had been ambassadors, and took old sacks upon their donkeys, and wine bottles, old, and torn, and bound up;
(5) And old shoes with patches on their feet, and old clothes upon them; and all the bread of their provision was dry *and* moldy.
(6) And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, We have come from a far country: now therefore make a league with us.
(7) And the men of Israel said to the Hivites, Perhaps you live among us; and how shall we make a league with you?
(8) And they said to Joshua, We *are* your servants. And Joshua said to them, Who *are* you? and from where have you come?
(9) And they said to him, From a very far country your servants have come because of the Name of the LORD {Jehovah} your God: because we have heard of His fame, and all that He did in Egypt,
(10) And all that He did to the two kings of the Amorites, who *were* beyond the Jordan River, to Sihon king of Heshbon, and to Og king of Bashan, who *was* at Ashtaroth.
(11) Therefore our elders and all those who live in our country spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We *are* your servants: therefore now make a league {alliance} with us.
(12) This our bread we took hot *for* our provision out of our houses on the day we came forth to come to you; but now, look, it is dry, and it is moldy:
(13) And these bottles of wine, which we filled, *were* new; and, look, they are torn: and these our clothes and our shoes have become old because of the very long journey.
(14) And the men took of their food, and did not ask *counsel* at the mouth of the LORD {Jehovah}.
(15) And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore to them.
(16) And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbors, and *that* they lived among them.

(17) And the children of Israel journeyed, and came to their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.
(18) And the children of Israel did not strike, because the princes of the congregation had sworn to them by the LORD {Jehovah} God of Israel. And all the congregation murmured against the princes.
(19) But all the princes said to all the congregation, We have sworn to them by the LORD {Jehovah} God of Israel: now therefore we may not touch them.
(20) This we will do to them; we will even let them live, lest wrath {anger; judgment} be upon us, because of the oath which we swore to them.
(21) And the princes said to them, Let them live; but let them be wood cutters and water drawers to all the congregation; as the princes had promised them.
(22) And Joshua called for them, and he spoke to them, saying, Why have you deceived us, saying, We *are* very far from you; when you live among us?
(23) Now therefore you *are* cursed, and none of you shall be freed from being bondmen, and wood cutters and water drawers for the house of my God.
(24) And they answered Joshua, and said, Because it was certainly told your servants, how the LORD {Jehovah} your God commanded His servant Moses to give you all the land, and to destroy all those who live in the land from before you, therefore we were greatly afraid for our lives because of you, and have done this thing.
(25) And now, see, we *are* in your hand: do to us as it seems good and right to you.
(26) And so he did to them, and delivered them out of the hand of the children of Israel, that they did not kill them.
(27) And Joshua that day made them wood cutters and water drawers for the congregation, and for the altar of the LORD {Jehovah}, even to this day, in the place which He should choose.

Chapter 10

(1) Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had completely destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how those who live in Gibeon had made peace with Israel, and were among them;
(2) That they were greatly afraid, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty.

(3) Therefore Adonizedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying,
(4) Come up to me, and help me, that we may strike Gibeon: because it has made peace with Joshua and with the children of Israel.
(5) Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.
(6) And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, Do not withhold your hand from your servants; come up to us quickly, and save us, and help us: because all the kings of the Amorites who live in the mountains are gathered together against us.
(7) So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.
(8) And the LORD {Jehovah} said to Joshua, Do not be afraid of them: because I have delivered them into your hand; there shall not a man of them stand before you.
(9) Joshua therefore came to them suddenly, *and* went up from Gilgal all night.
(10) And the LORD {Jehovah} destroyed them before Israel, and killed them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and struck them to Azekah, and to Makkedah.
(11) And it came to pass, as they fled from before Israel, *and* were in the going down to Bethhoron, that the LORD {Jehovah} cast down great stones from heaven upon them to Azekah, and they died: *those who died from the* hailstones were more than *those* whom the children of Israel killed with the sword.
(12) Then Joshua spoke to the LORD {Jehovah} in the day when the LORD {Jehovah} delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand still upon Gibeon; and you, Moon, in the valley of Ajalon.
(13) And the sun stood still,[a] and the moon stayed, until the people had avenged themselves upon their enemies. *Is* this not written in the book of Jasher?[b] So the sun stood still in the midst of heaven, and did not hasten to go down about a whole day.
(14) And there was no day like that before it or after it, that the LORD {Jehovah} listened to the voice of a man: because the LORD {Jehovah} fought for Israel.

10:13a – sun stands still
10:13b – book of Jasher – book unknown to us today

(15) And Joshua returned, and all Israel with him, to the camp to Gilgal.
(16) But these five kings fled, and hid themselves in a cave at Makkedah.
(17) And it was told Joshua, saying, The five kings have been found hidden in a cave at Makkedah.
(18) And Joshua said, Roll great stones upon the mouth of the cave, and set men by it to keep them:
(19) And do not stay, *but* pursue after your enemies, and strike their rear guard; do not allow them to enter into their cities: because the LORD {Jehovah} your God has delivered them into your hand.
(20) And it came to pass, when Joshua and the children of Israel had made an end of killing them with a very great slaughter, until they were consumed, that the rest *who* remained of them entered into fenced cities.
(21) And all the people returned to the camp to Joshua at Makkedah in peace: no one moved his tongue against any of the children of Israel.
(22) Then Joshua said, Open the mouth of the cave, and bring out those five kings to me out of the cave.
(23) And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.
(24) And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks.
(25) And Joshua said to them, Do not be afraid, nor be dismayed, be strong and of good courage: because this is what the LORD {Jehovah} shall do to all your enemies against whom you fight.
(26) And afterward Joshua struck them, and killed them, and hung them on five trees: and they were hanging upon the trees until the evening.
(27) And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave in which they had been hid, and laid great stones in the cave's mouth, *which remains* until this very day.
(28) And that day Joshua took Makkedah, and struck it with the edge of the sword, and its king he completely destroyed, them, and all the souls who *were* in it; he let no one remain: and he did to the king of Makkedah as he did to the king of Jericho.
(29) Then Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah:

(30) And the LORD {Jehovah} delivered it also, and its king, into the hand of Israel; and he struck it with the edge of the sword, and all the souls who *were* in it; he let no one remain in it; but did to its king as he did to the king of Jericho.
(31) And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it:
(32) And the LORD {Jehovah} delivered Lachish into the hand of Israel, who took it on the second day, and struck it with the edge of the sword, and all the souls who *were* in it, according to all that he had done to Libnah.
(33) Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he had left him no one remaining.
(34) And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it, and fought against it:
(35) And they took it on that day, and struck it with the edge of the sword, and all the souls who *were* in it he completely destroyed that day, according to all that he had done to Lachish.
(36) And Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it:
(37) And they took it, and struck it with the edge of the sword, and its king, and all its cities, and all the souls who *were* in them; he left no one remaining, according to all that he had done to Eglon; but destroyed it completely, and all the souls who *were* in it.
(38) And Joshua returned, and all Israel with him, to Debir; and fought against it:
(39) And he took it, and its king, and all its cities; and they struck them with the edge of the sword, and completely destroyed all the souls who *were* in them; he left no one remaining: as he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to her king.
(40) So Joshua struck all the country of the hills, and of the south, and of the valley, and of the springs, and all their kings: he left no one remaining, but completely destroyed all who breathed, as the LORD {Jehovah} God of Israel commanded.
(41) And Joshua struck them from Kadeshbarnea even to Gaza, and all the country of Goshen, even to Gibeon.
(42) And all these kings and their land Joshua took at one time, because the LORD {Jehovah} God of Israel fought for Israel.
(43) And Joshua returned, and all Israel with him, to the camp to Gilgal.

Chapter 11

(1) And it came to pass, when Jabin king of Hazor had heard *these things,* that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

(2) And to the kings who *were* on the north of the mountains, and of the plains south of Chinneroth {Sea of Galilee}, and in the valley, and in the borders of Dor on the west,

(3) *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.

(4) And they went out, they and all their hosts with them, many people, even as the sand that *is* upon the sea shore in multitude, with horses and very many chariots.

(5) And when all these kings had met together, they came and camped together at the waters of Merom, to fight against Israel.

(6) And the LORD {Jehovah} said to Joshua, Do not be afraid because of them: because tomorrow about this time I will deliver them up all killed before Israel: you shall hamstring their horses, and burn their chariots with fire.

(7) So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

(8) And the LORD {Jehovah} delivered them into the hand of Israel, who struck them, and chased them to great Zidon, and to Misrephothmaim, and to the valley of Mizpeh eastward; and they struck them, until they left them no one remaining.

(9) And Joshua did to them as the LORD {Jehovah} commanded him: he hamstrung their horses, and burnt their chariots with fire.

(10) And Joshua at that time turned back, and took Hazor, and struck its king with the sword: because Hazor was at one time the head of all those kingdoms.

(11) And they struck all the souls who *were* in it with the edge of the sword, completely destroying *them:* there was not any left to breathe: and he burnt Hazor with fire.

(12) And all the cities of those kings, and all their kings, Joshua took, and struck them with the edge of the sword, *and* he completely destroyed them, as Moses the servant of the LORD {Jehovah} commanded.

(13) But *as for* the cities that stood still in their strength, Israel burned none of them, except Hazor only; *which* Joshua burned.

(14) And all the spoil of these cities, and the cattle, the children of Israel took for a prey to themselves; but every man they struck with the edge of the sword, until they had destroyed them, neither did they leave any to breathe.

(15) As the LORD {Jehovah} commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD {Jehovah} commanded Moses.
(16) So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and its valley;
(17) *Even* from the mount Halak, that goes up to Seir, even to Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and struck them, and killed them.
(18) Joshua made war a long time with all those kings.
(19) There was not a city that made peace with the children of Israel, except the Hivites, those who lived in Gibeon: all *others* they took in battle.
(20) Because it was of the LORD {Jehovah} to harden their hearts, that they should come against Israel in battle, that he might destroy them completely, *and* that they might have no favor, but that he might destroy them, as the LORD {Jehovah} commanded Moses.
(21) And at that time Joshua came, and cut off the Anakims {giants} from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them completely with their cities.
(22) There was no one of the Anakims {giants} left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.
(23) So Joshua took the whole land, according to all that the LORD {Jehovah} said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.

Chapter 12
(1) Now these *are* the kings of the land, which the children of Israel struck, and possessed their land on the other side {east} of the Jordan River toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east:
(2) Sihon king of the Amorites, who lived in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even to the Jabbok River, *which is* the border of the children of Ammon;
(3) And from the plain to the sea of Chinneroth {Sea of Galilee} on the east, and to the sea of the plain, *even* the salt sea {Dead Sea} on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:
(4) And the coast of Og king of Bashan, *which was* of the remnant of the giants, who lived at Ashtaroth and at Edrei,

(5) And reigned in mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon
(6) These Moses the servant of the LORD {Jehovah} and the children of Israel struck: and Moses the servant of the LORD {Jehovah} gave it *for* a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.
(7) And these *are* the kings of the country which Joshua and the children of Israel struck on this side Jordan on the west, from Baalgad in the valley of Lebanon even to the mount Halak, that goes up to Seir; which Joshua gave to the tribes of Israel *for* a possession according to their divisions;
(8) In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
(9) The king of Jericho, one; the king of Ai, which *is* beside Bethel, one;
(10) The king of Jerusalem, one; the king of Hebron, one;
(11) The king of Jarmuth, one; the king of Lachish, one;
(12) The king of Eglon, one; the king of Gezer, one;
(13) The king of Debir, one; the king of Geder, one;
(14) The king of Hormah, one; the king of Arad, one;
(15) The king of Libnah, one; the king of Adullam, one;
(16) The king of Makkedah, one; the king of Bethel, one;
(17) The king of Tappuah, one; the king of Hepher, one;
(18) The king of Aphek, one; the king of Lasharon, one;
(19) The king of Madon, one; the king of Hazor, one;
(20) The king of Shimronmeron, one; the king of Achshaph, one;
(21) The king of Taanach, one; the king of Megiddo, one;
(22) The king of Kedesh, one; the king of Jokneam of Carmel, one;
(23) The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
(24) The king of Tirzah, one: all the kings thirty-one in all.

Chapter 13

(1) Now Joshua was old *and* feeble in years;[a] and the LORD {Jehovah} said to him, You are old *and* feeble in years, and there remains yet very much land to be possessed.
(2) This *is* the land that yet remains: all the borders of the Philistines, and all Geshuri,
(3) From Sihor, which *is* before Egypt, even to the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:
(4) From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, to Aphek, to the borders of the Amorites:
(5) And the land of the Giblites, and all Lebanon, towards the sunrising {east}, from Baalgad under mount Hermon to the entering into Hamath.
(6) All those who live in the hill country from Lebanon to Misrephothmaim, *and* all the Sidonians, I will drive them out from before the children of Israel: only you divide it by lot to the Israelites for an inheritance, as I have commanded you.
(7) Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh,
(8) With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD {Jehovah} gave them;
(9) From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba to Dibon;
(10) And all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon;
(11) And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan to Salcah;
(12) All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: because these Moses struck, and cast them out.
(13) Nevertheless the children of Israel did not expell the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites live among the Israelites until this day.
(14) Only to the tribe of Levi he gave no inheritance; the sacrifices of the LORD {Jehovah} God of Israel made by fire *are* their inheritance, as He said to them.
(15) And Moses gave to the tribe of the children of Reuben *inheritance* according to their families.

13:1a – Joshua was old and feeble – we are not told how old Joshua was but we know from Joshua 14:10 that he was older than Caleb. Since Joshua died at the age of 110 [Josh. 24:29] sometime after Caleb received his allotment of land, we can estimate that Joshua was somewhere between 11 years and 25 years older than Caleb who was 85 when he received his allotment.

(16) And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;
(17) Heshbon, and all her cities that *are* in the plain; Dibon, and Bamothbaal, and Bethbaalmeon,
(18) And Jahazah, and Kedemoth, and Mephaath,
(19) And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley,
(20) And Bethpeor, and Ashdothpisgah, and Bethjeshimoth,
(21) And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *who were* dukes of Sihon, living in the country.
(22) Balaam also the son of Beor, the soothsayer, the children of Israel killed with the sword among those who were killed by them.
(23) And the border of the children of Reuben was the Jordan River, and its border. This *was* the inheritance of the children of Reuben after their families, the cities and its villages.
(24) And Moses gave *inheritance* to the tribe of Gad, *even* to the children of Gad according to their families.
(25) And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that *is* before Rabbah;
(26) And from Heshbon to Ramathmizpeh, and Betonim; and from Mahanaim to the border of Debir;
(27) And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan River and *its* border, *even* to the edge of the sea of Chinnereth {Sea of Galilee} on the other side of the Jordan River eastward.
(28) This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
(29) And Moses gave *inheritance* to the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.
(30) And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, sixty cities:
(31) And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were belonging* to the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

(32) These *are the countries* which Moses distributed for inheritance in the plains of Moab, on the other side of the Jordan River, by Jericho, eastward.
(33) But to the tribe of Levi Moses did not give *any* inheritance: the LORD {Jehovah} God of Israel *was* their inheritance, as He said to them.

Chapter 14
(1) And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.
(2) Their inheritance *was* by lot, as the LORD {Jehovah} commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.
(3) Because Moses had given the inheritance of two tribes and a half tribe on the other side of the Jordan River: but to the Levites he gave no inheritance among them.
(4) Because the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, except cities to live *in,* with their suburbs for their cattle and for their substance.
(5) As the LORD {Jehovah} commanded Moses, so the children of Israel did, and they divided the land.

(6) Then the children of Judah came to Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said to him, You know what the LORD {Jehovah} said to Moses the man of God concerning me and you in Kadeshbarnea.[a]
(7) I was forty years old when Moses the servant of the LORD {Jehovah} sent me from Kadeshbarnea to spy out the land; and I brought him word again as *it was* in my heart.
(8) Nevertheless my brothers who went up with me made the heart of the people melt: but I wholly followed the LORD {Jehovah} my God.
(9) And Moses swore on that day, saying, Surely the land on which your feet have walked shall be your inheritance, and your children's forever, because you have wholly followed the LORD {Jehovah} my God.
(10) And now, look, the LORD {Jehovah} has kept me alive, as He said, these forty-five years, even since the LORD {Jehovah} spoke this word to Moses, while *the children of* Israel wandered in the wilderness: and now, look, I *am* this day eighty-five years old {2559 A.H./C-1483 B.C.}.[b]
(11) As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

14:6a – Num. 14:24
14:10b – Caleb is 85 years old – 46 years after exodus from Egypt; 6 years after Joshua led Israel across the Jordan River {2559 A.H./C- 1483 B.C.}

(12) Now therefore give me this mountain, of which the LORD {Jehovah} spoke in that day; because you heard in that day how the Anakims {giants} *were* there, and *that* the cities *were* great *and* fenced: if it shall be that the LORD {Jehovah} *will be* with me, then I shall be able to drive them out, as the LORD {Jehovah} said.
(13) And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance.
(14) Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, because he wholly followed the LORD {Jehovah} God of Israel.
(15) And the name of Hebron before *was* Kirjatharba;[c] *which Arba was* a great man among the Anakims {giants}. And the land had rest from war.

Chapter 15
(1) *This* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.
(2) And their south border was from the shore of the salt sea {Dead Sea}, from the bay that faces southward:
(3) And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side to Kadeshbarnea, and passed along to Hezron, and went up to Adar, and turned towards Karkaa:
(4) *From there* it passed toward Azmon, and went out to the river of Egypt; and the boundaries of that coast were at the sea: this shall be your south coast.
(5) And the east border *was* the salt sea {Dead Sea}, *even* to the end of the Jordan River. And *their* border in the north quarter *was* from the bay of the sea at the end of the Jordan River:
(6) And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:
(7) And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of Enshemesh, and its boundaries were at Enrogel:
(8) And the border went up by the valley of the son of Hinnom to the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lies* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

14:15c - Kirjatharba - Hebron - Gen. 23:2 - place where Sarah died - See Josh 20:7; 21:12 In Josh. 20:7 we are told that Hebron was a city of refuge, but the area surrounding Hebron was given to Caleb as we are told in Josh. 21:12.

(9) And the border was drawn from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjathjearim:
(10) And the border turned from Baalah westward to mount Seir, and passed along to the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:
(11) And the border went out to the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the boundaries of the border were at the sea.
(12) And the west border *was* to the great {Mediterranean} sea, and its coast. This *is* the coast of the children of Judah all around according to their families.
(13) And to Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD {Jehovah} to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.
(14) And Caleb drove from there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.
(15) And he went up from there to those who lived in Debir: and the name of Debir before *was* Kirjathsepher.
(16) And Caleb said, He who strikes Kirjathsepher, and takes it, to him I will give Achsah my daughter to be his wife.
(17) And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to be his wife.
(18) And it came to pass, as she came *to him,* that she moved him to ask of her father a field: and she lighted off *her* donkey; and Caleb said to her, What is it you want?
(19) Who answered, Give me a blessing; because you have given me a south land; give me also springs of water. And he gave her the upper springs, and the lower springs.
(20) This *is* the inheritance of the tribe of the children of Judah according to their families.
(21) And the farthermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,
(22) And Kinah, and Dimonah, and Adadah,
(23) And Kedesh, and Hazor, and Ithnan,
(24) Ziph, and Telem, and Bealoth,
(25) And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
(26) Amam, and Shema, and Moladah,
(27) And Hazargaddah, and Heshmon, and Bethpalet,

(28) And Hazarshual, and Beersheba, and Bizjothjah,
(29) Baalah, and Iim, and Azem,
(30) And Eltolad, and Chesil, and Hormah,
(31) And Ziklag, and Madmannah, and Sansannah,
(32) And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty-nine, with their villages:
(33) *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
(28) And Hazarshual, and Beersheba, and Bizjothjah,
(29) Baalah, and Iim, and Azem,
(30) And Eltolad, and Chesil, and Hormah,
(31) And Ziklag, and Madmannah, and Sansannah,
(32) And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty-nine, with their villages:
(33) *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
(34) And Zanoah, and Engannim, Tappuah, and Enam,
(35) Jarmuth, and Adullam, Socoh, and Azekah,
(36) And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
(37) Zenan, and Hadashah, and Migdalgad,
(38) And Dilean, and Mizpeh, and Joktheel,
(39) Lachish, and Bozkath, and Eglon,
(40) And Cabbon, and Lahmam, and Kithlish,
(41) And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:
(42) Libnah, and Ether, and Ashan,
(43) And Jiphtah, and Ashnah, and Nezib,
(44) And Keilah, and Achzib, and Mareshah; nine cities with their villages:
(45) Ekron, with her towns and her villages:
(46) From Ekron even to the sea, all that *lay* near Ashdod, with their villages:
(47) Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the great {Mediterranean} sea, and *its* border*:*
(48) And in the mountains, Shamir, and Jattir, and Socoh,
(49) And Dannah, and Kirjathsannah, which *is* Debir,
(50) And Anab, and Eshtemoh, and Anim,
(51) And Goshen, and Holon, and Giloh; eleven cities with their villages:
(52) Arab, and Dumah, and Eshean,
(53) And Janum, and Bethtappuah, and Aphekah,
(54) And Humtah, and Kirjatharba, which *is* Hebron, and Zior; nine cities with their villages:

(55) Maon, Carmel, and Ziph, and Juttah,
(56) And Jezreel, and Jokdeam, and Zanoah,
(57) Cain, Gibeah, and Timnah; ten cities with their villages:
(58) Halhul, Bethzur, and Gedor,
(59) And Maarath, and Bethanoth, and Eltekon; six cities with their villages:
(60) Kirjathbaal, which *is* Kirjathjearim, and Rabbah; two cities with their villages:
(61) In the wilderness, Betharabah, Middin, and Secacah,
(62) And Nibshan, and the city of Salt, and Engedi; six cities with their villages.
(63) As for the Jebusites those who lived in Jerusalem, the children of Judah could not drive them out: but the Jebusites live with the children of Judah at Jerusalem to this day.

Chapter 16
(1) And the lot of the children of Joseph fell from the Jordan River by Jericho, to the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel,
(2) And goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth,
(3) And goes down westward to the coast of Japhleti, to the coast of Bethhoron the lower, and to Gezer: and its boundaries are at the sea.
(4) So the children of Joseph, Manasseh and Ephraim, took their inheritance.
(5) And the border of the children of Ephraim according to their families was *this:* even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper;
(6) And the border went out towards the sea to Michmethah on the north side; and the border went around eastward to Taanathshiloh, and passed by it on the east to Janohah;
(7) And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at the Jordan River.
(8) The border went out from Tappuah westward to the river Kanah; and its boundaries were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
(9) And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
(10) And they did not drive out the Canaanites who lived in Gezer: but the Canaanites live among the Ephraimites to this day, and serve under taxation.

Chapter 17
(1) There was also a lot for the tribe of Manasseh; because he *was* the firstborn of Joseph; *being,* for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

(2) There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.
(3) But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
(4) And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD {Jehovah} commanded Moses to give us an inheritance among our brothers.[a] Therefore according to the commandment of the LORD {Jehovah} he gave them an inheritance among the brothers of their father.
(5) And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side of the Jordan River;
(6) Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.
(7) And the coast of Manasseh was from Asher to Michmethah, that *lies* before Shechem; and the border went along on the right hand to those who lived in Entappuah.
(8) *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;
(8) *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;
(9) And the coast descended to the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and its boundaries were at the sea:
(10) Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea {Mediterranean Sea} is its border; and they met together in Asher on the north, and in Issachar on the east.
(11) And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and those who lived in Dor and her towns, and those who lived in Endor and her towns, and those who lived in Taanach and her towns, and those who lived in Megiddo and her towns, *even* three countries.

17:4a - Num. 27:7

(12) Yet the children of Manasseh could not drive out *those who lived in* those cities; but the Canaanites would live in that land.
(13) Yet it came to pass, when the children of Israel had grown strong, that they put the Canaanites under taxation; but did not completely drive them out.
(14) And the children of Joseph spoke to Joshua, saying, Why have you given me *only* one lot and one portion to inherit, since I *am* a great people, inasmuch as the LORD {Jehovah} has blessed me until now?
(15) And Joshua answered them, If you *are* a great people, *then* get yourself up to the wood *country,* and cut down for yourself there in the land of the Perizzites and of the giants, if mount Ephraim is too narrow for you.
(16) And the children of Joseph said, The hill is not enough for us: and all the Canaanites who live in the land of the valley have chariots of iron, *both those who are* of Bethshean and her towns, and *those who are* of the valley of Jezreel.
(17) And Joshua spoke to the house of Joseph, *even* to Ephraim and to Manasseh, saying, You *are* a great people, and have great power: you shall not have *only* one lot*:*
(18) But the mountain shall be yours; because it *is* a woodland, and you shall cut it down: and its boundaries shall be yours: because you shall drive out the Canaanites, though they have iron chariots, *and* though they *are* strong.

Chapter 18
(1) And the whole congregation of the children of Israel assembled together at Shiloh,[a] and set up the tabernacle of the congregation there. And the land was subdued before them.
(2) And there remained among the children of Israel seven tribes, which had not yet received their inheritance.
(3) And Joshua said to the children of Israel, How long *are* you slack to go to possess the land, which the LORD {Jehovah} God of your fathers has given you?
(4) Choose out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to their inheritance; and they shall come *again* to me.
(5) And they shall divide it into seven parts: Judah shall remain in their coast on the south, and the house of Joseph shall remain in their coasts on the north.

18:1a – Shiloh - First home of the tabernacle – Jg. 18:31; Jn. 4:20

(6) You shall therefore divide the land *into* seven parts, and bring *the description* here to me, that I may cast lots for you here before the LORD {Jehovah} our God.
(7) But the Levites have no part among you; because the priesthood of the LORD {Jehovah} *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD {Jehovah} gave them.
(8) And the men arose, and went away: and Joshua charged those who went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD {Jehovah} in Shiloh.
(9) And the men went and passed through the land, and divided it by cities into seven parts in a book, and came *again* to Joshua to the host {multitude} at Shiloh.
(10) And Joshua cast lots for them in Shiloh before the LORD {Jehovah}: and there Joshua divided the land to the children of Israel according to their divisions.
(11) And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.
(12) And their border on the north side was from the Jordan River; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and its boundaries were at the wilderness of Bethaven.
(13) And the border went over from there towards Luz, to the side of Luz, which *is* Bethel, southward; and the border descended to Atarothadar, near the hill that *lies* on the south side of the bottom of Bethhoron.
(14) And the border was drawn *there,* and encircled the corner of the sea southward, from the hill that *lies* before Bethhoron southward; and its boundaries were at Kirjathbaal, which *is* Kirjathjearim, a city of the children of Judah: this *was* the west quarter.
(15) And the south quarter *was* from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:
(16) And the border came down to the end of the mountain that *lies* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,
(17) And was drawn from the north, and went forth to Enshemesh, and went forth towards Geliloth, which *is* opposite the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

(18) And passed along towards the side opposite Arabah northward, and went down to Arabah:
(19) And the border passed along to the side of Bethhoglah northward: and the boundaries of the border were at the north bay of the salt sea {Dead Sea} at the south end of the Jordan River: this *was* the south coast.
(20) And the Jordan River was its border on the east side. This *was* the inheritance of the children of Benjamin, by their coasts all around, according to their families.
(21) Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,
(22) And Betharabah, and Zemaraim, and Bethel,
(23) And Avim, and Parah, and Ophrah,
(24) And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:
(25) Gibeon, and Ramah, and Beeroth,
(26) And Mizpeh, and Chephirah, and Mozah,
(27) And Rekem, and Irpeel, and Taralah,
(28) And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

Chapter 19
(1) And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.
(2) And they had in their inheritance Beersheba, or Sheba, and Moladah,
(3) And Hazarshual, and Balah, and Azem,
(4) And Eltolad, and Bethul, and Hormah,
(5) And Ziklag, and Bethmarcaboth, and Hazarsusah,
(6) And Bethlebaoth, and Sharuhen; thirteen cities and their villages:
(9) Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: because the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.
(10) And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was to Sarid:
(11) And their border went up towards the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;
(12) And turned from Sarid eastward towards the sunrise {east} to the border of Chisloththabor, and then goes out to Daberath, and goes up to Japhia,

(13) And from there passes on along on the east to Gittahhepher, to Ittahkazin, and goes out to Remmonmethoar to Neah;
(14) And the border encircles it on the north side to Hannathon: and its boundaries are in the valley of Jiphthahel:
(15) And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.
(16) This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.
(17) *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.
(18) And their border was towards Jezreel, and Chesulloth, and Shunem,
(19) And Hapharaim, and Shion, and Anaharath,
(20) And Rabbith, and Kishion, and Abez,
(21) And Remeth, and Engannim, and Enhaddah, and Bethpazzez;
(22) And the coast reaches to Tabor, and Shahazimah, and Bethshemesh; and the boundaries of their border were at the Jordan River: sixteen cities with their villages.
(23) This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
(24) And the fifth lot came out for the tribe of the children of Asher according to their families.
(25) And their border was Helkath, and Hali, and Beten, and Achshaph,
(26) And Alammelech, and Amad, and Misheal; and reaches to Carmel westward, and to Shihorlibnath;
(27) And turns toward the sunrise {east} to Bethdagon, and reaches to Zebulun, and to the valley of Jiphthahel towards the north side of Bethemek, and Neiel, and goes out to Cabul on the left hand,
(28) And Hebron, and Rehob, and Hammon, and Kanah, *even* to great Zidon;
(29) And *then* the coast turns to Ramah, and to the strong city Tyre; and the coast turns to Hosah; and its boundaries are at the sea from the coast to Achzib:
(30) Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.
(31) This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.
(32) The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.
(33) And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, to Lakum; and its boundaries were at the Jordan River:
(34) And *then* the coast turns westward to Aznothtabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon the Jordan River towards the sunrise {east}.
(35) And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

(36) And Adamah, and Ramah, and Hazor,
(37) And Kedesh, and Edrei, and Enhazor,
(38) And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.
(39) This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
(40) *And* the seventh lot came out for the tribe of the children of Dan according to their families.
(41) And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,
(42) And Shaalabbin, and Ajalon, and Jethlah,
(43) And Elon, and Thimnathah, and Ekron,
(44) And Eltekeh, and Gibbethon, and Baalath,
(45) And Jehud, and Beneberak, and Gathrimmon,
(46) And Mejarkon, and Rakkon, with the border before Japho.
(47) And the coast of the children of Dan went out *too small* for them: therefore the children of Dan went up to fight against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived there, and called Leshem, Dan, after the name of Dan their father.
(48) This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
(49) When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
(50) According to the word of the LORD {Jehovah} they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and lived in it.
(51) These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD {Jehovah}, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Chapter 20
(1) The LORD {Jehovah} also spoke to Joshua, saying,
(2) Speak to the children of Israel, saying, Choose for yourselves cities of refuge, of which I spoke to you by the hand of Moses:
(3) That the killer who kills *any* person unknowingly *and* unintentionally may flee there: and they shall be your refuge from the avenger of blood.

(4) And when he who flees to one of those cities shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to themselves, and give him a place, that he may live among them.
(5) And if the avenger of blood pursues after him, then they shall not deliver the killer up into his hand; because he struck his neighbor unintentionally, and did not hate him previously.
(6) And he shall live in that city, until he stands before the congregation for judgment, *and* until the death of the high priest who shall be in those days: then shall the killer return, and come to his own city, and to his own house, to the city from where he fled.
(7) And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which *is* Hebron, in the mountain of Judah.
(8) And on the other side of the Jordan River by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
(9) These were the cities appointed for all the children of Israel, and for the stranger who lives among them, that whoever kills *any* person unknowingly might flee there, and not die by the hand of the avenger of blood, until he stands before the congregation.[a]

Chapter 21
(1) Then the heads of the fathers of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel;
(2) And they spoke to them at Shiloh in the land of Canaan, saying, The LORD {Jehovah} commanded by the hand of Moses to give us cities to live in, with its suburbs for our cattle.
(3) And the children of Israel gave to the Levites out of their inheritance, at the commandment of the LORD {Jehovah}, these cities and their suburbs.
(4) And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

20:9a - six cities of refuge where a person could flee if he killed someone accidentally (20:5) - see Ex. 21:13; Num. 35:6-32; Deut. 4:41-42; 19:4

(5) And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
(6) And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
(7) The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
(8) And the children of Israel gave by lot to the Levites these cities with their suburbs, as the LORD {Jehovah} commanded by the hand of Moses.
(9) And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,
(10) Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: because theirs was the first lot.
(11) And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with its suburbs all around it.
(12) But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh for his possession.
(13) So they gave to the children of Aaron the priest Hebron with its suburbs, *to be* a city of refuge for the killer; and Libnah with her suburbs,
(14) And Jattir with her suburbs, and Eshtemoa with her suburbs,
(15) And Holon with her suburbs, and Debir with her suburbs,
(16) And Ain with her suburbs, and Juttah with her suburbs, *and* Bethshemesh with its suburbs; nine cities out of those two tribes.
(17) And out of the tribe of Benjamin, Gibeon with its suburbs, Geba with her suburbs,
(18) Anathoth with its suburbs, and Almon with its suburbs; four cities.
(19) All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.
(20) And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
(21) Because they gave them Shechem with its suburbs in mount Ephraim, *to be* a city of refuge for the killer; and Gezer with its suburbs,
(22) And Kibzaim with its suburbs, and Bethhoron with its suburbs; four cities.
(23) And out of the tribe of Dan, Eltekeh with its suburbs, Gibbethon with its suburbs,

(24) Aijalon with its suburbs, Gathrimmon with its suburbs; four cities.
(25) And out of the half tribe of Manasseh, Tanach with its suburbs, and Gathrimmon with its suburbs; two cities.
(26) All the cities *were* ten with their suburbs for the families of the children of Kohath who remained.
(27) And to the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with its suburbs, *to be* a city of refuge for the killer; and Beeshterah with its suburbs; two cities.
(28) And out of the tribe of Issachar, Kishon with its suburbs, Dabareh with its suburbs,
(29) Jarmuth with its suburbs, Engannim with its suburbs; four cities.
(30) And out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs,
(31) Helkath with its suburbs, and Rehob with its suburbs; four cities.
(32) And out of the tribe of Naphtali, Kedesh in Galilee with its suburbs, *to be* a city of refuge for the killer; and Hammothdor with its suburbs, and Kartan with its suburbs; three cities.
(33) All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.
(34) And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its suburbs, and Kartah with its suburbs,
(35) Dimnah with its suburbs, Nahalal with its suburbs; four cities.
(36) And out of the tribe of Reuben, Bezer with its suburbs, and Jahazah with its suburbs,
(37) Kedemoth with its suburbs, and Mephaath with its suburbs; four cities.
(38) And out of the tribe of Gad, Ramoth in Gilead with its suburbs, *to be* a city of refuge for the killer; and Mahanaim with its suburbs,
(39) Heshbon with its suburbs, Jazer with its suburbs; four cities in all.
(40) So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.
(41) All the cities of the Levites within the possession of the children of Israel *were* forty-eight cities with their suburbs.
(42) These cities were every one with their suburbs all around them: so *were* all these cities.
(43) And the LORD {Jehovah} gave to Israel all the land which He swore to give to their forefathers; and they possessed it, and lived in it.
(44) And the LORD {Jehovah} gave them rest all around, according to all that He swore to their forefathers: and there stood not a man of all their enemies before them; the LORD {Jehovah} delivered all their enemies into their hand.
(45) Nothing failed of any good thing which the LORD {Jehovah} had spoken to the house of Israel; all came to pass.

Chapter 22

(1) Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

(2) And said to them, You have kept all that Moses the servant of the LORD {Jehovah} commanded you, and have obeyed my voice in all that I commanded you:

(3) You have not left your brothers these many days to this day, but have kept the charge of the commandment of the LORD {Jehovah} your God.

(4) And now the LORD {Jehovah} your God has given rest to your brothers, as He promised them: therefore return now, and go to your own tents, *and* to the land of your possession, which Moses the servant of the LORD {Jehovah} gave you on the other side {east} of the Jordan River.

(5) But take diligent heed to do the commandment and the law, which Moses the servant of the LORD {Jehovah} charged you, to love the LORD {Jehovah} your God, and to walk in all His ways, and to keep His commandments, and to cling to Him, and to serve Him with all your heart and with all your soul.

(6) So Joshua blessed them, and sent them away: and they went to their tents.

(7) Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but to the *other* half Joshua gave among their brothers on this side of the Jordan River westward. And when Joshua sent them away also to their tents, then he blessed them,

(8) And he spoke to them, saying, Return with much riches to your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much clothing: divide the spoil of your enemies with your brothers.

(9) And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, of which they were given possession according to the word of the LORD {Jehovah} by the hand of Moses.

(10) And when they came to the borders of the Jordan River, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by the Jordan River, a great altar to look upon.

(11) And the children of Israel heard saying, Look, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar opposite the land of Canaan, in the borders of the Jordan river, at the passage of the children of Israel.
(12) And when the children of Israel heard *of it,* the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.[a]
(13) And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,
(14) And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* a head of the house of their fathers among the thousands of Israel.
(15) And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,

(16) The whole congregation of the LORD {Jehovah} is asking, What sin *is* this that you have committed against the God of Israel, to turn away this day from following the LORD {Jehovah}, in that you have built for yourselves an altar, that you might rebel this day against the LORD {Jehovah}?
(17) *Is* the sin of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD {Jehovah},
(18) But that you must turn away this day from following the LORD {Jehovah}? and it will be, *since* you rebel today against the LORD {Jehovah}, that tomorrow He will be angry with the whole congregation of Israel.
(19) Nevertheless, if the land of your possession *is* unclean, *then* pass over to the land of the possession of the LORD, in which the LORD's {Jehovah's} tabernacle stays, and take possession among us: but do not rebel against the LORD {Jehovah}, nor rebel against us, in building for yourselves an altar besides the altar of the LORD {Jehovah} our God.

22:12a – go up to war against them – the Lord had specifically forbidden alters of sacrifice to be built anywhere except where He chose [Deut. 12:3-5]. The other tribes did not want to be punished for sin of these tribes as a repeat of what happened at Ai [Josh. 7] see Josh. 22:20

(20) Did not Achan the son of Zerah commit a sin in the cursed thing,[b] and anger fell on all the congregation of Israel? and that man did not perish alone in his sin.
(21) Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said to the heads of the thousands of Israel,
(22) The LORD {Jehovah} God of gods, the LORD {Jehovah} God of gods, He knows, and Israel shall know; if *it is* in rebellion, or if in sin against the LORD {Jehovah}, (do not save us this day,)
(23) That we have built us an altar to turn from following the LORD {Jehovah}, or if to offer on it burnt offering or meat offering, or if to offer peace offerings on it, let the LORD {Jehovah} Himself require *it;*
(24) And if we have not *rather* done it for fear of *this* very thing, saying, In time to come your children might speak to our children, saying, What have you to do with the LORD {Jehovah} God of Israel?
(25) Because the LORD {Jehovah} has made the Jordan River a border between us and you, you children of Reuben and children of Gad; you have no part in the LORD {Jehovah}: so shall your children cause our children to cease from fearing the LORD {Jehovah}.
(26) Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

(27) But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD {Jehovah} before Him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, You have no part in the LORD {Jehovah}.
(28) Therefore we said, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again,* Look the pattern of the altar of the LORD {Jehovah}, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.
(29) God forbid that we should rebel against the LORD {Jehovah}, and turn this day from following the LORD {Jehovah}, to build an altar for burnt offerings, for meat offerings, or for sacrifices, besides the altar of the LORD {Jehovah} our God that *is* before His tabernacle.
(30) And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel who *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them.

22:20b - Josh. 7:19f

(31) And Phinehas the son of Eleazar the priest said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD {Jehovah} *is* among us, because you have not committed this sin against the LORD {Jehovah}: now you have delivered the children of Israel out of the hand of the LORD {Jehovah}.
(32) And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again.
(33) And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land in which the children of Reuben and Gad lived.
(34) And the children of Reuben and the children of Gad called the altar *Ed* {a witness}:[c] because it *shall be* a witness between us that the LORD {Jehovah} *is* God.

Chapter 23
(1) And it came to pass a long time after that the LORD {Jehovah} had given rest to Israel from all their enemies all around, that Joshua had grown old *and* feeble with age.
(2) And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said to them, I am old *and* feeble with age:
(3) And you have seen all that the LORD {Jehovah} your God has done to all these nations because of you; because the LORD {Jehovah} your God *is* He Who has fought for you.
(4) Indeed, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan River, with all the nations that I have cut off, even to the great {Mediterranean} sea westward.
(5) And the LORD {Jehovah} your God, He shall expel them from before you, and drive them from out of your sight; and you shall possess their land, as the LORD {Jehovah} your God has promised to you.
(6) You therefore be very courageous to keep and to do all that is written in the book of the law of Moses, that you not turn aside from it *to* the right hand or *to* the left;
(7) That you not come among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them,* neither serve them, nor bow yourselves to them:

22:34c - Ed {עד} - a witness

(8) But cling to the LORD {Jehovah} your God, as you have done to this day.
(9) Because the LORD {Jehovah} has driven out from before you great and strong nations: but *as for* you, no man has been able to stand before you to this day.
(10) One man of you shall chase a thousand: because the LORD {Jehovah} your God, He *it is* Who fights for you, as He has promised you.
(11) Therefore take good heed to yourselves, that you love the LORD {Jehovah} your God.
(12) Else if you do in any wise go back, and cling to the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in to them, and they to you:
(13) Know for certain that the LORD {Jehovah} your God will no more drive out *any of* these nations from before you; but they shall be snares and traps to you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the LORD {Jehovah} your God has given you.
(14) And, indeed, today I *am* going the way of all the earth: and you know in all your hearts and in all your souls, that not one thing has failed of all the good things which the LORD {Jehovah} your God spoke concerning you; all have come to pass to you, *and* not one thing has failed.
(15) Therefore it shall come to pass, *that* as all good things come upon you, which the LORD {Jehovah} your God has promised you; so shall the LORD {Jehovah} bring upon you all evil things, until He has destroyed you from off this good land which the LORD {Jehovah} your God has given you.
(16) When you have sinned against the covenant of the LORD {Jehovah} your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then the anger of the LORD {Jehovah} shall be kindled against you, and you shall perish quickly from off the good land which He has given to you.

Chapter 24
(1) And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.
(2) And Joshua said to all the people, This is what the LORD {Jehovah} God of Israel says, Your forefathers lived after the flood in old times, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.
(3) And I took your father Abraham from after the flood, and led him throughout all the land of Canaan, and multiplied his descendants, and gave him Isaac.

(4) And I gave to Isaac Jacob and Esau: and I gave to Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.
(5) I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.
(6) And I brought your fathers out of Egypt: and you came to the {Red} Sea; and the Egyptians pursued after your forefathers with chariots and horsemen to the Red Sea.
(7) And when they cried to the LORD {Jehovah}, He put darkness between you and the Egyptians, and brought the {Red} Sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and you lived in the wilderness a long season.
(8) And I brought you into the land of the Amorites, who lived on the other side {east} of the Jordan River; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.
(9) Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:
(10) But I would not listen to Balaam; therefore he blessed you still: so I delivered you out of his hand.
(11) And you went over the Jordan River, and came to Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.
(12) And I sent the hornet before you, which drove them out from before you, *even* the two kings of the Amorites; *but* not with your sword, nor with your bow.
(13) And I have given you a land for which you did not labor, and cities which you did not build, and you live in them; you eat of the vineyards and olive groves which you did not plant.
(14) Now therefore fear the LORD {Jehovah}, and serve Him in sincerity and in truth: and put away the gods which your forefathers served after the flood, and in Egypt; and serve the LORD {Jehovah}.
(15) And if it seems evil to you to serve the LORD {Jehovah}, choose for yourselves this day whom you will serve; whether the gods which your forefathers served that *were* after the flood, or the gods of the Amorites, in whose land you live: but as for me and my house, we will serve the LORD {Jehovah}.
(16) And the people answered and said, God forbid that we should forsake the LORD {Jehovah}, to serve other gods;

(17) Because the LORD {Jehovah} our God, He *it is* Who brought us up and our forefathers out of the land of Egypt, from the house of bondage, and Who did those great signs in our sight, and preserved us in all the way in which we went, and among all the people through whom we passed:
(18) And the LORD {Jehovah} drove out from before us all the people, even the Amorites who lived in the land: *therefore* we will also serve the LORD {Jehovah}; because He *is* our God.
(19) And Joshua said to the people, You cannot serve the LORD {Jehovah}: because He *is* a holy God; He *is* a jealous God; He will not forgive your rebellious deeds nor your sins.
(20) If you forsake the LORD {Jehovah}, and serve strange gods, then He will turn and do you hurt, and consume you, after He has done you good.
(21) And the people said to Joshua, No; but we will serve the LORD {Jehovah}.
(22) And Joshua said to the people, You *are* witnesses against yourselves that you have chosen for yourselves the LORD {Jehovah}, to serve Him. And they said, *We are* witnesses.
(23) *He said,* Now therefore put away the strange gods which *are* among you, and incline your heart to the LORD {Jehovah} God of Israel.
(24) And the people said to Joshua, The LORD {Jehovah} our God we will serve, and His voice we will obey.
(25) So Joshua made a covenant with the people that day, and set them a law and an ordinance in Shechem.
(26) And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD {Jehovah}.
(27) And Joshua said to all the people, See, this stone shall be a witness to us; because it has heard all the words of the LORD {Jehovah} which He spoke to us: therefore it shall be a witness to you, lest you deny your God.
(28) So Joshua let the people depart, every man to his inheritance.
(29) And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD {Jehovah}, died, *being* one hundred ten years old.
(30) And they buried him in the border of his inheritance in Timnathserah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

(31) And Israel served the LORD {Jehovah} all the days of Joshua, and all the days of the elders who out lived Joshua, and who had known all the works of the LORD {Jehovah}, that He had done for Israel.
(32) And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for one hundred pieces of silver: and it became the inheritance of the children of Joseph.

(33) And Eleazar the son of Aaron died; and they buried him in a hill *that belonged to* Phinehas his son, which was given him in mount Ephraim.

Chapter 1

(1) Now after the death of Joshua it came to pass, that the children of Israel asked the LORD {Jehovah}, saying, Who shall go up for us against the Canaanites first, to fight against them?

(2) And the LORD {Jehovah} said, Judah shall go up: Indeed, I have delivered the land into his hand.

(3) And Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him.

(4) And Judah went up; and the LORD {Jehovah} delivered the Canaanites and the Perizzites into their hand: and they killed in Bezek ten thousand men.

(5) And they found Adonibezek in Bezek: and they fought against him, and they killed the Canaanites and the Perizzites.

(6) But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

(7) And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered *their food* under my table: as I have done, so God has repaid me. And they brought him to Jerusalem, and there he died.

(8) Now the children of Judah had fought against Jerusalem, and had taken it, and struck it with the edge of the sword, and set the city on fire.

(9) And afterward the children of Judah went down to fight against the Canaanites, who lived in the mountain, and in the south, and in the valley.

(10) And Judah went against the Canaanites who lived in Hebron: (now the name of Hebron before *was* Kirjatharba:)[a] and they killed Sheshai, and Ahiman, and Talmai.

(11) And from there he went against those who lived in Debir: and the name of Debir before *was* Kirjathsepher:

(12) And Caleb said, He who strikes Kirjathsepher, and takes it, to him will I give Achsah my daughter for a wife.

(13) And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter for a wife.

(14) And it came to pass, when she came *to him,* that she moved him to ask of her father a field: and she lighted from off *her* donkey; and Caleb said to her, What do you want?

(15) And she said to him, Give me a blessing: because you have given me a south land; give me also springs of water. And Caleb gave her the upper springs and the lower springs.[b]

(16) And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lies* in the south of Arad; and they went and lived among the people.

1:10a - Kirjatharba - Hebron - Gen. 23:2 - place where Sarah died - See Josh. 14:15; 20:7; 21:12. In Josh. 20:7 we are told that Hebron was a city of refuge

1:12-15b - See Josh. 15:15-19

(17) And Judah went with Simeon his brother, and they killed the Canaanites who lived in Zephath, and completely destroyed it. And the name of the city was called Hormah.
(18) Also Judah took Gaza with its coast, and Askelon with its coast, and Ekron with its coast.
(19) And the LORD {Jehovah} was with Judah; and he drove out *those who lived in* the mountain; but could not drive out those who lived in the valley, because they had chariots of iron.
(20) And they gave Hebron to Caleb, as Moses said: and he expelled from there the three sons of Anak.
(21) And the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; but the Jebusites live with the children of Benjamin in Jerusalem to this day.
(22) And the house of Joseph, also went up against Bethel: and the LORD {Jehovah} *was* with them.
(23) And the house of Joseph sent to spy out Bethel. (Now the name of the city before *was* Luz.)[c]
(24) And the spies saw a man come forth out of the city, and they said to him, We ask you to show us the entrance into the city, and we will show you mercy.
(25) And when he showed them the entrance into the city, they struck the city with the edge of the sword; but they let the man and all his family go.
(26) And the man went into the land of the Hittites, and built a city, and called its name Luz: which *is* its name to this day.
(27) Neither did Manasseh drive out *those who lived in* Bethshean and her towns, nor Taanach and her towns, nor those who lived in Dor and her towns, nor those who lived in Ibleam and her towns, nor those who lived in Megiddo and her towns: but the Canaanites would live in that land.
(28) And it came to pass, when Israel was strong, that they put taxes upon the Canaanites, and did not completely drive them out.
(29) Neither did Ephraim drive out the Canaanites who lived in Gezer; but the Canaanites lived in Gezer among them.
(30) Neither did Zebulun drive out those who lived in Kitron, nor those who lived in Nahalol; but the Canaanites live among them, and became tax payers.
(31) Neither did Asher drive out those who lived in Accho, nor those who live in Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:
(32) But the Asherites lived among the Canaanites, those who live in the land: because they did not drive them out.
(33) Neither did Naphtali drive out those who lived in Bethshemesh, nor those who lived in Bethanath; but he lived among the Canaanites, those who lived in the land: nevertheless those who lived in Bethshemesh and of Bethanath became tax payers to them.

1:23c – Gen. 28:19

(34) And the Amorites forced the children of Dan into the mountain: because they would not allow them to come down to the valley:
(35) But the Amorites would live in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tax payers.
(36) And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

Chapter 2

(1) And an Angel of the LORD {Jehovah} came up from Gilgal {rolled away}[a] to Bochim {weeping}, and said, I caused you to go up out of Egypt, and have brought you to the land which I swore to your forefathers; and I said, I will never break My covenant with you.
(2) And you shall make no treaty with *those who live in* this land; you shall throw down their altars: but you have not obeyed My voice: why have you done this?
(3) Therefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides,[b] and their gods shall be a snare to you.
(4) And it came to pass, when the Angel of the LORD {Jehovah} spoke these words to all the children of Israel, that the people lifted up their voice, and wept.
(5) And they called the name of that place Bochim {weeping}:[c] and they sacrificed there to the LORD {Jehovah}.
(6) And when Joshua had let the people go, the children of Israel each went to his inheritance to possess the land.
(7) And the people served the LORD {Jehovah} all the days of Joshua, and all the days of the elders who out lived Joshua, who had seen all the great works of the LORD {Jehovah}, that He did for Israel.
(8) And Joshua the son of Nun, the servant of the LORD {Jehovah}, died, *being* one hundred ten years old.[d]
(9) And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.
(10) And also all that generation were gathered to their fathers: and there arose another generation after them, who did not know the LORD {Jehovah}, nor the works which He had done for Israel.
(11) And the children of Israel did evil in the sight of the LORD {Jehovah}, and served Baalim:
(12) And they forsook the LORD {Jehovah} God of their fathers, Who brought them out of the land of Egypt, and followed other gods, of the gods of the people who *were* all around them, and bowed themselves to them, and provoked the LORD {Jehovah} to anger.
(13) And they forsook the LORD {Jehovah}, and served Baal and Ashtaroth.

2:1a – Gilgal {rolled away} – Josh. 5:9
2:3b – thorns in sides – Num. 33:55
2:5c - Bochim {בכים} - weepers - or a place of weeping
2:8d – Josh. 24:29

(14) And the anger of the LORD {Jehovah} was hot against Israel, and He delivered them into the hands of spoilers who spoiled them, and He sold them into the hands of their enemies all around, so that they could not any longer stand before their enemies.
(15) Wherever they went out, the hand of the LORD {Jehovah} was against them for evil, as the LORD {Jehovah} had said, and as the LORD {Jehovah} had sworn to them: and they were greatly distressed.
(16) Nevertheless the LORD {Jehovah} raised up judges, who delivered them out of the hand of those who spoiled them.
(17) And yet they would not listen to their judges, but they went prostituting after other gods, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, and did not obey the commandments of the LORD {Jehovah}.
(18) And when the LORD {Jehovah} raised up for them judges, then the LORD {Jehovah} was with the judge, and delivered them out of the hand of their enemies all the days of the judge: because it repented the LORD {Jehovah} because of their groanings because of those who oppressed them and troubled them.
(19) And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down to them; they did not cease from their own deeds, nor from their stubborn ways.
(20) And the anger of the LORD {Jehovah} was hot against Israel; and He said, Because this people has sinned against My covenant which I commanded their forefathers, and have not listened to My voice;
(21) I will also not from this time forward drive out any from before them of the nations which Joshua left when he died:
(22) That through them I may prove Israel, whether they will keep the way of the LORD {Jehovah} to walk in it, as their forefathers kept it, or not.
(23) Therefore the LORD {Jehovah} left those nations, without quickly driving them out; neither did He deliver them into the hand of Joshua.

Chapter 3
(1) Now these *are* the nations which the LORD {Jehovah} left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

(2) Only that the generations of the children of Israel might know, to teach them war, at the least those who knew nothing of it before;
(3) *Namely,* five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites who lived in mount Lebanon, from mount Baalhermon to the entrance of Hamath.
(4) And they were to prove Israel by them, to know whether they would listen to the commandments of the LORD {Jehovah}, which He commanded their forefathers by the hand of Moses.
(5) And the children of Israel lived among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
(6) And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.
(7) And the children of Israel did evil in the sight of the LORD {Jehovah}, and forgot the LORD {Jehovah} their God, and served Baalim and the groves.[a]

(8) Therefore the anger of the LORD {Jehovah} was hot against Israel, and He sold them into the hand of Chushanrishathaim king of Mesopotamia {2573 A.H./C- 1469 B.C.}:[b*] and the children of Israel served Chushanrishathaim eight years.
(9) And when the children of Israel cried to the LORD {Jehovah}, the LORD {Jehovah} raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.
(10) And the Spirit of the LORD {Jehovah} came upon him, and he judged Israel, and went out to war: and the LORD {Jehovah} delivered Chushanrishathaim king of Mesopotamia into his hand {2581 A.H./C-1461 B.C.}; and his hand prevailed against Chushanrishathaim.
(11) And the land had rest forty years.** And Othniel the son of Kenaz died.

3:7a - groves – gardens created for the purpose of worshipping idols
3:8b - Mesopotamia oppression begins 2573A.H./C- 1469 B.C., 20 years after Israel crossed over the Jordan River; 14 years after Caleb was given his allotment of land; ends 8 years later 2581 A.H./C- 1461 B.C. - see Appendix G: World Time Line of Biblical History

20 years after Israel crossed over the Jordan River
[*2573 A.H./C- 1469 B.C.]

Mesopotamia oppression ends; Israel has peace 40 years

[**2581 A.H./C-1461 B.C.]

(12) And the children of Israel did evil again in the sight of the LORD {Jehovah}: and the LORD {Jehovah} strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD {Jehovah}.
(13) And he gathered to himself the children of Ammon and Amalek, and went and struck Israel, and possessed the city of palm trees.
(14) So the children of Israel served Eglon the king of Moab eighteen years {2621 A.H./C-1421 B.C}.[c*]
(15) But when the children of Israel cried to the LORD {Jehovah}, the LORD {Jehovah} raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man: and by him the children of Israel sent a present to Eglon the king of Moab.
(16) But Ehud made for himself a dagger which had two edges, of a cubit length {about 18 in.; 0.67 m.};[d] and he tied it under his clothes upon his right thigh.
(17) And he brought the present to Eglon king of Moab: and Eglon *was* a very fat man.
(18) And when he had made an end to offer the present, he sent away the people who bore the present.
(19) But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand to you, O king: who said, Keep silence. And all that stood by him went out from him.
(20) And Ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God to you. And he arose out of *his* seat.
(21) And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:
(22) And the shaft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.
(23) Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.
(24) When he had gone out, his servants came; and when they saw that the doors of the parlor *were* locked, they said, Surely he covers his feet in his summer chamber {to take a nap}.
(25) And they waited until they were ashamed: and, since he did not open the doors of the parlor; they took a key, and opened *them:* and, saw, their lord *had* fallen down dead on the earth.

3:14c - Moab oppression begins - 2621 A.H./C- 1421 B.C. then ends 18 years later
2639 A.H./C- 1403 B.C.
3:16d – cubit – 1.5 feet; 0.46 meters – see Appendix J: Bible Weights and Measures

Moab oppression begins
[*2621 A.H./C-1421 B.C]

(26) And Ehud escaped while they waited, and passed beyond the quarries, and escaped to Seirath.
(27) And it came to pass, when he had come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.
(28) And he said to them, Follow after me: because the LORD {Jehovah} has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords {crossings} of the Jordan River toward Moab, and did not allow a man to pass over.
(29) And they killed of Moab at that time about ten thousand men, all lusty, and all men of valor; and not a man escaped.
(30) So Moab was subdued that day under the hand of Israel {2639 A.H./C- 1403 B.C.}.* And the land had rest eighty years.[e]
(31) And after him was Shamgar the son of Anath, who killed of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Chapter 4
(1) And the children of Israel again did evil in the sight of the LORD {Jehovah}, when Ehud was dead.
(2) And the LORD {Jehovah} sold them into the hand of Jabin king of Canaan {2719 A.H./C- 1323 B.C.},** who reigned in Hazor; the captain of whose host *was* Sisera, who lived in Harosheth of the Gentiles {non-Jews; nations}.
(3) And the children of Israel cried to the LORD {Jehovah}: because he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
(4) And Deborah, a prophetess, the wife of Lapidoth judged Israel at that time.
(5) And she lived under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.
(6) And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said to him, Has not the LORD {Jehovah} God of Israel commanded, *saying,* Go and draw towards mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?

3:30e - Ehud ended Moab's oppression in 2639 A.H./C- 1403 B.C. and Israel had 80 years of peace which ended in 2719 A.H./C- 1323 B.C. with the Canaanite oppression. See Appendix G: World Time Line of Biblical History

Moab oppression ends after 18 years; Israel begins 80 years of peace
[*2639 A.H./C-1403 B.C.]
Canaanite oppression begins
[**2719 A.H./C-1323 B.C.]

(7) And I will draw to you to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.
(8) And Barak said to her, If you will go with me, then I will go: but if you will not go with me, *then* I will not go.
(9) And she said, I will surely go with you: nevertheless the journey that you take shall not be for your honor; because the LORD {Jehovah} shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
(10) And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.
(11) Now Heber the Kenite, *who was* of the children of Hobab the father in law of Moses, had separated himself from the Kenites, and pitched his tent in the plain of Zaanaim, which *is* by Kedesh.
(12) And they showed Sisera that Barak the son of Abinoam had gone up to mount Tabor.
(13) And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people who *were* with him, from Harosheth of the Gentiles {non-Jews; nations} to the river of Kishon.
(14) And Deborah said to Barak, Get up; because this *is* the day in which the LORD {Jehovah} has delivered Sisera into your hand: has not the LORD {Jehovah} gone out before you? So Barak went down from mount Tabor, and ten thousand men after him.
(15) And the LORD {Jehovah} struck Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera got off *his* chariot, and fled away on his feet.
(16) But Barak pursued after the chariots, and after the host, to Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.
(17) However Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: because *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.
(18) And Jael went out to meet Sisera, and said to him, Turn in, my lord, turn in to me; do not be afraid. And when he had turned in to her into the tent, she covered him with a mantle.
(19) And he said to her, I ask you to give me a little water to drink; because I am thirsty. And she opened a bottle of milk,[a] and gave it to him to drink, and covered him.

4:19a – she gave him milk instead of water – the warm milk caused him to fall asleep – Jg. 5:25

(20) Again he said to her, Stand in the door of the tent, and it shall be, when any man comes and inquires of you, and say, Is there any man here? that you shall say, No.
(21) Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly to him, and drove the nail into his temples, and fastened it into the ground: because he was fast asleep and weary. So he died.
(22) And as Barak pursued Sisera, Jael came out to meet him, and said to him, Come, and I will show you the man whom you seek. And when he came into her *tent,* Sisera lay dead, and the nail *was* in his temples.
(23) So God subdued on that day Jabin the king of Canaan before the children of Israel {2739 A.H./C-1303 B.C.}.*
(24) And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Chapter 5
(1) Then Deborah and Barak the son of Abinoam sang on that day, saying,
(2) Praise the LORD {Jehovah} for the avenging of Israel, when the people willingly offered themselves.
(3) Hear, O kings; give ear, O princes; I, *Even* I, will sing to the LORD {Jehovah}; I will sing *praise* to the LORD {Jehovah} God of Israel.
(4) LORD {Jehovah}, when You went out Of Seir, when You marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.
(5) The mountains melted from before the LORD {Jehovah}, *even* that Sinai from before the LORD {Jehovah} God of Israel.
(6) In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through highways.
(7) *Those who lived in* the villages ceased, they ceased in Israel, until I Deborah arose, that I arose a mother in Israel.
(8) They chose new gods; then there *was* War in the gates: was there a shield or Spear seen among forty thousand in Israel?
(9) My heart *is* toward the governors of Israel, who offered themselves willingly among the people. Bless the LORD {Jehovah}.
(10) Speak, you who ride on white donkeys, you who sit in judgment, and walk by the way.

Canaanite oppression ends; Israel begins 40 years of peace
[*2739 A.H./C-1303 B.C.]

(11) *Those who are delivered* from the noise of archers in the places of drawing water, there they shall rehearse the righteous acts of the LORD {Jehovah}, *even* the righteous acts *towards those who live in* His villages in Israel: then the people of the LORD {Jehovah} shall go down to the gates.
(12) Awake, awake, Deborah: awake, awake, sing a song: arise, Barak, and lead your captivity captive, you son of Abinoam.
(13) Then He caused those who remained to rule over the nobles among the people: the LORD {Jehovah} caused me to rule over the mighty.
(14) Out of Ephraim *there was* a root of them against Amalek; after you, Benjamin, among your people; out of Machir came down governors, and out of Zebulun those who handle the pen of the writer.
(15) And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.
(16) Why do you stay among the sheep flocks, to hear the bleating of the flocks? Because the divisions of Reuben *there were* great searching of heart.
(17) Gilead stayed beyond the Jordan River: and why did Dan remain in ships? Asher continued on the sea shore, and stayed in his havens.
(18) Zebulun and Naphtali *were* a people *that* jeopardized their lives to the death in the high places of the field.
(19) The kings came *and* fought, then Fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.
(20) They fought from heaven; the stars in their courses fought against Sisera.
(21) The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength.
(22) Then the horse hoofs were broken because of the prancing, the prancing of their mighty ones.
(23) The Angel of the LORD {Jehovah} said, Curse Meroz, curse bitterly those who live in it; because they did not come to the aid of the LORD {Jehovah}, to the aid of the LORD {Jehovah} against the mighty.
(24) Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.
(25) He asked water, *and* she gave *him* milk;[a] she brought forth butter in a lordly dish.
(26) She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she struck Sisera, she struck off his head, when she had pierced and stricken through his temples.

5:25a – see Jg. 4:19

(27) At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.
(28) The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why do the wheels of his chariots delay in returning?
(29) Her wise ladies answered her, yes, she returned answer to herself,
(30) Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of various colors, a prey of various colors of needlework, of various colors of needlework on both sides, *meet* for the necks of *those who take* the spoil?
(31) So let all Your enemies perish, O LORD {Jehovah}: but *let* those who love Him *be* as the sun when it goes forth in its might.
And the land had rest forty years.

Chapter 6
(1) And the children of Israel did evil in the sight of the LORD {Jehovah}: and the LORD {Jehovah} delivered them into the hand of Midian seven years {2779 A.H./C-1263 B.C.}.[a*]

(2) And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made for themselves the dens which *are* in the mountains, and caves, and strong holds.
(3) And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
(4) And they encamped against them, and destroyed the increase of the earth, until you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey.
(5) Because they came up with their cattle and their tents, and they came as grasshoppers for multitude; *because* both they and their camels were without number: and they entered into the land to destroy it.
(6) And Israel was greatly impoverished because of the Midianites; and the children of Israel cried to the LORD {Jehovah}.
(7) And it came to pass, when the children of Israel cried to the LORD {Jehovah} because of the Midianites,

6:1a - the children of Israel had peace for 40 years then the Midianites conquered them in 2779 A.H./C- 1263 B.C. and reigned over them for seven years until 2786 A.H./C- 1256 B.C. when the Lord called Gideon
See Appendix G: World Time Line of Biblical History
The Midianites were descendants of Abraham through his wife Keturah {Gen. 25:1-2}

Midianite oppression begins; 226 years since Israel crossed over the Jordan River [*2779 A.H./C-1263 B.C.]

(8) That the LORD {Jehovah} sent a prophet to the children of Israel, who said to them, This is what the LORD {Jehovah} God of Israel says, I brought you up from Egypt, and brought you forth out of the house of bondage;
(9) And I delivered you out of the hand of the Egyptians, and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land;
(10) And I said to you, I *am* the LORD {Jehovah} your God; do not fear the gods of the Amorites, in whose land you live: but you have not obeyed My voice.
(11) And there came an Angel of the LORD {Jehovah}, and sat under an oak which *was* in Ophrah, that *belonged* to Joash the Abiezrite: and his son Gideon threshed wheat by the wine press, to hide *it* from the Midianites.
(12) And the angel of the LORD {Jehovah} appeared to him, and said to him, The LORD {Jehovah} *is* with you, you mighty man of valor.
(13) And Gideon said to him, Oh my Lord, if the LORD {Jehovah} is with us, why then has all this come upon us? and where *are* all His miracles which our forefathers told us of, saying, Did not the LORD {Jehovah} bring us up from Egypt? but now the LORD {Jehovah} has forsaken us, and delivered us into the hands of the Midianites.
(14) And the LORD {Jehovah} looked upon him, and said, Go in this your strength, and you shall save Israel from the hand of the Midianites: have I not sent you?
(15) And he said to Him, Oh my Lord, with what shall I save Israel? Indeed, my family *is* poor in Manasseh, and I *am* the least in my father's house.
(16) And the LORD {Jehovah} said to him, Surely I will be with you, and you shall strike the Midianites as one man.
(17) And he said to Him, If I have now found grace in Your sight, then show me a sign that You are talking with me.
(18) I ask you, Do not depart from here, until I return to You, and bring forth my present, and set *it* before You. And He said, I will wait until you return.
(19) And Gideon went in, and made ready a kid {young goat}, and unleavened cakes of an ephah of flour {about 6 gal.; 22.2 L.}:[b] the meat he put in a basket, and he put the broth in a pot, and brought *it* out to Him under the oak, and presented *it*.
(20) And the Angel of God said to him, Take the meat and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

6:19b – ephah – 24 quarts; 6 gallons; 22.2 liters – see Appendix J: Bible Weights and Measures

(21) Then the Angel of the LORD {Jehovah} put forth the end of the staff that *was* in His hand, and touched the meat and the unleavened cakes; and there rose up fire out of the rock, and consumed the meat and the unleavened cakes. Then the Angel of the LORD {Jehovah} departed out of his sight.
(22) And when Gideon perceived that He *was* an Angel of the LORD {Jehovah}, Gideon said, Alas, O Lord GOD {Jehovah}! because I have seen an Angel of the LORD {Jehovah} face to face.
(23) And the LORD {Jehovah} said to him, Peace *be* to you; do not be afraid: you shall not die.
(24) Then Gideon built an altar there to the LORD {Jehovah}, and called it Jehovah-shalom {Jehovah is peace}:[c] to this day it *is* yet in Ophrah of the Abiezrites.
(25) And it came to pass the same night, that the LORD {Jehovah} said to him, Take your father's young bull, even the second bull of seven years old, and throw down the altar of Baal that your father has, and cut down the grove that *is* by it:
(26) And build an altar to the LORD {Jehovah} your God upon the top of this rock, in the ordered place, and take the second bull, and offer a burnt sacrifice with the wood of the grove which you shall cut down.
(27) Then Gideon took ten men of his servants, and did as the LORD {Jehovah} had said to him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.
(28) And when the men of the city arose early in the morning, indeed, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bull was offered upon the altar *that was* built.
(29) And they said to one another, Who has done this thing? And when they inquired and asked, they said, Gideon the son of Joash has done this thing.
(30) Then the men of the city said to Joash, Bring out your son, that he may die: because he has cast down the altar of Baal, and because he has cut down the grove that *was* by it.
(31) And Joash said to all who stood against him, Will you plead for Baal? will you save him? he who will plead for him, let him be put to death while *it is yet* morning: if he *is* a god, let him plead for himself, because *one* has cast down his altar.
(32) Therefore on that day he called him Jerubbaal {let Baal contend},[d] saying, Let Baal plead against him, because he has thrown down his altar.

6:24c - Jehovah-shalom {יהוה שלום} - Jehovah is peace

6:32d - Jerubbaal {ירבעל} - let Baal contend

(33) Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and encamped in the valley of Jezreel.
(34) But the Spirit of the LORD {Jehovah} came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.
(35) And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.
(36) And Gideon said to God, If You will save Israel by my hand, as You have said,
(37) Look, I will put a fleece of wool in the floor; *and* if the dew is on the fleece only, and *it is* dry upon all the earth *beside it,* then I shall know that You will save Israel by my hand, as You have said.
(38) And it was so: because he rose up early in the morning and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.
(39) And Gideon said to God, Do not let Your anger be hot against me, and I will speak but this once: I ask You, let me prove, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.
(40) And God did so that night: because it was dry upon the fleece only, and there was dew on all the ground.

Chapter 7
(1) Then Jerubbaal {let Baal contend},[a] who *is* Gideon, and all the people who *were* with him, rose up early, and made camp beside the well of Harod: so that the host {army} of the Midianites were on the north side of them, by the hill of Moreh, in the valley.
(2) And the LORD {Jehovah} said to Gideon, The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel boast themselves against Me, saying, my own hand has saved me.
(3) Now therefore go, proclaim in the ears of the people, saying, Whoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty-two thousand; and there remained ten thousand.
(4) And the LORD {Jehovah} said to Gideon, The people *are* still *too* many; bring them down to the water, and I will try them for you there: and it shall be, *that* of whom I say to you, This shall go with you, the same shall go with you; and of whomever I say to you, This shall not go with you, the same shall not go.
(5) So he brought the people down to the water: and the LORD {Jehovah} said to Gideon, Everyone who laps of the water with his tongue, as a dog laps, him you shall set by himself; likewise every one that bows down upon his knees to drink {putting his hand to his mouth}.[b]

7:1a – Jerubbaal {let Baal contend} – Gideon - Judges 6:32
7:5b – those who did not drink as a dog, but who put their hands to their mouth
– see Jg. 7:6

(6) And the number of those who lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.
(7) And the LORD {Jehovah} said to Gideon, By the three hundred men who lapped I will save you, and deliver the Midianites into your hand: and let all the *other* people return to their own place.
(8) So the people took food in their hand, and their trumpets: and he sent all *the rest of* Israel to his tent, and retained those three hundred men: and the host {army} of Midian was beneath him in the valley.
(9) And it came to pass the same night, that the LORD {Jehovah} said to him, Arise, get yourself down to the host; because I have delivered it into your hand.
(10) But if you fear to go down, go with Phurah your servant down to the host {army}:
(11) And you shall hear what they say; and afterward your hands shall be strengthened to go down to the host {army}. Then he went down with Phurah his servant to the outside of the armed men who *were* in the host.
(12) And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.
(13) And when Gideon had come, *there was* a man who told a dream to his fellow soldier, and said, Listen, I dreamed a dream, and, a cake of barley bread tumbled into the host {army} of Midian, and came to a tent, and struck it that it fell, and overturned it, that the tent lay along.
(14) And his fellow answered and said, This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel: *because* into his hand God has delivered Midian, and all the host.
(15) And it was that, when Gideon heard the telling of the dream, and its interpretation, that he worshiped, and returned into the host of Israel, and said, Arise; because the LORD {Jehovah} has delivered into your hand the host of Midian.
(16) And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

(17) And he said to them, Look at me, and do as I do: and, see, when I come to the outside of the camp, it shall be *that,* as I do, so shall you also do.
(18) When I blow with a trumpet, I and all who *are* with me, then you blow the trumpets also on every side of all the camp, and say, *The sword* of the LORD {Jehovah}, and of Gideon.
(19) So Gideon, and the hundred men who *were* with him, came to the outside of the camp in the beginning of the middle watch {just after 10 p.m.};[c] and they had but newly set the watch: and they blew the trumpets, and broke the pitchers that *were* in their hands.
(20) And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *with:* and they cried, The sword of the LORD {Jehovah}, and of Gideon.
(21) And every man stood in his place all around the camp: and all the host {army} ran, and cried, and fled.
(22) And the three hundred blew the trumpets, and the LORD {Jehovah} set each man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, to Tabbath.
(23) And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.
(24) And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and the Jordan River. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and the Jordan River.
(25) And they took two princes of the Midianites, Oreb and Zeeb; and they killed Oreb upon the rock Oreb, and Zeeb they killed at the wine press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.

Chapter 8
(1) And the men of Ephraim said to him, Why have you served us this way, that you did not call us, when you went to fight with the Midianites? And they chided with him sharply.
(2) And he said to them, What have I done now in comparison to you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

7:19c - the beginning of the middle watch - the Jews and most countries of that area divided the night up into three watches of 4 hours each - the Romans later used four watches of 3 hours each. The beginning of the middle watch would be sometime just after 10 p.m. -See Mat. 14:25

(3) God has delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison to you? Then their anger was abated towards him, when he had said that.
(4) And Gideon came to the Jordan River, *and* passed over, he, and the three hundred men who *were* with him, faint, yet pursuing *them*.
(5) And he said to the men of Succoth, I ask you to give loaves of bread to the people who follow me; because they *are* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
(6) And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?
(7) And Gideon said, Therefore when the LORD {Jehovah} has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.
(8) And he went up from there to Penuel, and spoke to them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.
(9) And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.
(10) Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all who were left of all the hosts of the children of the east: because there fell one hundred twenty thousand men who drew sword.
(11) And Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the host: because the host was secure.
(12) And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and destroyed all the host.
(13) And Gideon the son of Joash returned from battle before the sun *was up,*
(14) And caught a young man of the men of Succoth, and inquired of him: and he described to him the princes of Succoth, and its elders, *even* threescore and seventeen {seventy-seven} men.
(15) And he came to the men of Succoth, and said, Indeed Zebah and Zalmunna, with whom you upbraided me, saying, *Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men who *are* weary?
(16) And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

(17) And he beat down the tower of Penuel, and killed the men of the city.
(18) Then he said to Zebah and Zalmunna, What manner of men *were they* whom you killed at Tabor? And they answered, As you *are,* so *were* they; each one resembled the children of a king.
(19) And he said, They *were* my brothers, *even* the sons of my mother: *as* the LORD {Jehovah} lives, if you had saved them alive, I would not kill you.
(20) And he said to Jether his firstborn, Get up, *and* kill them. But the youth did not draw his sword: because he was afraid, because he *was* still a youth.
(21) Then Zebah and Zalmunna said, You rise, and fall upon us: because as the man *is, so is* his strength. And Gideon arose, and killed Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.
(22) Then the men of Israel said to Gideon, Rule over us, both you, and your son, and your son's son also: because you have delivered us from the hand of Midian.
(23) And Gideon said to them, I will not rule over you, neither shall my son rule over you: the LORD {Jehovah} shall rule over you.
(24) And Gideon said to them, I would desire a request of you, that every man of you would give to me the earrings of his prey. (Because they had golden earrings, because they *were* Ishmaelites.)
(25) And they answered, We will willingly give *them*. And they spread a cloth, and every man cast the earrings of his prey.
(26) And the weight of the golden earrings that he requested was one thousand seven hundred *shekels* of gold {about 42.5 lbs.; 19.4 kg.};[a] beside ornaments, and collars, and purple clothing that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.
(27) And Gideon made an ephod {priestly robe} of it, and put it in his city, *even* in Ophrah: and all Israel went there prostituting after it: which became a snare to Gideon, and to his house.
(28) So Midian was subdued before the children of Israel {2786 A.H./C-1256 B.C.},* so that they lifted up their heads no more. And the country was at peace forty years in the days of Gideon.
(29) And Jerubbaal the son of Joash went and lived in his own house.

8:26a – shekel – about 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures

Midianite rule ends; Israel begins 40 years of peace
[*2786 A.H./C-1256 B.C.]

(30) And Gideon had threescore and ten {seventy} sons fathered by him: because he had many wives.
(31) And his concubine that *was* in Shechem, she also bore him a son, whose name he called Abimelech {my father is a king}.[b]
(32) And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.
(33) And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went prostituting after Baalim, and made Baalberith their god.
(34) And the children of Israel did not remember the LORD {Jehovah} their God, Who had delivered them out of the hands of all their enemies on every side:
(35) Neither did they show kindness to the house of Jerubbaal, *namely,* Gideon, according to all the goodness which he had shown to Israel.

Chapter 9
(1) And Abimelech the son of Jerubbaal {Gideon}[a] went to Shechem to his mother's brothers, and communed with them, and with all the family of the house of his mother's father, saying,
(2) I ask you to speak, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten {seventy} persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.
(3) And his mother's brothers spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; because they said, He *is* our brother.
(4) And they gave him threescore and ten *pieces* of silver {seventy} out of the house of Baalberith, with which Abimelech hired vain and light persons, who followed him.
(5) And he went to his father's house at Ophrah, and killed his brothers the sons of Jerubbaal, *being* threescore and ten persons {seventy}, upon one stone: nevertheless yet Jotham the youngest son of Jerubbaal was left; because he hid himself.
(6) And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.
(7) And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said to them, Listen to me, you men of Shechem, that God may listen to you.

8:31b - Ambimelech {אבימלך} - my father is a king

9:1a – Ambimelech was Gideon's son by one of his concubines {Jg. 8:31} - a concubine was a female slave who was used for sex – she did not have the same status as a wife, but her needs were provided for by her master and that was at least better than being a prostitute who was used by many men who didn't provide for her needs. Jerubbaal {Gideon} – Jg. 6:32

(8) The trees went forth *on a time* to anoint a king over them; and they said to the olive tree, Reign over us.
(9) But the olive tree said to them, Should I leave my fatness, with which by me they honor God and man, and go to be promoted over the trees?
(10) And the trees said to the fig tree, Come, *and* reign over us.
(11) But the fig tree said to them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?
(12) Then the trees said to the vine, Come, *and* reign over us.
(13) And the vine said to them, Should I leave my wine, which cheers God and man, and go to be promoted over the trees?
(14) Then all the trees said to the bramble, Come, *and* reign over us.
(15) And the bramble said to the trees, If in truth you anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.
(16) Now therefore, if you have done truly and sincerely, in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands;
(17) (Because my father fought for you, and risked his life, and delivered you out of the hand of Midian:
(18) And you have risen up against my father's house this day, and have killed his sons, threescore and ten persons {seventy}, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)
(19) If you then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice in Abimelech, and let him also rejoice in you:
(20) But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.
(21) And Jotham ran away, and fled, and went to Beer, and lived there, for fear of Abimelech his brother {2826 A.H./C-1216 B.C.}.*
(22) When Abimelech had reigned three years over Israel,
(23) Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
(24) That the cruelty *done* to the threescore and ten {seventy} sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who killed them; and upon the men of Shechem, who aided him in the killing of his brothers.

Abimelech usurps judgeship and begins reign of 3 years
[*2826 A.H./C-1216 B.C.] - see Appendix G: World Time Line of Biblical History

(25) And the men of Shechem set ambushers for him in the top of the mountains, and they robbed all who came along that way by them: and it was told Abimelech.
(26) And Gaal the son of Ebed came with his brothers, and went over to Shechem: and the men of Shechem put their confidence in him.
(27) And they went out into the fields, and gathered their vineyards, and trampled *the grapes,* and made merry, and went into the house of their god, and ate and drank, and cursed Abimelech.
(28) And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is he* not the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: because why should we serve him?
(29) And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase your army, and come out.
(30) And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.
(31) And he sent messengers to Abimelech privately, saying, Look, Gaal the son of Ebed and his brothers have come to Shechem; and, see, they fortify the city against you.
(32) Now therefore go up by night, you and the people who *are* with you, and lie in wait in the field:
(33) And it shall be, *that* in the morning, as soon as the sun is up, you shall rise early, and set upon the city: and, indeed, *when* he and the people that *are* with him come out against you, then you may do to them as you shall find occasion.
(34) And Abimelech rose up, and all the people who *were* with him, by night, and they laid wait against Shechem in four companies.
(35) And Gaal the son of Ebed went out, and stood in the entrance of the gate of the city: and Abimelech rose up, and the people who *were* with him, from lying in wait.
(36) And when Gaal saw the people, he said to Zebul, Look, there come people down from the top of the mountains. And Zebul said to him, You see the shadow of the mountains as *if they were* men.
(37) And Gaal spoke again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.
(38) Then Zebul said to him, Where *is* now your mouth, with which you said, Who *is* Abimelech, that we should serve him? *is* not this the people that you have despised? I urge you not to go out and fight with them.
(39) And Gaal went out before the men of Shechem, and fought with Abimelech.
(40) And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* to the entrance of the gate.

(41) And Abimelech lived at Arumah: and Zebul thrust out Gaal and his brothers, that they should not live in Shechem.
(42) And it came to pass on the morning that the people went out into the field; and they told Abimelech.
(43) And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, the people *had* come forth out of the city; and he rose up against them, and struck them.
(44) And Abimelech, and the company that *was* with him, rushed forward, and stood in the entrance of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and killed them.
(45) And Abimelech fought against the city all that day; and he took the city, and killed the people that *were* in it, and beat down the city, and sowed it with salt.[b]
(46) And when all the men of the tower of Shechem heard *that,* they entered into a stronghold {fortified section} of the house of the god Berith.
(47) And it was told Abimelech, that all the men of the tower of Shechem were gathered together.
(48) And Abimelech got up to mount Zalmon, he and all the people who *were* with him; and Abimelech took an axe in his hand, and cut down a branch from the trees, and took it, and laid *it* on his shoulder, and said to the people who *were* with him, What you have seen me do, go quickly, *and* do as I *have done*.
(49) And all the people likewise cut down every man his branch, and followed Abimelech, and put *them* against the stronghold, and set the stronghold on fire upon them; so that all the men of the tower of Shechem died, about a thousand men and women.
(50) Then Abimelech went to Thebez, and encamped against Thebez, and took it.
(51) But there was a strong tower within the city, and there all the men and women fled, and all those of the city, and closed *it* upon themselves, and got themselves up to the top of the tower.
(52) And Abimelech came to the tower, and fought against it, and came near to the door of the tower to burn it with fire.
(53) And a certain woman cast a piece of a millstone upon Abimelech's head, in order to crush his skull.

9:45b – sowed it with salt – so that nothing could grow there

(54) Then he called quickly to the young man his armor bearer, and said to him, Draw your sword, and kill me, that men may not say of me, A woman killed him. And his young man thrust him through, and he died.
(55) And when the men of Israel saw that Abimelech was dead, they departed to their own places.
(56) So God rendered the wickedness of Abimelech, which he did to his father, in killing his seventy brothers:
(57) And all the evil of the men of Shechem God repaid upon their heads: and upon them came the curse of Jotham the son of Jerubbaal {Gideon}.[c]

Chapter 10
(1) And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar {2829 A.H./C- 1213 B.C.};[a*] and he lived in Shamir in mount Ephraim.
(2) And he judged Israel twenty-three years, and died, and was buried in Shamir.
(3) And after him arose Jair, a Gileadite {2852 A.H./C- 1190 B.C.},** and judged Israel twenty-two years.[b]
(4) And he had thirty sons that rode on thirty donkey colts, and they had thirty cities, which are called Havothjair {villages of Jair}[c] to this day, which *are* in the land of Gilead.
(5) And Jair died, and was buried in Camon.
(6) And the children of Israel did evil again in the sight of the LORD {Jehovah}, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD {Jehovah}, and did not serve Him.
(7) And the anger of the LORD {Jehovah} was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon {2874 A.H./C-1168 B.C.}.
(8) And that year they troubled and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side {east} of the Jordan River in the land of the Amorites, which *is* in Gilead.

9:57c – Jg. 9:7-20
10:1a - after Ambimelech's 3 year reign, Tola's judgship began in 2829 A.H./C- 1213 B.C. and lasted 23 years
10:3b - after Tola, Jair's judgship began in 2852 A.H./C- 1190 B.C.
10:4c - Havothjair {חות יאיר} - villages of Jair

Tola begins reign as judge for 23 years
[*2829 A.H./C-1213 B.C.]
Jair begins reign as judge for 22 years
[**2852 A.H./C-1190 B.C.] – see Appendix G: World Time Line of Biblical History

(9) Furthermore the children of Ammon passed over the Jordan River to also fight against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was greatly distressed.
(10) And the children of Israel cried to the LORD {Jehovah}, saying, We have sinned against You, both because we have forsaken our God, and also served Baalim.
(11) And the LORD {Jehovah} said to the children of Israel, *Did* I not *deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?
(12) The Zidonians also, and the Amalekites, and the Maonites, oppressed you; and you cried to Me, and I delivered you out of their hand.
(13) Yet you have forsaken Me, and served other gods: therefore I will deliver you no more.
(14) Go and cry to the gods which you have chosen; let them deliver you in the time of your tribulation.
(15) And the children of Israel said to the LORD {Jehovah}, We have sinned: do to us whatever seems good to You; only we ask You to deliver us this day.
(16) And they put away the strange gods from among them, and served the LORD {Jehovah}: and His soul was grieved for the misery of Israel.
(17) Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.
(18) And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all those who live in Gilead.

Chapter 11
(1) Now Jephthah the Gileadite was a mighty man of valor, and he *was* the son of a prostitute: and Gilead fathered Jephthah.
(2) And Gilead's wife bore him sons; and his wife's sons grew up, and they thrust out Jephthah, and said to him, You shall not inherit in our father's house; because you *are* the son of a prostitute.
(3) Then Jephthah fled from his brothers, and lived in the land of Tob: and vain men were gathered to Jephthah, and went out with him.
(4) And it came to pass in process of time, that the children of Ammon made war against Israel.
(5) And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:
(6) And they said to Jephthah, Come, and be our captain, that we may fight with the children of Ammon.
(7) And Jephthah said to the elders of Gilead, Did you not hate me, and expel me out of my father's house? and why have you come to me now when you are in distress?

(8) And the elders of Gilead said to Jephthah, Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon, and be our head over all those who live in Gilead.
(9) And Jephthah said to the elders of Gilead, If you bring me home again to fight against the children of Ammon, and the LORD {Jehovah} delivers them before me, shall I be your head?
(10) And the elders of Gilead said to Jephthah, The LORD {Jehovah} is witness between us, if we do not so according to your words.
(11) Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah spoke all his words before the LORD {Jehovah} in Mizpeh.
(12) And Jephthah sent messengers to the king of the children of Ammon, saying, What have you to do with me, that you have come against me to fight in my land?
(13) And the king of the children of Ammon answered to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even to the Jabbok river, and to the Jordan River: now therefore restore those *lands* again peaceably.
(14) And Jephthah sent messengers again to the king of the children of Ammon:
(15) And said to him, This is what Jephthah says, Israel did not take away the land of Moab, nor the land of the children of Ammon:
(16) But when Israel came up from Egypt, and walked through the wilderness to the Red Sea, and came to Kadesh;
(17) Then Israel sent messengers to the king of Edom, saying, I ask you to let me pass through your land: but the king of Edom would not listen *to it*. And in like manner they sent to the king of Moab: but he would not *consent:* and Israel stayed in Kadesh.
(18) Then they went along through the wilderness, and around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and encamped on the other side of Arnon, but did not come within the border of Moab: because Arnon *was* the border of Moab.
(19) And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, We ask you to let us pass through your land into my place.
(20) But Sihon did not trust Israel to pass through his coast: but Sihon gathered all his people together, and encamped in Jahaz, and fought against Israel.
(21) And the LORD {Jehovah} God of Israel delivered Sihon and all his people into the hand of Israel, and they struck them: so Israel possessed all the land of the Amorites, those who lived in that country.

(22) And they possessed all the coasts of the Amorites, from Arnon even to the Jabbok River, and from the wilderness even to the Jordan River.
(23) So now the LORD {Jehovah} God of Israel has dispossessed the Amorites from before His people Israel, and should you possess it?
(24) Will you not possess that which Chemosh your god gives you to possess? So whomever the LORD {Jehovah} our God shall drive out from before us, them we will possess.
(25) And now *are* you anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,
(26) While Israel lived in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *are* along by the coasts of Arnon, three hundred years?[a] why therefore did you not recover *them* within that time?
(27) Therefore I have not sinned against you, but you do me wrong to war against me: the LORD {Jehovah} the Judge be judge this day between the children of Israel and the children of Ammon.
(28) However the king of the children of Ammon did not listen to the words of Jephthah which he sent him.
(29) Then the Spirit of the LORD {Jehovah} came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *to* the children of Ammon.
(30) And Jephthah vowed a vow to the LORD {Jehovah}, and said, If You shall without fail deliver the children of Ammon into my hands,
(31) Then it shall be, that whatever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's {Jehovah's}, and I will offer it up for a burnt offering.
(32) So Jephthah passed over to the children of Ammon to fight against them; and the LORD {Jehovah} delivered them into his hands.
(33) And he struck them from Aroer, even to Minnith, *even* twenty cities, and to the plain of the vineyards, with a very great slaughter. And so the children of Ammon were subdued before the children of Israel.
(34) And Jephthah came to Mizpeh to his house, and, his daughter came out to meet him with tambourines and with dances: and she *was his* only child; besides her he had neither son nor daughter.

11:26a - three hundred years - Edom refused passage to Israel in 2552 A.H./C-1490 B.C. - Jephthah begins his judgeship in 2892 A.H./C-1150 B.C. - 340 years later - the 300 years is an approximation by Jephthah – see Appendix G: World Time Line of Biblical History

(35) And it came to pass, when he saw her, that he tore his clothes, and said, Alas, my daughter! you have brought me very low, and you are one of those who trouble me: because I have opened my mouth to the LORD {Jehovah}, and I cannot go back.
(36) And she said to him, My father, *if* you have opened your mouth to the LORD {Jehovah}, do to me according to that which has proceeded out of your mouth; since the LORD {Jehovah} has taken vengeance for you of your enemies, *even* of the children of Ammon.
(37) And she said to her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and mourn my virginity, I and my friends.
(38) And he said, Go. And he sent her away *for* two months: and she went with her companions, and mourned her virginity upon the mountains.
(39) And it came to pass at the end of two months, that she returned to her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel,
(40) *That* the daughters of Israel went yearly to mourn the daughter of Jephthah the Gileadite four days in a year.

Chapter 12
(1) And the men of Ephraim gathered themselves together, and went northward, and said to Jephthah, Why have you passed over to fight against the children of Ammon, and did not call us to go with you? we will burn your house upon you with fire.
(2) And Jephthah said to them, I and my people were at great strife with the children of Ammon; and when I called you, you did not deliver me out of their hands.
(3) And when I saw that you did not deliver *me*, I put my life in my hands, and passed over against the children of Ammon, and the LORD {Jehovah} delivered them into my hand: why then have you come up to me this day, to fight against me?
(4) Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead struck Ephraim, because they said, You Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.
(5) And the Gileadites took the passages of the Jordan before the Ephraimites: and it was *so,* that when those Ephraimites who had escaped said, Let me go over; that the men of Gilead said to him, *Are* you an Ephraimite? If he said, No;

(6) Then they said to him, Say Shibboleth:[a] and he said Sibboleth: because he could not pronounce *it* right. Then they took him, and killed him at the passages of the Jordan: and there fell at that time of the Ephraimites forty-two thousand.
(7) And Jephthah judged Israel six years {2892 A.H./C-1150 B.C.}.[a*] Then Jephthah the Gileadite died, and was buried in *one of* the cities of Gilead {2898 A.H./C- 1144 B.C}.
(8) And after him Ibzan of Bethlehem judged Israel.
(9) And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.
(10) Then Ibzan died, and was buried at Bethlehem {2905 A.H./C-1137 B.C.}.**
(11) And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.
(12) And Elon the Zebulonite died {2915 A.H./C-1127 B.C.},*** and was buried in Aijalon in the country of Zebulun.
(13) And after him Abdon the son of Hillel,**** a Pirathonite, judged Israel.
(14) And he had forty sons and thirty nephews, who rode on threescore and ten {seventy} donkey colts: and he judged Israel eight years.
(15) And Abdon the son of Hillel the Pirathonite died {2923 A.H./C-1119 B.C.},***** and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Chapter 13
(1) And the children of Israel did evil again in the sight of the LORD {Jehovah}; and the LORD {Jehovah} delivered them into the hand of the Philistines forty years.
(2) And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and did not bare children.

12:7a - Jephthah begins his judgeship in 2892 A.H./C-1150 B.C. and ends after six years in 2898 A.H./C- 1144 B.C. - Izban's judgeship began the same year that Jephthah's ends.

Jephthah's judgeship begins then ends 6 years later
[*2892 A.H./C-1150 B.C]
Ibzan's judgeship begins then ends 7 years later
[**2898 A.H./C- 1144 B.C.]
Elon's judgeship begins then ends 10 years later
[***2905 A.H./C-1137 B.C.] – see Appendix G: World Time Line of Biblical History
Abdon's judgeship begins then ends 8 years later
[****2915 A.H./C-1127 B.C.]
Philistine oppression begins[*****2923 A.H./C-1119 B.C.] – see Appendix G: World Time Line of Biblical History

(3) And the Angel of the LORD {Jehovah} appeared to the woman, and said to her, See now, you *are* barren, and do not bear children: but you shall conceive, and bear a son.
(4) Now therefore I ask you to beware, and do not drink wine nor strong drink, and do not eat any unclean *thing:*
(5) Because, look, you shall conceive, and bear a son; and no razor shall come on his head: because the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.
(6) Then the woman came and told her husband, saying, A man of God came to me, and His appearance *was* like the appearance of an angel of God, very terrible: but I did not ask Him where He *was from,* neither did He tell me His Name:
(7) But He said to me, Indeed, you shall conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* because the child shall be a Nazarite[a] to God from the womb to the day of his death.
(8) Then Manoah called upon the LORD {Jehovah}, and said, O my Lord, let the man of God Whom You sent come again to us, and teach us what we shall do to the child that shall be born.
(9) And God listened to the voice of Manoah; and the Angel of God came again to the woman as she sat in the field: but Manoah her husband *was* not with her.
(10) And the woman made haste, and ran, and told her husband, and said to him, See, the man has appeared to me, Who came to me the *other* day.
(11) And Manoah arose, and followed after his wife, and came to the Man, and said to Him, *Are Y*ou the Man Who spoke to the woman? And He said, I *am*.
(12) And Manoah said, Now let Your words come to pass. How shall we train the child, and *how* shall we bring him up?
(13) And the Angel of the LORD {Jehovah} said to Manoah, Of all that I said to the woman let her beware.
(14) She may not eat of *anything* that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.
(15) And Manoah said to the Angel of the LORD {Jehovah}, I ask You, let us detain You, until we shall have made ready a kid {goat} for You.
(16) And the Angel of the LORD {Jehovah} said to Manoah, Though you detain Me, I will not eat of your bread: and if you will offer a burnt offering, you must offer it to the LORD {Jehovah}. Because Manoah did not know that He *was* an Angel of the LORD {Jehovah}.

13:7a – Nazarite – Num. 6:2-21

(17) And Manoah said to the Angel of the LORD {Jehovah}, What *is* Your Name, that when Your sayings come to pass we may do You honor?
(18) And the Angel of the LORD {Jehovah} said to him, Why do you ask My Name, since it *is* secret?
(19) So Manoah took a kid {goat} with a meat offering, and offered *it* upon a rock to the LORD {Jehovah}: and *the Angel* did wondrously; and Manoah and his wife looked on.
(20) Because it came to pass, when the flame went up towards heaven from off the altar, that the Angel of the LORD {Jehovah} ascended in the flame of the altar. And Manoah and his wife looked on *it,* and fell on their faces to the ground.
(21) But the Angel of the LORD {Jehovah} did not again appear to Manoah and to his wife. Then Manoah knew that He *was* an angel of the LORD {Jehovah}.
(22) And Manoah said to his wife, We shall surely die, because we have seen God.
(23) But his wife said to him, If the LORD {Jehovah} wanted to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shown us all these *things,* nor would as at this time have told us *such things* as these.
(24) And the woman gave birth to a son, and called his name Samson {strong}:[b] and the child grew, and the LORD {Jehovah} blessed him.
(25) And the Spirit of the LORD {Jehovah} began to move him at times in the camp of Dan between Zorah and Eshtaol.

Chapter 14
(1) And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.
(2) And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to be my wife.
(3) Then his father and his mother said to him, *Is there* not a woman among the daughters of your brothers, or among all my people, that you go to take a wife of the uncircumcised Philistines? And Samson said to his father, Get her for me; because she pleases me well.
(4) But his father and his mother did not know that it *was* of the LORD {Jehovah}, that he sought an occasion against the Philistines: because at that time the Philistines ruled over Israel.
(5) Then Samson went down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, a young lion roared against him.

13:24b - Samson {שִׁמְשׁוֹן} - strong

(6) And the Spirit of the LORD {Jehovah} came mightily upon him, and he tore him {the lion} as he would have torn a kid {goat}, and *he had* nothing in his hand: but he did not tell his father or his mother what he had done.
(7) And he went down, and talked with the woman; and she pleased Samson well.
(8) And after a time he returned to take her, and he turned aside to see the dead body of the lion: and, *there was* a swarm of bees and honey in the dead body of the lion.
(9) And he took of it in his hands, and went on eating, and came to his father and mother, and he gave it to them, and they ate it: but he did not tell them that he had taken the honey out of the dead body of the lion.
(10) So his father went down to the woman: and Samson made there a feast; because so the young men used to do.
(11) And it came to pass, when they saw him, that they brought thirty companions to be with him.
(12) And Samson said to them, I will now put forth a riddle to you: if you can certainly declare it to me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty changes of clothes:
(13) But if you cannot declare *it* to me, then you shall give me thirty sheets and thirty change of clothes. And they said to him, Put forth your riddle, that we may hear it.
(14) And he said to them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.
(15) And it came to pass on the seventh day, that they said to Samson's wife, Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire: have you called us to take what we have? *is it* not *so?*
(16) And Samson's wife wept before him, and said, You hate me, and do not love me: you have put forth a riddle to the children of my people, and have not told *it* to me. And he said to her, Indeed, I have not told *it* my father nor my mother, and shall I tell *it* to you?
(17) And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressured him greatly: and she told the riddle to the children of her people.
(18) And the men of the city said to him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said to them, If you had not plowed with my heifer, you would not have found out my riddle.

(19) And the Spirit of the LORD came upon him, and he went down to Ashkelon, and killed thirty of their men, and took their spoil, and gave changes of clothes to those who expounded the riddle. And his anger was kindled, and he went up to his father's house.
(20) But Samson's wife was *given* to his companion, whom he had used as his friend.

Chapter 15
(1) But it came to pass within a while later, in the time of wheat harvest,[a] that Samson visited his wife with a kid {goat}; and he said, I will go in to my wife into the chamber. But her father would not allow him to go in.
(2) And her father said, I truly thought that you had completely hated her; therefore I gave her to your companion: *is* not her younger sister fairer {more beautiful} than she? I ask you to take her instead.
(3) And Samson said concerning them, Now I shall I be more blameless than the Philistines, though I do them a displeasure.
(4) And Samson went and caught three hundred foxes, and took firebrands, and tied them tail to tail, and put a firebrand in the midst between two tails.
(5) And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.
(6) Then the Philistines said, Who has done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.
(7) And Samson said to them, Though you have done this, yet I will be avenged of you, and after that I will cease.
(8) And he struck them hip and thigh with a great slaughter: and he went down and lived in the top of the rock Etam.
(9) Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi.
(10) And the men of Judah said, Why have you come up against us? And they answered, To bind Samson we have come up, to do to him as he has done to us.
(11) Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Do you not know that the Philistines *are* rulers over us? what *is* this *that* you have done to us? And he said to them, As they did to me, so have I done to them.

15:1a – time of the wheat harvest – May/June – see Appendix L: The Modern Jewish Calendar and Holy Days

(12) And they said to him, We have come down to bind you, that we may deliver you into the hand of the Philistines. And Samson said to them, Swear to me, that you will not fall upon me yourselves.
(13) And they spoke to him, saying, No; but we will bind you fast, and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords, and brought him up from the rock.
(14) *And* when he came to Lehi, the Philistines shouted against him: and the Spirit of the LORD {Jehovah} came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.
(15) And he found a new jawbone of a donkey, and put forth his hand, and took it, and killed a thousand men with it.
(16) And Samson said, With the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey I have killed a thousand men.
(17) And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi {lifting up of the jawbone}[a].
(18) And he was very thirsty, and called on the LORD {Jehovah}, and said, You have given this great deliverance into the hand of Your servant: and now I shall die for thirst, and fall into the hand of the uncircumcised?
(19) But God split a hollow place that *was* in the jaw, and water came out; and when he had drunk, his spirit came again, and he revived: therefore he called its name Enhakkore {the well of him who cried},[b] which *is* in Lehi to this day.
(20) And he judged Israel in the days of the Philistines twenty years.

Chapter 16
(1) Then Samson went to Gaza, and saw there a prostitute, and went in to her.
(2) *And it was told* the Gazites, saying, Samson has come here. And they surrounded *him*, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.
(3) And Samson lay until midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

15:17a - Ramathlehi {רמת לחי} - lifting up of the jawbone

15:19b - Enhakkore {עין הקורא} - the well of him who cried

(4) And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.
(5) And the lords of the Philistines came up to her, and said to her, Entice him, and see in what his great strength *lies,* and by what *means* we may prevail against him, that we may bind him to afflict him: and everyone of us will give you eleven hundred *pieces* of silver.
(6) And Delilah said to Samson, I ask you to tell me, in what your great strength *lies,* and with what you might be bound to afflict you.
(7) And Samson said to her, If they bind me with seven green ropes that were never dried, then I shall be weak, and be as another man.
(8) Then the lords of the Philistines brought up to her seven green ropes which had not been dried, and she bound him with them.
(9) Now *there were* men lying in wait, staying with her in the chamber. And she said to him, The Philistines *are* upon you, Samson. And he broke the ropes, as a thread of tow[a] is broken when it touches the fire. So his strength was not known.
(10) And Delilah said to Samson, Indeed, you have mocked me, and told me lies: now I ask you tell me with what you might be bound.
(11) And he said to her, If they bind me fast with new ropes that never were used, then I will be weak, and be as another man.
(12) Delilah therefore took new ropes, and bound him with them, and said to him, The Philistines *are* upon you, Samson. And *there were* ambushers staying in the chamber. And he broke them from off his arms like a thread.
(13) And Delilah said to Samson, Up until now you have mocked me, and told me lies: tell me with what you might be bound. And he said to her, If you weave the seven locks of my head with the web.
(14) And she fastened *it* with the pin, and said to him, The Philistines *are* upon you, Samson. And he awoke out of his sleep, and went away with the pin of the beam, and with the web.
(15) And she said to him, How can you say, I love you, when your heart *is* not with me? you have mocked me these three times, and have not told me in what your great strength *lies*.
(16) And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was troubled to death;
(17) That he told her all his heart, and said to her, There has not come a razor upon my head; because I *have been* a Nazarite to God from my mother's womb: if I am shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

16:9a – tow – flax – actually the part of the flax that is discarded -flax is a plant that is dried and used as thread to weave cloth

(18) And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, because he has shown me all his heart. Then the lords of the Philistines came up to her, and brought money in their hand.
(19) And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.
(20) And she said, The Philistines *are* upon you, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he did not know that the LORD {Jehovah} had departed from him.
(21) But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground {grain} in the prison house.
(22) However the hair of his head began to grow again after he was shaven.
(23) Then the lords of the Philistines gathered themselves together to offer a great sacrifice to Dagon their god, and to rejoice: because they said, Our god has delivered Samson our enemy into our hand.
(24) And when the people saw him, they praised their god: because they said, Our god has delivered into our hands our enemy, and the destroyer of our country, who killed many of us.
(25) And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make sport for us. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.
(26) And Samson said to the lad who held him by the hand, Allow me that I may feel the pillars upon which the house stands, that I may lean upon them.
(27) Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that watched while Samson made sport.
(28) And Samson called to the LORD {Jehovah}, and said, O Lord GOD {Jehovah}, I ask You to remember me, and strengthen me, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
(29) And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

(30) And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* in it. So the dead which he killed at his death were more than *those* which he killed in his life.
(31) Then his brothers and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.

Chapter 17
(1) And there was a man of mount Ephraim, whose name *was* Micah.
(2) And he said to his mother, The eleven hundred *shekels* of silver {about 27.5 lbs; 12.5 kg.}[a] that were taken from you, about which you cursed, and spoke of also in my ears, see, the silver *is* with me; I took it. And his mother said, Blessed are y*ou* of the LORD {Jehovah}, my son.
(3) And when he had restored the eleven hundred *shekels* of silver {about 27.5 lbs; 12.5 kg.} to his mother, his mother said, I had wholly dedicated the silver to the LORD {Jehovah} from my hand for my son, to make a graven image and a molten image: now therefore I will restore it to you.
(4) Yet he restored the money to his mother; and his mother took two hundred *shekels* of silver {about 5 lbs; 2.3 kg.}, and gave them to the founder, who made a graven and molten image with it: and they were in the house of Micah.
(5) And the man Micah had a house of gods, and made an ephod {priestly robe}, and teraphim {idols}, and consecrated one of his sons, who became his priest.
(6) In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.
(7) And there was a young man out of Bethlehem-judah of the family of Judah, who *was* a Levite, and he lived there.
(8) And the man departed out of the city from Bethlehem-judah to live where he could find *a place:* and he came to mount Ephraim to the house of Micah, as he journeyed.
(9) And Micah said to him, Where have you come from? And he said to him, I *am* a Levite of Bethlehem-judah, and I go to live where I may find *a place*.
(10) And Micah said to him, Live with me, and be to me a father and a priest, and I will give you ten *shekels* of silver {about 4 oz.; 114 g.} each year, and a suit of clothing, and your food. So the Levite went in.

17:2a – shekel – about 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures

(11) And the Levite was content to live with the man; and the young man was to him as one of his sons.
(12) And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.
(13) Then Micah said, Now know I that the LORD {Jehovah} will do me good, since I have a Levite to be *my* priest.

Chapter 18
(1) In those days *there was* no king in Israel: and in those days the tribe of the Danites sought for themselves an inheritance to live in; because to that day *all their* inheritance had not come to them among the tribes of Israel.
(2) And the children of Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.
(3) When they *had* come by the house of Micah, they knew the voice of the young man the Levite: and they turned in there, and said to him, Who brought you here? and what do you make in this *place?* and what do you have here?
(4) And he said to them, This and this is how Micah deals with me, and has hired me, and I am his priest.
(5) And they said to him, We ask you to ask counsel of God, that we may know whether our way which we go shall be prosperous.
(6) And the priest said to them, Go in peace: before the LORD {Jehovah} *is* your way in which you go.
(7) Then the five men departed, and came to Laish, and saw the people that *were* in it, how they lived careless, after the manner of the Zidonians, quiet and secure; and *there was* no ruler in the land, who might put *them* to shame in *anything*; and they *were* far from the Zidonians, and had no business with *any* man.
(8) And they came to their brothers to Zorah and Eshtaol: and their brothers said to them, What do you have to say?
(9) And they said, Arise, that we may go up against them: because we have seen the land, and, indeed, it *is* very good: and *are* you still? do not be hesitant to go, *and* to enter to possess the land.
(10) When you go, you shall come to a people secure, and to a large land: because God has given it into your hands; a place where *there is* no lack of anything that *is* in the earth.
(11) And the family of the Danites went from there, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

(12) And they went up, and camped in Kirjathjearim, in Judah: therefore they called that place Mahanehdan {camp of Dan}[a] to this day: indeed, *it is* behind Kirjathjearim.
(13) And they passed from there to mount Ephraim, and came to the house of Micah.
(14) Then the five men who went to spy out the country of Laish answered and said to their brothers, Do you know that there is in these houses an ephod {priestly robe}, and teraphim {idols}, and a graven image, and a molten image? now therefore consider what you have to do.
(15) And they turned towards there, and came to the house of the young man the Levite, *even* to the house of Micah, and greeted him.
(16) And the six hundred men appointed with their weapons of war, who *were* of the children of Dan, stood by the entrance of the gate.
(17) And the five men who went to spy out the land went up, *and* came in there, *and* took the graven image, and the ephod {priestly robe}, and the teraphim {idols}, and the molten image: and the priest stood in the entrance of the gate with the six hundred men *that were* appointed with weapons of war.
(18) And these went into Micah's house, and fetched the carved image, the ephod {priestly robe}, and the teraphim {idols}, and the molten image. Then the priest said to them, What are you doing?
(19) And they said to him, Hold your peace, put your hand upon your mouth, and go with us, and be to us a father and a priest: *is it* better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel?
(20) And the priest's heart was glad, and he took the ephod {priestly robe}, and the teraphim {idols}, and the graven image, and went in the midst of the people.
(21) So they turned and departed, and put the little ones and the cattle and the carriage before them.
(22) *And* when they were a good way from the house of Micah, the men that *were* in the houses near Micah's house were gathered together, and overtook the children of Dan.
(23) And they cried to the children of Dan. And they turned their faces, and said to Micah, What's wrong with you, that you come with such a company?
(24) And he said, You have taken away my gods which I made, and the priest, and you have gone away: and what more do I have? and what *is* this *that* you say to me, What's wrong with you?
(25) And the children of Dan said to him, Do not let your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household.
(26) And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back to his house.

18:12a - Mahanehdan {מחנה דן} - camp of Dan

(27) And they took *the things* which Micah had made, and the priest which he had, and came to Laish, to a people who *were* peaceful and secure: and they struck them with the edge of the sword, and burnt the city with fire.
(28) And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lies* by Bethrehob. And they built a city, and lived in it.
(29) And they called the name of the city Dan, after the name of Dan their forefather, who was born to Israel: however the name of the city *was* Laish at the first.
(30) And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.
(31) And they set up for themselves Micah's graven image, which he made, all the time that the house {tabernacle} of God was in Shiloh.[b]

Chapter 19
(1) And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite living on the side of mount Ephraim, who took to himself a concubine out of Bethlehem-judah.
(2) And his concubine played the prostitute against him, and went away from him to her father's house to Bethlehem-judah, and was there four whole months.
(3) And her husband arose, and went after her, to speak friendly to her, *and* to bring her again, having his servant with him, and a couple of donkeys: and she brought him into her father's house: and when the father of the young woman saw him, he rejoiced to meet him.
(4) And his father-in-law, the young woman's father, retained him; and he stayed with him three days: so they ate and drank, and lodged there.
(5) And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the young woman's father said to his son-in-law, Comfort your heart with a morsel of bread, and afterward go your way.
(6) And they sat down, and ate and drank both of them together: because the young woman's father had said to the man, I ask you to be content and stay all night, and let your heart be merry.
(7) And when the man rose up to depart, his father-in-law urged {asked} him to stay: therefore he lodged there again.
(8) And he arose early in the morning on the fifth day to depart: and the young woman's father said, I ask you to comfort your heart. And they stayed until afternoon, and both of them ate.

18:31b – Shiloh – the place where the tabernacle was first set up after entering Canaan – Josh. 18:1; Jn. 4:20

(9) And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young woman's father, said to him, Indeed, now the day draws towards evening, I ask you to stay all night: see, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get up early be on your way, that you may go home.
(10) But the man would not stay that night, but he rose up and departed, and came opposite Jebus, which *is* Jerusalem; and *there were* with him two donkeys saddled, his concubine also *was* with him.
(11) *And* when they *were* by Jebus, the day was far spent; and the servant said to his master, I ask you, Come, and let us turn in into this city of the Jebusites, and lodge in it.
(12) And his master said to him, We will not turn aside here into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.
(13) And he said to his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.
(14) And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongs* to Benjamin.
(15) And they turned aside there, to go in *and* to lodge in Gibeah: and when he went in, he sat himself down in a street of the city: because *there was* no man who took them into his house to lodge.
(16) And, there came an old man from his work out of the field at evening, which *was* also of mount Ephraim; and he lived in Gibeah: but the men of the place *were* Benjamites.
(17) And when he had lifted up his eyes, he saw a traveler in the street of the city: and the old man said, Where are you going? and where have you come from?
(18) And he said to him, We *are* passing from Bethlehem-judah towards the side of mount Ephraim; that is where I am from: and I went to Bethlehem-judah, but I *am now* going to the house of the LORD {Jehovah}; and there *is* no man who will receive me into his house.
(19) Yet there is both straw and feed for our donkeys; and there is bread and wine also for me, and for your handmaid, and for the young man *who is* with your servants: *there is* no lack of anything.
(20) And the old man said, Peace *be* with you; however *let* all your wants *lie* upon me; only do not lodge in the street.
(21) So he brought him into his house, and gave feed to the donkeys: and they washed their feet, and ate and drank.
(22) *Now* as they were making their hearts merry, the men of the city, certain sons of Belial {wickedness}, came to the house and surrounded it, *and* beat at the door, and spoke to the master of the house, the old man, saying, Bring forth the man who came into your house, that we may know him {sexually}.

(23) And the man, the master of the house, went out to them, and said to them, No, my brothers, *no,* I ask you not to do *so* wickedly; since this man has come into my house, do not do this folly.
(24) Look, *here is* my daughter a maiden, and his concubine; them I will bring out now, and you humble them, and do with them what seems good to you: but to this man do not do such a vile thing.
(25) But the men would not listen to him: so the man took his concubine, and brought her forth to them; and they raped her, and abused her all the night until the morning: and when the day began to spring, they let her go.
(26) Then the woman came in the dawning of the day, and fell down at the door of the man's house where her lord *was,* until it was light.
(27) And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, the woman, his concubine had fallen down *at* the door of the house, and her hands *were* upon the threshold.
(28) And he said to her, Get up, and let us be going. But there was no answer. Then the man took her *up* upon a donkey, and the man rose up, and returned to his place.
(29) And when he had come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.
(30) And it was, that all who saw it said, No such deed has been done nor seen from the day that the children of Israel came up out of the land of Egypt to this day: consider of it, take advice, and speak *your minds*.

Chapter 20

(1) Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to the LORD {Jehovah} in Mizpeh.
(2) And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen who drew sword.
(3) (Now the children of Benjamin heard that the children of Israel had gone up to Mizpeh.) Then the children of Israel said, Tell *us,* what wickedness was this?
(4) And the Levite, the husband of the woman who was killed, answered and said, I came into Gibeah that *belongs* to Benjamin, I and my concubine, to lodge.

(5) And the men of Gibeah rose against me, and surrounded the house upon me by night, *and* thought to have killed me: and my concubine they have forced {raped}, that she is dead.
(6) And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: because they have committed lewdness and folly in Israel.
(7) Look, you *are* all children of Israel; give here your advice and counsel.
(8) And all the people arose as one man, saying, None of us will go to his tent, nor will we any *of us* return into his house.
(9) But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;
(10) And we will take ten men of one hundred throughout all the tribes of Israel, and one hundred of a thousand, and a thousand out of ten thousand, to fetch food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have done in Israel.
(11) So all the men of Israel were gathered against the city, knit together as one man.
(12) And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?
(13) Now therefore deliver *us* the men, the children of Belial {wickedness}, who *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not listen to the voice of their brothers the children of Israel:
(14) But the children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.
(15) And the children of Benjamin were numbered at that time out of the cities twenty-six thousand men who drew sword, besides those who lived in Gibeah, which were numbered seven hundred chosen men.
(16) Among all this people *there were* seven hundred chosen men left-handed; everyone could sling stones at a hair *width,* and not miss.
(17) And the men of Israel, besides Benjamin, were numbered four hundred thousand men who drew sword: all these *were* men of war.
(18) And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD {Jehovah} said, Judah *shall go up* first.
(19) And the children of Israel rose up in the morning, and encamped against Gibeah.

(20) And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.
(21) And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty-two thousand men.
(22) And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.
(23) (And the children of Israel went up and wept before the LORD {Jehovah} until evening, and asked counsel of the LORD {Jehovah}, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD {Jehovah} said, Go up against him.)
(24) And the children of Israel came near against the children of Benjamin the second day.
(25) And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all those who drew the sword.
(26) Then all the children of Israel, and all the people, went up, and came to the house {tabernacle} of God, and wept, and sat there before the LORD {Jehovah}, and fasted that day until evening, and offered burnt offerings and peace offerings before the LORD {Jehovah}.
(27) And the children of Israel inquired of the LORD {Jehovah}, (because the ark of the covenant of God *was* there in those days,
(28) And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD {Jehovah} said, Go up; because tomorrow I will deliver them into your hand.
(29) And Israel set ambushers all around Gibeah.
(30) And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.
(31) And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to strike of the people, *and* kill, as at other times, in the highways, of which one goes up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.
(32) And the children of Benjamin said, They *are* struck down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city to the highways.

(33) And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the ambushers of Israel came forth out of their places, *even* out of the meadows of Gibeah.
(34) And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was great: but they did not know that evil *was* near them.
(35) And the LORD {Jehovah} struck Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty-five thousand one hundred men: all those who drew the sword.
(36) So the children of Benjamin saw that they were destroyed: because the men of Israel retreated from the Benjamites, because they trusted in their ambushers which they had set beside Gibeah.
(37) And the ambushers hastened, and rushed upon Gibeah; and the ambushers drew *themselves* along, and struck all the city with the edge of the sword.
(38) Now there was an appointed sign between the men of Israel and the ambushers, that they should make a great flame with smoke rise up out of the city.
(39) And when the men of Israel retreated in the battle, Benjamin began to strike *and* kill of the men of Israel about thirty persons: because they said, Surely they are destroyed before us, as *in* the first battle.
(40) But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, the flame of the city ascended up to heaven.
(41) And when the men of Israel turned again, the men of Benjamin were amazed: because they saw that evil had come upon them.
(42) Therefore they turned *their backs* before the men of Israel to the way of the wilderness; but the battle overtook them; and those who *came* out of the cities they destroyed in their midst.
(43) So they surrounded the Benjamites, *and* chased them, *and* trampled them down with ease opposite {east of} Gibeah towards the sunrise.
(44) And there fell of Benjamin eighteen thousand men; all these *were* men of valor.
(45) And they turned and fled towards the wilderness to the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them to Gidom, and killed two thousand men of them.
(46) So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword; all these *were* men of valor.

(47) But six hundred men turned and fled to the wilderness to the rock Rimmon, and stayed in the rock Rimmon four months.
(48) And the men of Israel turned again upon the children of Benjamin, and struck them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

Chapter 21
(1) Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter to Benjamin to be a wife.
(2) And the people came to the house {tabernacle} of God, and stayed there until evening before God, and lifted up their voices, and wept greatly;
(3) And said, O LORD {Jehovah} God of Israel, why is this come to pass in Israel, that there should be today one tribe lacking in Israel?
(4) And it came to pass in the morning, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.
(5) And the children of Israel said, Who *is there* among all the tribes of Israel who did not come up with the congregation to the LORD {Jehovah}? Because they had made a great oath concerning anyone who did not come up to the LORD {Jehovah} to Mizpeh, saying, He shall surely be put to death.
(6) And the children of Israel repented for Benjamin their brother, and said, There is one tribe cut off from Israel this day.
(7) How shall we do for wives for those who remain, since we have sworn by the LORD {Jehovah} that we will not give them of our daughters for wives?
(8) And they said, What one *is there* of the tribes of Israel who did not come up to Mizpeh to the LORD {Jehovah}? And, indeed, there was none from the camp of Jabeshgilead who came to the assembly.
(9) Because the people were numbered, and t*here were* no one of those who lived in Jabeshgilead there.
(10) And the congregation sent there twelve thousand men of the most valiant, and commanded them, saying, Go and strike those who lived in Jabeshgilead with the edge of the sword, with the women and the children.

(11) And this *is* what you shall do, You shall completely destroy every male, and every woman who has lain by man.
(12) And they found among those who lived in Jabeshgilead four hundred young virgins, who had not known a man by lying with any male: and they brought them to the camp to Shiloh, which *is* in the land of Canaan.
(13) And the whole congregation sent *some* to speak to the children of Benjamin who *were* in the rock Rimmon, and to call peaceably to them.
(14) And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and even so they were not sufficient.
(15) And the people repented for Benjamin, because the LORD {Jehovah} had made a breach in the tribes of Israel.
(16) Then the elders of the congregation said, What shall we do for wives for those who remain, since the women are destroyed out of Benjamin?
(17) And they said, *There must be* an inheritance for them that has escaped of Benjamin, that a tribe not be destroyed out of Israel.
(18) However we may not give them wives of our daughters: because the children of Israel have sworn, saying, Cursed *is* he who gives a wife to Benjamin.
(19) Then they said, See, *there is* a feast of the LORD {Jehovah} in Shiloh yearly *in a place* which *is* on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.
(20) Therefore they commanded the children of Benjamin, saying, Go and lie in ambush in the vineyards;
(21) And, if the daughters of Shiloh come out to dance in dances, then you come out of the vineyards, and each one of you catch for yourself a wife of the daughters of Shiloh, and go to the land of Benjamin.
(22) And when their fathers or their brothers come to us to complain, that we will say to them, Be favorable to them for our sake: because we did not reserve to each man his wife in the war: because you did not give to them {a wife} at this time, *that* you should be guilty {of breaking your pledge}.
(23) And the children of Benjamin did so, and took for *themselves* wives, according to their number, of those who danced, whom they caught: and they went and returned to their inheritance, and repaired the cities, and lived in them.
(24) And the children of Israel departed from there at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance.
(25) In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

Chapter 1

(1) Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-Judah went to live in the country of Moab, he, and his wife, and his two sons.[a]

(2) And the name of the man *was* Elimelech {My God is King},[b] and the name of his wife Naomi {pleasant},[c] and the name of his two sons Mahlon {sickly}[d] and Chilion {pining; whiner},[e] Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and stayed there.

(3) And Elimelech Naomi's husband died; and she was left, and her two sons.

(4) And they took for themselves wives of the women of Moab; the name of the one *was* Orpah {fawn}, and the name of the other Ruth {friend; companion}: and they lived there about ten years.

(5) And Mahlon and Chilion died also both of them; and the woman was left without her two sons and her husband.

(6) Then she arose with her daughter-in-laws, that she might return from the country of Moab: because she had heard in the country of Moab how that the LORD {Jehovah} had visited His people in giving them bread.

(7) Therefore she went forth out of the place where she was, and her two daughter-in-laws with her; and they went on the road to return to the land of Judah.

(8) And Naomi said to her two daughter-in-laws, Go, return each to her mother's house: the LORD {Jehovah} deal kindly with you, as you have dealt with the dead, and with me.

(9) The LORD {Jehovah} grant you that you may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

(10) And they said to her, Surely we will return with you to your people.

(11) And Naomi said, Turn again, my daughters: why will you go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

(12) Return {home} my daughters, go *your way;* because I am too old to have a husband. If I should say, I have hope, *if* I should have a husband also tonight, and should also bear sons;

(13) Would you wait for them until they were grown? would you stay for them from having husbands? No, my daughters; because it grieves me much for your sakes that the hand of the LORD {Jehovah} has gone out against me.

1:1a – the name of Jesus {**ישוע**}is spelled out in the ELS Bible Codes – see Examples of ELS Bible Codes at www.TheWordNotes.com - verse 1, word 2, letter 4, skip 5
- Ruth is an ancestor of Jesus – see Matthew 1.

1:2b - Elimelech {אלימלך} – My God is King

1:2c - Naomi {נעמי} - pleasant - see 1:20

1:2d – Mahlon {מחלון} - sickly

1:2e – Chilion {כליון} – pining; whiner; consumption

(14) And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth held on to her.
(15) And she said, Look, your sister-in-law has gone back to her people, and to her gods: you return after your sister-in-law.
(16) And Ruth said, Do not ask me to leave you, *or* to return from following after you: because where you go, I will go; and where you lodge, I will lodge: your people *shall be* my people, and your God my God:
(17) Where you die, I will die, and there I will be buried: the LORD {Jehovah} do so to me, and more also, *if anything* but death separates you and me.
(18) When she saw that she was steadfastly minded to go with her, then she quit speaking to her.
(19) So the two of them went until they came to Bethlehem. And it came to pass, when they had come to Bethlehem, that all the city was moved about them, and they said, *Is* this Naomi?
(20) And she said to them, Do not call me Naomi {pleasant},[f] call me Mara {bitter}:[g] because the Almighty has dealt very bitterly with me.
(21) I went out full, and the LORD {Jehovah} has brought me home again empty: why *then* call me Naomi, since the LORD {Jehovah} has testified against me, and the Almighty has afflicted me?
(22) So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.[h]

Chapter 2

(1) And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz {in Him is strength}.
(2) And Ruth the Moabitess said to Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said to her, Go, my daughter.
(3) And she went, and came, and gleaned in the field after the reapers: and it happened that she came to a part of the field *belonging* to Boaz, who *was* kin to Elimelech.
(4) And, Boaz came from Bethlehem, and said to the reapers, The LORD {Jehovah} *be* with you. And they answered him, The LORD {Jehovah} bless you.
(5) Then Boaz said to his servant who was set over the reapers, Whose young woman *is* this?
(6) And the servant that was set over the reapers answered and said, It *is* the Moabite young woman who came back with Naomi out of the country of Moab:

1:20f - Naomi {נעמי} - pleasant

1:20g - Mara {מרא} – bitter

1:22h – barley harvest – month of Nisan [March-April] – {time of Passover}

(7) And she said, I ask you, let me glean and gather after the reapers among the sheaves: so she came, and has continued even from the morning until now, that she stayed a little in the house.
(8) Then Boaz said to Ruth, Do you not hear, my daughter? Do not go to glean in another field, neither go from here, but stay here close by my maidens:
(9) *Let* your eyes *be* on the field that they reap, and you follow after them: have I not charged the young men that they shall not touch you? and when you are thirsty, go to the vessels, and drink of *that* which the young men have drawn.
(10) Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found grace in your eyes, that you should take knowledge of me, since I *am* a stranger?
(11) And Boaz answered and said to her, It has been fully shown to me, all that you have done for your mother-in-law since the death of your husband: and *how* you have left your father and your mother, and the land of your birth, and have come to a people which you did not know before now.
(12) May the LORD {Jehovah} repay your work, and a full reward be given you by the LORD {Jehovah} God of Israel, under Whose wings you have come to trust.
(13) Then she said, Let me find favor in your sight, my lord; because you have comforted me, and because you have spoken friendly to your handmaid, though I am not like one of your handmaidens.
(14) And Boaz said to her, At mealtime you come here, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he gave her parched *corn,* and she ate, and was satisfied, and left.
(15) And when she had risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and do not reproach her:
(16) And also let *some* of the handfuls fall for her on purpose, and leave *them,* that she may glean *them,* and do not rebuke her.
(17) So she gleaned in the field until evening, and beat out what she had gleaned: and it was about an ephah of barley {about 6 gal.; 22.2 L.}.[a]
(18) And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought it forth, and gave to her what she had reserved after she had enough.
(19) And her mother-in-law said to her, Where have you gleaned today? and where did you work? blessed is he who has taken knowledge of you. And she showed her mother-in-law with whom she had worked, and said, The man's name with whom I worked today *is* Boaz.
(20) And Naomi said to her daughter-in-law, Blessed *is* he of the LORD {Jehovah}, who has not left off his kindness to the living and to the dead. And Naomi said to her, The man *is* near of kin to us, one of our next kinsmen.

2:17a - ephah = 24 quarts = 3 pecks = 6 gallons = 22.2 liters
-See Appendix J: Bible Weights and Measures

(21) And Ruth the Moabitess said, He said to me also, You shall keep close by my young men, until they have ended all my harvest.
(22) And Naomi said to Ruth her daughter in law, *It is* good, my daughter, that you go out with his maidens, that they not meet you in any other field.
(23) So she kept close by the maidens of Boaz to glean to the end of barley harvest and of wheat harvest;[b] and lived with her mother-in-law.

Chapter 3
(1) Then Naomi her mother-in-law said to her, My daughter, shall I not seek rest for you, that it may be well with you?
(2) And now *is* not Boaz of our kindred, with whose maidens you were? Look, he winnows[a] barley tonight in the threshing floor.
(3) Wash yourself therefore, and anoint yourself, and put your clothes upon you, and go down to the floor: *but* do not make yourself known to the man, until he has finished eating and drinking.
(4) And it shall be, when he lies down, that you shall take note of the place where he shall lie, and you shall go in, and uncover his feet, and lay yourself down; and he will tell you what you shall do.
(5) And she said to her, All that you say to me I will do.
(6) And she went down to the floor, and did according to all that her mother-in-law told her.
(7) And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the pile of grain: and she came softly, and uncovered his feet, and laid herself down.
(8) And it came to pass at midnight, that the man was afraid, and turned himself: and, a woman lay at his feet.
(9) And he said, Who *are* you? And she answered, I *am* Ruth your handmaid: therefore spread your skirt over your handmaid; because you *are* a near kinsman.
(10) And he said, Blessed *are* you of the LORD {Jehovah}, my daughter: *because* you have shown more kindness in the latter end than at the beginning, since you did not follow young men, whether poor or rich.
(11) And now, my daughter, do not fear; I will do to you all that you require: because all the city of my people know that you *are* a virtuous woman.
(12) And now it is true that I *am your* near kinsman: nevertheless there is a kinsman nearer than I.

2:23b – wheat harvest – month of Sivan [May-June] – {time of Pentecost}
-See Appendix L: The Modern Jewish Calendar and Holy Days
3:2a – winnows – after the grain is harvested [in its sheaves] it is taken to an area where there is a floor [threshing floor]. The grain is then repeatedly tossed into the air [winnowed] with some kind of shovel [usually called a winnowing fan]. The wind blows the husks [chaff] and dust away until all that is left is the clean grain.

(13) Stay this night, and in the morning, if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then I will do the part of a kinsman to you, *as* the LORD {Jehovah} lives: lie down until the morning.
(14) And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
(15) Also he said, Bring the veil that y*ou have* upon you, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.
(16) And when she came to her mother-in-law, she asked, Who *are* you, my daughter? And she told her all that the man had done to her.
(17) And she said, He gave me these six *measures* of barley; because he said to me, Do not go empty to your mother-in-law.
(18) Then she said, Sit still, my daughter, until you know how the matter will turn out: because the man will not be in rest, until he has finished this matter today.

Chapter 4
(1) Then Boaz went up to the gate, and sat himself down there: and, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
(2) And he took ten men of the elders of the city, and said, You sit down here. And they sat down.
(3) And he said to the kinsman, Naomi, who has come again out of the country of Moab, sells a parcel of land, which *was* our brother Elimelech's:
(4) And I thought to let you know, saying, Buy *it* before the {others} living there {do}, and before the elders of my people. If you will redeem *it,* redeem *it:* but if you will not redeem *it, then* tell me, that I may know: because *there is* no one to redeem *it* besides you; and I *am* after you. And he said, I will redeem *it*.
(5) Then Boaz said, The day you buy the field of the hand of Naomi, you must also buy *it* of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
(6) And the kinsman said, I cannot redeem *it* for myself, lest I mar my own inheritance: you redeem my right to yourself; because I cannot redeem *it*.
(7) Now this *was the manner* in earlier times in Israel concerning redeeming and concerning changing, to confirm all things; a man plucked off his shoe, and gave *it* to his neighbor: and this *was* a testimony in Israel.
(8) Therefore the kinsman said to Boaz, Buy *it* for yourself. So he drew off his shoe.

(9) And Boaz said to the elders, and *to* all the people, You *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.
(10) Moreover Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead not be cut off from among his brothers, and from the gate of his place: you *are* witnesses this day.
(11) And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD {Jehovah} make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel: and may you live honorably in Ephratah, and may you be famous in Bethlehem:
(12) And let your house be like the house of Pharez, whom Tamar gave birth to Judah,[a] of the offspring which the LORD {Jehovah} shall give you of this young woman.
(13) So Boaz took Ruth, and she was his wife: and when he went in to her, the LORD {Jehovah} gave her conception, and she bore a son.
(14) And the women said to Naomi, Blessed *is* the LORD {Jehovah}, Who has not left you this day without a kinsman, that his name may be famous in Israel.
(15) And he shall be to you a restorer of *your* life, and your provider in your old age: because your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him.
(16) And Naomi took the child, and laid it in her bosom, and became nurse to it.
(17) And the women, her neighbors, gave it a name, saying, There is a son born to Naomi; and they called his name Obed {serving}:[b] he *is* the father of Jesse {stand out},[c] the father of David {loving}.[d]
(18) Now these *are* the generations of Pharez: Pharez fathered Hezron,
(19) And Hezron fathered Ram, and Ram fathered Amminadab,
(20) And Amminadab fathered Nahshon, and Nahshon fathered Salmon,
(21) And Salmon fathered Boaz, and Boaz fathered Obed,
(22) And Obed fathered Jesse, and Jesse fathered David.[e]

4:12a - Gen. 38:29

4:17b - Obed {עובד} - serving

4:17c - Jesse {ישׁי} - stand out

4:17d - David {דוד} - loving
- See Mat. 1:5-6

4:22e - Mat. 1:3-6

Chapter 1

(1) Now there was a certain man of Ramathaim-zophim {Ramah; Bethlehem}, of mount Ephraim, and his name *was* Elkanah {God has obtained},[a] the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite {born in Bethelehem}:

(2) And he had two wives;[b] the name of the one *was* Hannah {favored; beautiful},[c] and the name of the other Peninnah {pearl}:[d] and Peninnah had children, but Hannah had no children.

(3) And this man went up out of his city yearly to worship and to sacrifice to the LORD {Jehovah} of hosts in Shiloh.[e] And the two sons of Eli, Hophni and Phinehas, the priests of the LORD {Jehovah}, *were* there.

(4) And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

(5) But to Hannah he gave a double portion; because he loved Hannah: but the LORD {Jehovah} had closed up her womb.

(6) And her adversary {Peninnah} also greatly provoked her, to cause her to fret, because the LORD {Jehovah} had closed up her womb.

(7) And *as* he did so year by year, when she went up to the house of the LORD {Jehovah}, so she provoked her; therefore she wept, and did not eat.

(8) Then Elkanah her husband said to her, Hannah, why do you cry? and why do you not eat? and why is your heart grieved? *am* I not better to you than ten sons?

(9) So Hannah rose up after they had eaten in Shiloh, and after they had drank. Now Eli the priest sat upon a seat by a post of the temple of the LORD {Jehovah}.

(10) And she *was* in bitterness of soul, and prayed to the LORD {Jehovah}, and wept greatly.

1:1a - Elkanah {אלקנה} - God has obtained – from Ramah; born in Bethlehem

1:2b – two wives – Elkanah was a Levite {I Chr. 6:27} and according to the law was only allowed to have one wife [Lev. 21:13-14] but Elkanah probably had two wives because Hannah was barren

1:2c – Hannah {חנה} – favored; beautiful

1:2d - Peninnah {פנה} – pearl [or possibly ruby]

1:3e – Shiloh – When the Israelites entered the promised land, the tabernacle was first set up at Shiloh [Josh. 18:1; Jg. 21:19; I Ki. 14:2; John 4:20]

(11) And she vowed a vow {pledge; promise}, and said, O LORD {Jehovah} of hosts {armies; multitudes}, if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give to Your handmaid a son, then I will give him to the LORD {Jehovah} all the days of his life, and no razor shall come upon his head.[f]
(12) And it came to pass, as she continued praying before the LORD {Jehovah}, that Eli[g] watched her mouth.
(13) Now Hannah spoke in her heart; her lips only moved, but her voice was not heard: therefore Eli thought she was drunk.
(14) And Eli said to her, How long will you be drunken? put away your wine from you.
(15) And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD {Jehovah}.
(16) Do not count your handmaid for a daughter of Belial {wickedness}: because out of the abundance of my complaint and grief I have spoken.
(17) Then Eli answered and said, Go in peace: and the God of Israel grant *to you* your petition that you have asked of Him.
(18) And she said, Let your handmaid find grace in your sight. So the woman went her way, and ate, and her countenance {facial expression; attitude}[h] was no longer *sad*.
(19) And they rose up in the morning early, and worshiped before the LORD {Jehovah}, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife {sexually}; and the LORD {Jehovah} remembered her.
(20) Therefore it came to pass, when the time had come after Hannah had conceived, that she gave birth to a son, and called his name Samuel {asked of God},[i] *saying,* Because I have asked of the LORD {Jehovah} for him.
(21) And the man Elkanah, and all his house, went up to offer to the LORD {Jehovah} the yearly sacrifice, and his vow {pledge; promise}.
(22) But Hannah did not go up; because she said to her husband, *I will not go up* until the child is weaned, and *then* I will bring him, that he may appear before the LORD {Jehovah}, and stay there forever.
(23) And Elkanah her husband said to her, Do what seems good to you; wait until you have weaned him; only the LORD {Jehovah} establish His word. So the woman stayed, and nursed her son until she weaned him.

1:11f – no razor – vow of the Nazarite -see Num. 6:2-21; Judges 13:5-7; 16:17
1:12g– Eli judged Israel from the end of Philistine oppression [2963 A.H./C-1079 B.C.] to 3003 A.H./C-1039 B.C. - 40 years. - See I Sam. 4:18
- see Appendix G: World Time Line of Biblical History
1:18h – countenance – facial expression; attitude
1:20i - Samuel {שְׁמוּאֵל} - asked of God

(24) And when she had weaned him, she took him up with her, with three bulls, and one ephah of flour {about 6 gallons; 22.2 L.},[j] and a bottle of wine, and brought him to the house of the LORD {Jehovah} in Shiloh: and the child *was* young.
(25) And they killed a bull, and brought the child to Eli.
(26) And she said, Oh my lord, *as* your soul lives, my lord, I *am* the woman who stood by you here, praying to the LORD {Jehovah}.
(27) I prayed for this child; and the LORD {Jehovah} has given me my petition which I asked of Him:
(28) Therefore also I have lent him to the LORD {Jehovah}; as long as he lives he shall be lent to the LORD {Jehovah}. And he worshiped the LORD {Jehovah} there.

Chapter 2

(1) And Hannah prayed, and said,
My heart rejoices in the LORD {Jehovah}, my horn {kingdom; household} is exalted in the LORD {Jehovah}: my mouth boasts over my enemies; because I rejoice in Your salvation.
(2) *There is* no one as holy as the LORD {Jehovah}: because *there is* no one besides You: neither *is there* any rock like our God.
(3) Never again talk so exceedingly proud; do not let arrogance come out of your mouth: because the LORD {Jehovah} *is* a God of knowledge, and by Him actions are weighed.
(4) The bows of the mighty men *are* broken, and those who stumbled are bound up with strength.
(5) *Those who were* full have hired themselves out for bread; and *those who were* hungry ceased: so that the barren has born seven; and she who has many children has grown feeble.
(6) The LORD {Jehovah} kills, and makes alive: He brings down to the grave, and brings up.
(7) The LORD {Jehovah} makes poor, and makes rich: He brings low, and lifts up.
(8) He raises up the poor out of the dust, *and* lifts up the beggar from the dunghill, to set *them* among princes, and to cause them to inherit the throne of glory: because the pillars of the earth *are* the LORD's {Jehovah's}, and He has set the world upon them.
(9) He will keep the feet of His saints {from stumbling},[a] and the wicked shall be silent in darkness; because by {their own} strength no man shall prevail.

1:24j - ephah - about 24 quarts.; 6 gallons; 22.2 Liters
- see Appendix J: Bible Weights and Measures
2:9a – keep the feet {from stumbling} – He will guide the paths of His saints

(10) The adversaries of the LORD {Jehovah} shall be broken to pieces; out of heaven He shall thunder upon them: the LORD {Jehovah} shall judge the ends of the earth; and He shall give strength to His King, and exalt the horn {kingdom} of His Anointed.
(11) And Elkanah returned to Ramah to his house. And the child ministered to the LORD {Jehovah} before Eli the priest.
(12) Now the sons of Eli *were* sons of Belial {wickedness}; they did not know the LORD {Jehovah}.
(13) And the priests' custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the meat was boiling, with a meat-hook of three teeth in his hand;
(14) And he struck *it* into the pan, or kettle, or caldron, or pot; all that the meat-hook brought up the priest took for himself. So they did in Shiloh to all the Israelites who came there.
(15) Also before they burnt the fat, the priest's servant came, and said to the man who sacrificed, Give meat to roast for the priest; because he will not have boiled meat from you, but raw.
(16) And *if* any man said to him, Do not let them fail to soon burn the fat, and *then* take *as much* as your soul desires; then he would answer him, *No;* but you shall give *it to me* now: and if not, I will take *it* by force.
(17) Therefore the sin of the young men was very great before the LORD {Jehovah}: because men despised the offering of the LORD {Jehovah}.
(18) But Samuel ministered before the LORD {Jehovah}, *being* a child, clothed with a linen ephod {priestly robe}.
(19) Furthermore his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.
(20) And Eli blessed Elkanah and his wife, and said, The LORD {Jehovah} give you children of this woman in the place of the loan which is lent to the LORD {Jehovah}. And they went to their own home.
(21) And the LORD {Jehovah} visited Hannah, so that she conceived, and bore three sons and two daughters. And the child Samuel grew before the LORD {Jehovah}.
(22) Now Eli was very old, and heard all that his sons did to all Israel; and how they lay with the women who assembled *at* the door of the tabernacle of the congregation.
(23) And he said to them, Why do you do such things? because I hear of your evil dealings from all these people.
(24) No, my sons; because *it is* no good report that I hear: you cause the LORD's {Jehovah's} people to sin.

(25) If one man sins against another, the judge shall judge him: but if a man sins against the LORD {Jehovah}, who shall plead for him? Nevertheless they would not listen to the voice of their father, because the LORD {Jehovah} would kill them.
(26) And the child Samuel grew up, and was in favor both with the LORD {Jehovah}, and also with men.
(27) And there came a man of God to Eli, and said to him, This is what the LORD {Jehovah} says, Did I plainly appear to the house of your forefather, when they were in Egypt in Pharaoh's house?
(28) And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon My altar, to burn incense, to wear an ephod {priestly robe} before Me? and did I give to the house of your father all the offerings made by fire of the children of Israel?
(29) Why do you kick at My sacrifice and at My offering, which I have commanded *in My* house; and honor your sons above Me, to make yourselves fat with the best of all the offerings of Israel My people?
(30) Therefore the LORD {Jehovah} God of Israel says, I said indeed *that* your house, and the house of your forefather, should walk before Me forever: but now the LORD {Jehovah} says, Far be it from Me; because those who honor Me I will honor, and those who despise Me shall be despised.
(31) Indeed, the days are coming, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house.
(32) And you shall see an enemy *in My* house, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in your house forever.
(33) And your man, *whom* I shall not cut off from My altar, *shall be* to consume your eyes, and to grieve your heart: and all the increase of your house shall die in the flower of their age.
(34) And this *shall be* a sign to you, that shall come upon your two sons, on Hophni and Phinehas; in one day they shall both die.
(35) And I will raise up for Myself a faithful priest, *who* shall do according to *that* which *is* in My heart and in My mind: and I will build him a sure house; and he shall walk before My Anointed forever.
(36) And it shall come to pass, *that* everyone who is left in your house shall come *and* bow to him for a piece of silver and a morsel of bread, and shall say, I ask you to put me into one of the priests' offices, that I may eat a piece of bread.

Chapter 3
(1) And the child Samuel ministered to the LORD {Jehovah} before Eli. And the word of the LORD {Jehovah} was precious in those days; *there was* no open vision.

(2) And it came to pass at that time, when Eli laid down in his place, and his eyes began to grow dim, *that* he could not see;
(3) And when the lamp of God went out in the temple {tabernacle; tent}[a] of the LORD {Jehovah}, where the ark of God *was,* and Samuel laid down *to sleep;*
(4) That the LORD {Jehovah} called Samuel: and he answered, Here I *am*.
(5) And he ran to Eli, and said, Here I *am*; because you called me. And he {Eli} said, I did not call; lie down again. And he went and lay down.
(6) And the LORD {Jehovah} called yet again, Samuel. And Samuel arose and went to Eli, and said, Here I *am*; because you called me. And he answered, I did not call, my son; lie down again.
(7) Now Samuel did not yet know the LORD {Jehovah}, neither was the word of the LORD yet revealed to him.
(8) And the LORD {Jehovah} called Samuel again the third time. And he arose and went to Eli, and said, Here I *am*; because you did call me. And Eli perceived that the LORD {Jehovah} had called the child.
(9) Therefore Eli said to Samuel, Go, lie down: and it shall be, if He calls you, that you shall say, Speak, LORD {Jehovah}; because Your servant is listening. So Samuel went and lay down in his place.
(10) And the LORD {Jehovah} came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; because Your servant is listening.
(11) And the LORD {Jehovah} said to Samuel, Indeed, I will do a thing in Israel, that will cause both the ears of everyone who hears it to tingle.
(12) In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.
(13) Because I have told him that I will judge his house forever because of the sin which he knows; because his sons made themselves evil, and he did not restrain them.
(14) And therefore I have sworn to the house of Eli, that the sin of Eli's house shall not be purged with sacrifice nor offering forever.[b]
(15) And Samuel lay until the morning, and opened the doors of the house of the LORD {Jehovah}. And Samuel was afraid to tell Eli the vision.
(16) Then Eli called Samuel, and said, Samuel, my son. And he answered, Here I *am*.
(17) And he said, What *is* the thing that *the LORD* {Jehovah} has said to you? I ask you not to hide *it* from me: God do so to you, and more also, if you hide *anything* from me of all the things that He said to you.
(18) And Samuel told him every bit, and hid nothing from him. And he said, It *is* the LORD {Jehovah}: let Him do what seems good to Him.

3:3a – temple – the tabernacle {tent} was first set up in Shiloh – see I Sam. 1:3
3:14b – I Sam. 2:27-36

(19) And Samuel grew, and the LORD {Jehovah} was with him, and let none of his words fall to the ground.
(20) And all Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD {Jehovah}.
(21) And the LORD {Jehovah} appeared again in Shiloh: because the LORD {Jehovah} revealed Himself to Samuel in Shiloh by the word of the LORD {Jehovah}.

Chapter 4
(1) And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and camped beside Ebenezer:[a] and the Philistines camped in Aphek.
(2) And the Philistines put themselves in array against Israel: and when they joined battle, Israel was struck before the Philistines: and they killed of the army in the field about four thousand men.
(3) And when the people had come into the camp, the elders of Israel said, Why has the LORD {Jehovah} struck us today before the Philistines? Let us fetch the ark of the covenant of the LORD {Jehovah} out of Shiloh to us, that, when it comes among us, it may save us out of the hand of our enemies.
(4) So the people sent to Shiloh, that they might bring the ark of the covenant of the LORD {Jehovah} of hosts from there, Who stays *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.
(5) And when the ark of the covenant of the LORD {Jehovah} came into the camp, all Israel shouted with a great shout, so that the earth rang again.
(6) And when the Philistines heard the noise of the shout, they said, What does this noise of this great shout in the camp of the Hebrews mean? And they understood that the ark of the LORD {Jehovah} had come into the camp.
(7) And the Philistines were afraid, because they said, God has come into the camp. And they said, Woe to us! because there has not been such a thing before now.
(8) Woe to us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods Who struck the Egyptians with all the plagues in the wilderness.
(9) Be strong, and be like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you: be like men, and fight.

4:1a - Ebenezer {אבן העזר} - Stone of The Help – I Sam. 7:12

(10) And the Philistines fought, and Israel was struck, and every man fled into his tent: and there was a very great slaughter; because there fell of Israel thirty thousand footmen.
(11) And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were killed
(12) And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes torn, and with earth upon his head.
(13) And when he came, Eli was sitting upon a seat by the road side watching: because his heart trembled for the ark of God. And when the man came into the city, and told what had happened, all the city cried out.
(14) And when Eli heard the noise of the crying, he said, What does the noise of this tumult mean? And the man came in haste, and told Eli.
(15) Now Eli was ninety-eight years old; and his eyes were dim, that he could not see.
(16) And the man said to Eli, I *am* the one who came out of the army, and I fled today out of the army. And he said, What has happened, my son?
(17) And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken.
(18) And it came to pass, when he made mention of the ark of God, that he {Eli} fell from off the seat backward by the side of the gate, and his neck broke, and he died {3003 A.H./C-1039 B.C.}:[b] because he was an old man, and heavy. And he had judged Israel forty years.
(19) And his daughter-in-law, Phinehas' wife, was with child, *ready* to be delivered: and when she heard the news that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and went into labor; because her labor pains came upon her.
(20) And about the time of her death the women who stood by her said to her, Do not be afraid; because you have given birth to a son. But she did not answer, neither did she regard *it*.
(21) And she named the child Ichabod {glory has departed},[c] saying, The glory has departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.
(22) And she said, The glory has departed from Israel: because the ark of God has been taken.

Chapter 5
(1) And the Philistines took the ark of God, and brought it from Ebenezer to Ashdod.

4:18b - Eli age 98 dies after judging Israel for 40 years; Samuel's judgeship begins [*3003 A.H./C-1039 B.C.] – see Appendix G: World Time Line of Biblical History

4:21c - Ichabod {אי כבוד} - glory has departed

(2) When the Philistines took the ark of God, they brought it into the house of Dagon {a pagan idol}, and set it by Dagon.
(3) And when those of Ashdod arose early in the morning, Dagon {the idol} *had* fallen upon his face to the earth before the ark of the LORD {Jehovah}. And they took Dagon, and set him in his place again.
(4) And when they arose early on the next morning, Dagon *had* fallen upon his face to the ground before the ark of the LORD {Jehovah} again; and the head of Dagon and both the palms of his hands *were* broke off upon the threshold; only *the stump of* Dagon was left.
(5) Therefore neither the priests of Dagon, nor any who come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day.
(6) But the hand of the LORD {Jehovah} was heavy upon those of Ashdod, and He destroyed them, and struck them with tumors, *even* Ashdod and its coasts.
(7) And when the men of Ashdod realized what was happening, they said, The ark of the God of Israel shall not stay with us: because His hand is great upon us, and upon Dagon our god.
(8) They therefore sent and gathered all the lords of the Philistines to themselves, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried to Gath. And they carried the ark of the God of Israel *there*.
(9) And it came about, that, after they had carried it, the hand of the LORD {Jehovah} was against the city with a very great destruction: and He struck the men of the city, both small and great, and they had tumors in their private parts.
(10) Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to kill us and our people.
(11) So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, that it not kill us, and our people: because there was a deadly destruction throughout all the city; the hand of God was very heavy there.
(12) And the men who did not die were stricken with the tumors: and the cry of the city went up to heaven.

Chapter 6
(1) And the ark of the LORD {Jehovah} was in the country of the Philistines seven months.
(2) And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD {Jehovah}? tell us how we shall send it to its place.

(3) And they said, If you send away the ark of the God of Israel, do not send it empty; but return to Him a sin offering: then you shall be healed, and it shall be known to you why His hand is not removed from you.
(4) Then they said, What *shall be* the sin offering which we shall return to Him? They answered, Five[a] golden tumors, and five golden mice, *according to* the number of the lords of the Philistines: because one plague *was* on you all, and on your lords.
(5) Therefore you shall make images of your tumors, and images of your mice that mar the land; and you shall give glory to the God of Israel: perhaps He will lighten His hand from off you, and from off your gods, and from off your land.
(6) Why then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had done wonderfully among them, they did not let the people go, and they departed?
(7) Now therefore make a new cart, and take two milk cows, on which there has never come a yoke, and tie the cows to the cart, and bring their calves home from them:
(8) And take the ark of the LORD {Jehovah}, and lay it upon the cart; and put the jewels of gold, which you return to Him *for* a sin offering, in a box by its side; and send it away, that it may go.
(9) And watch, if it goes up by the way of its own coast to Bethshemesh, *then* He has done this great evil to us: but if not, then we shall know that *it is* not His hand *that* struck us: it *was* just by chance *that* it happened to us.
(10) And the men did so; and took two milk cows, and tied them to the cart, and shut up their calves at home:
(11) And they laid the ark of the LORD {Jehovah} upon the cart, and the box with the mice of gold and the images of their tumors.
(12) And the cows took the straight way to the way of Bethshemesh, *and* went along the highway, lowing as they went, and did not turn aside *to* the right hand or *to* the left; and the lords of the Philistines followed after them to the border of Bethshemesh.
(13) And *those of* Bethshemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.
(14) And the cart came into the field of Joshua, a Bethshemite, and stood there, where *there was* a great stone: and they split the wood of the cart, and offered the cows as a burnt offering to the LORD {Jehovah}.

6:4a - five - the number for grace throughout scripture – see "Use of Numbers in Scripture" at www.TheWordNotes.com

(15) And the Levites took down the ark of the LORD {Jehovah}, and the box that *was* with it, in which the jewels of gold *were,* and put *them* on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day to the LORD {Jehovah}.
(16) And when the five lords of the Philistines had seen *it,* they returned to Ekron the same day.
(17) And these *are* the golden tumors which the Philistines returned *for* a sin offering to the LORD {Jehovah}; one for Ashdod, one for Gaza, one for Askelon, one for Gath, one for Ekron;
(18) And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even to the great *stone of* Abel, on which they set down the ark of the LORD {Jehovah}: *stone which remains* to this day in the field of Joshua, the Bethshemite.
(19) And He struck the men of Bethshemesh, because they had looked into the ark of the LORD {Jehovah}, He struck of the people fifty thousand seventy men {50,070}: and the people cried out, because the LORD {Jehovah} had stricken *many* of the people with a great slaughter.
(20) And the men of Bethshemesh said, Who is able to stand before this holy LORD {Jehovah} God? and to whom shall He go up from us?
(21) And they sent messengers to those living in Kirjathjearim, saying, The Philistines have returned the ark of the LORD {Jehovah}; come down, *and* fetch it up to yourselves.

Chapter 7
(1) And the men of Kirjathjearim came, and fetched the ark of the LORD {Jehovah}, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD {Jehovah}.
(2) And it came to pass, while the ark stayed in Kirjathjearim, that the time was long; because it was twenty years: and all the house of Israel cried after the LORD {Jehovah}.
(3) And Samuel spoke to all the house of Israel, saying, If you will return to the LORD {Jehovah} with all your hearts, *then* put away the strange gods and Ashtaroth {pagan idols} from among you, and prepare your hearts to the LORD {Jehovah}, and serve Him only: and He will deliver you out of the hand of the Philistines.

(4) Then the children of Israel put away Baalim and Ashtaroth {their pagan idols}, and served the LORD {Jehovah} only.
(5) And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to the LORD {Jehovah}.
(6) And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD {Jehovah}, and fasted on that day, and said there, We have sinned against the LORD {Jehovah}. And Samuel judged the children of Israel in Mizpeh {3003 A.H./C-1039 B.C.}.[a]
(7) And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it,* they were afraid of the Philistines.
(8) And the children of Israel said to Samuel, Do not cease to cry to the LORD {Jehovah} our God for us, that He will save us out of the hand of the Philistines.
(9) And Samuel took a nursing lamb, and offered *it* completely *for* a burnt offering to the LORD {Jehovah}: and Samuel cried to the LORD {Jehovah} for Israel; and the LORD {Jehovah} heard him.
(10) And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD {Jehovah} thundered with a great thunder on that day upon the Philistines, and destroyed them; and they were stricken before Israel.
(11) And the men of Israel went out of Mizpeh, and pursued the Philistines, and struck them, until *they came* under Bethcar.
(12) Then Samuel took a stone, and set *it* between Mizpeh and Shen,[b] and called the name of it Ebenezer {Stone of The Help},[c] saying, Here the LORD {Jehovah} has helped us.
(13) So the Philistines were subdued, and they did not come any more into the coast of Israel: and the hand of the LORD {Jehovah} was against the Philistines all the days of Samuel.
(14) And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and its coasts Israel delivered out of the hands of the Philistines. And there was peace between Israel and the Amorites.
(15) And Samuel judged Israel all the days of his life.
(16) And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.
(17) And his return *was* to Ramah; because there *was* where his house was; and there he judged Israel; and there he built an altar to the LORD {Jehovah}.

7:6a – Samuel's judgeship begins – his sole judgeship will end when he anoints Saul as king 20 years later. - See Appendix G: World Time Line of Biblical History
7:12b – Same location as where the ark was taken – I Sam. 4:1
7:12c - Ebenezzar {אבן העזר} - Stone of The Help – I Sam. 4:12

Chapter 8

(1) And it came to pass, when Samuel was old, that he made his sons judges over Israel.
(2) Now the name of his firstborn was Joel {Jehovah is his God};[a] and the name of his second, Abiah {worshiper of Jehovah}:[b] *they were* judges in Beersheba.[c]
(3) But his sons did not walk in his ways, but turned aside after wealth, and took bribes, and perverted judgment.
(4) Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah,
(5) And said to him, Indeed, you are old, and your sons do not walk in your ways: now make us a king to judge us like all the nations.[d]
(6) But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the LORD {Jehovah}.
(7) And the LORD {Jehovah} said to Samuel, Listen to the voice of the people in all that they say to you: because they have not rejected you, but they have rejected Me, that I should not reign over them.
(8) According to all the works which they have done since the day that I brought them up out of Egypt even to this day, they have forsaken Me, and served other gods, so they also do to you.
(9) Now therefore listen to their voice: however protest solemnly to them, and show them the manner of the king who shall reign over them.
(10) And Samuel told all the words of the LORD {Jehovah} to the people who asked of him a king.
(11) And he said, This will be the manner of the king who shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.
(12) And he will appoint for himself captains over thousands, and captains over fifties; and *will set them* to plow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
(13) And he will take your daughters *to be* perfume makers, and *to be* cooks, and *to be* bakers.
(14) And he will take your fields, and your vineyards, and your olive groves, *even* the best *of them,* and give *them* to his servants.
(15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.
(16) And he will take your men servants, and your maid servants, and your best young men, and your donkeys, and put *them* to his work.

8:2a - Joel {יואל} - JAH is his God {JAH is a short form of Jehovah}

8:2b - Abiah {אביה} - father [worshiper] of JAH {JAH is a short form of Jehovah}

8:2c – Beersheba {באר שבע} – "well of an oath" - Gen. 21:31

8:5d – Deut. 17:14

(17) He will take the tenth of your sheep: and you shall be his servants.
(18) And you shall cry out in that day because of your king which you have chosen for yourself; and the LORD {Jehovah} will not listen to you in that day.
(19) Nevertheless the people refused to obey the voice of Samuel; and they said, No; but we will have a king over us;
(20) That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.
(21) And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD {Jehovah}.
(22) And the LORD {Jehovah} said to Samuel, Listen to their voice, and make them a king. And Samuel said to the men of Israel, Let every man return to his city.

Chapter 9

(1) Now there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.
(2) And he had a son, whose name *was* Saul, a choice young man, and handsome: and *there was* not among the children of Israel a more handsome person than he: from his shoulders and upward *he was* taller than any of the people.
(3) And the donkeys of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with you, and arise, go seek the donkeys.
(4) And he passed through mount Ephraim, and passed through the land of Shalisha, but they did not find *them*: then they passed through the land of Shalim, and *they were* not *there*: and he passed through the land of the Benjamites, but they did not find *them*.
(5) *And* when they had come to the land of Zuph, Saul said to his servant who *was* with him, Come, and let us return; lest my father stop *caring* for the donkeys, and begin to worry about us.
(6) But he said to him, Indeed, *there is* in this city a man of God, and *he is* an honorable man; all that he says surely comes to pass: now let us go there; perhaps he can show us the way that we should go.
(7) Then Saul said to his servant, But, *if* we go, what shall we bring the man? because the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what do we have?
(8) And the servant answered Saul again, and said, I have here at hand the fourth part of a shekel of silver {about 0.1 oz.; 2.9 g.}:[a] I will give *that* to the man of God, to tell us our way.

9:8a – shekel – 0.4 ounces or 11.4 grams – a fourth would be about 0.1 ounces or 2.9 grams - see Appendix J: Bible Weights and Measures

(9) (Previously in Israel, when a man went to inquire of God, he spoke in this manner, Come, and let us go to the seer: because *he who is* now *called* a Prophet was previously called a Seer.)
(10) Then Saul said to his servant, Well said; come, let us go. So they went to the city where the man of God *was*.
(11) *And* as they went up the hill to the city, they found young maidens going out to draw water, and asked them, Is the seer here?
(12) And they answered them, and said, He is; indeed, *he is* before you: go quickly now, because he came today to the city; because today *there is* a sacrifice of the people in the high place:
(13) As soon as you have come into the city, you will find him, before he goes up to the high place to eat: because the people will not eat until he comes, because he blesses the sacrifice; *and* afterward those who are invited eat. Now therefore get yourself up; because about this time you shall find him.
(14) And they went up into the city: *and* when they had come into the city, Samuel came out in front of them, to go up to the high place.
(15) Now the LORD {Jehovah} had told Samuel in his ear a day before Saul came, saying,
(16) Tomorrow about this time I will send to you a man out of the land of Benjamin, and you shall anoint him *to be* captain over My people Israel, that he may save My people out of the hand of the Philistines: because I have looked upon My people, because their cry has come to Me.
(17) And when Samuel saw Saul, the LORD {Jehovah} said to him, See the man whom I spoke to you of! this same *man* shall reign over My people.
(18) Then Saul drew near to Samuel in the gate, and said, I ask you to tell me, where the seer's house *is*.
(19) And Samuel answered Saul, and said, I *am* the seer: come up before me to the high place; because you shall eat with me today, and tomorrow I will let you go, and will tell you all that *is* in your heart.
(20) And as for your donkeys that were lost three days ago, do not worry about them; because they have been found. And on whom *is* all the desire of Israel? *Is it* not on you, and on all your father's house?
(21) And Saul answered and said, *Am* I not a Benjamite,[b] of the smallest of the tribes of Israel?[c] and my family the least of all the families of the tribe of Benjamin? why then do you speak to me in this way?

9:8a – shekel – 0.4 ounces or 11.4 grams – a fourth would be about 0.1 ounces or 2.9 grams - see Appendix J: Bible Weights and Measures
9:21b - Saul was of the tribe of Benjamin, yet Jacob had prophesied that kings would come from the tribe of Judah [Gen. 49:10] - Jacob had referred to the tribe of Benjamin as a ravenous wolf [Gen. 49:27] - Saul's reign as king was not designed from the beginning to be a lasting kingdom - perhaps as a sign to the people of the mistake that they were making. - see I Sam. 10:20
9:21c – the tribe of Benjamin was the smallest largely as a result of the war at Gibeah [Jg. 19:11-21:24]

(22) And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the best place among those who were invited, which *were* about thirty persons.
(23) And Samuel said to the cook, Bring the portion which I gave you, of which I said to you, Set it by you.
(24) And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, See that which is left! set *it* before you, *and* eat: because to this time it has been kept for you since I said, I have invited the people. So Saul ate with Samuel that day.
(25) And when they had come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.
(26) And they arose early: and it came to pass about the dawning of the day, that Samuel called Saul to the top of the house, saying, Get up, that I may send you away. And Saul arose, and the both of them, he and Samuel, went out abroad.
(27) *And* as they were going down to the end of the city, Samuel said to Saul, Tell the servant to go on ahead of us, (and he went on ahead,) but you stand still a while, that I may show you the word of God.

Chapter 10
(1) Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD {Jehovah} has anointed you *to be* captain over His inheritance?
(2) When you have departed from me today, then you shall find two men by Rachel's tomb[a] in the border of Benjamin at Zelzah; and they will say to you, The donkeys which you sought after have been found: and, your father has ceased to worry about the donkeys, and sorrows for you, saying, What shall I do for my son?
(3) Then you shall go on from there, and you shall come to the plain of Tabor, and there three men shall meet you going up to God to Bethel, one carrying three kids {young goats}, and another carrying three loaves of bread, and another carrying a bottle of wine:
(4) And they will greet you, and give you two *loaves* of bread; which you shall receive from their hands.
(5) After that you shall come to the hill of God, where the garrison of the Philistines *is*: and it shall come to pass, when you have come there to the city, that you shall meet a company of prophets coming down from the high place with a harp, and a tambourine, and a flute, and a stringed instrument, before them; and they shall prophesy:

10:2a - Gen. 35:19

(6) And the Spirit of the LORD {Jehovah} will come upon you, and you shall prophesy with them, and shall be turned into another man.
(7) And let it be, when these signs have come to you, *that* you do as the occasion serves you; because God *is* with you.
(8) And you shall go down before me to Gilgal; and, indeed, I will come down to you, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days you shall wait, until I come to you, and show you what you shall do.
(9) And it was, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.
(10) And when they came to the hill, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.
(11) And it came to pass, when all who knew him earlier saw that he prophesied among the prophets, then the people said to one another, What *is* this *that* has come to the son of Kish? *Is* Saul also among the prophets?
(12) And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?
(13) And when he had made an end of prophesying, he came to the high place.
(14) And Saul's uncle said to him and to his servant, Where did you go? And he said, To seek the donkeys: and when we saw that *they were* nowhere, we came to Samuel.
(15) And Saul's uncle said, I ask you to tell me, what Samuel said to you.
(16) And Saul said to his uncle, He told us plainly that the donkeys have been found. But of the matter of the kingdom, of which Samuel spoke, he {Saul} did not tell him.
(17) And Samuel called the people together to the LORD {Jehovah} to Mizpeh;
(18) And said to the children of Israel, This is what the LORD {Jehovah} God of Israel says, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of those who oppressed you:
(19) And you have this day rejected your God, Who Himself saved you out of all your adversities and your tribulations; and you have said to Him, *No,* but set a king over us. Now therefore present yourselves before the LORD {Jehovah} by your tribes, and by your thousands.
(20) And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin[b] was taken.

10:20b - Saul was of the tribe of Benjamin, yet Jacob had prophesied that kings would come from the tribe of Judah [Gen. 49:10] - Jacob had referred to the tribe of Benjamin as a ravenous wolf [Gen. 49:27] - Saul's reign as king was not designed from the beginning to be a lasting kingdom - perhaps as a sign to the people of the mistake that they were making. By casting lots, Samuel was showing the people that it was the Lord Who was making the selection, not Samuel.

(21) When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.
(22) Therefore they inquired of the LORD {Jehovah} further, if the man should yet come here. And the LORD {Jehovah} answered, He has hidden himself among the baggage.
(23) And they ran and took him from there: and when he stood among the people, he was taller than any of the people from his shoulders and upward.
(24) And Samuel said to all the people, Look upon him whom the LORD {Jehovah} has chosen, that *there is* no one like him among all the people? And all the people shouted, and said, God save the king {3023 A.H./C-1019 B.C.}.*
(25) Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD {Jehovah}. And Samuel sent all the people away, every man to his house.
(26) And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.
(27) But the children of Belial {wickedness} said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

Chapter 11
(1) Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve you.
(2) And Nahash the Ammonite answered them, On this *condition* I will make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.
(3) And the elders of Jabesh said to him, Give us seven days' respite, that we may send messengers to all the coasts of Israel: and then, if *there is* no man to save us, we will come out to you.
(4) Then the messengers came to Gibeah of Saul, and told the news in the ears of the people: and all the people lifted up their voices, and wept.
(5) And, Saul came after the herd out of the field; and Saul said, What *is wrong with* the people that they weep? And they told him the news of the men of Jabesh.
(6) And the Spirit of God came upon Saul when he heard this news, and his anger was greatly kindled.

Saul becomes first king over Israel
[*3023 A.H./C-1019 B.C.]

(7) And he took a yoke of oxen, and cut them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whoever does not come forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of the LORD {Jehovah} fell on the people, and they came out with one consent.
(8) And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.
(9) And they said to the messengers who came, This is what you shall say to the men of Jabesh-gilead, Tomorrow, by *the time* the sun is hot, you shall have help. And the messengers came and told *it* to the men of Jabesh; and they were glad.
(10) Therefore the men of Jabesh said, Tomorrow we will come out to you, and you shall do with us all that seems good to you.
(11) And it was *so* in the morning, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and killed the Ammonites until the heat of the day: and it came to pass, that those who remained were scattered, so that two of them were not left together.
(12) And the people said to Samuel, Who *is* he who said, Shall Saul reign over us? bring the men, that we may put them to death.
(13) And Saul said, No man shall be put to death today: because today the LORD {Jehovah} has brought salvation in Israel.
(14) Then Samuel said to the people, Come, and let us go to Gilgal, and renew the kingdom there.
(15) And all the people went to Gilgal; and there they made Saul king before the LORD {Jehovah} in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD {Jehovah}; and there Saul and all the men of Israel rejoiced greatly.

Chapter 12
(1) And Samuel said to all Israel, See, I have listened to your voice in all that you have said to me, and have made a king over you.
(2) And now, indeed, the king walks before you: and I am old and gray headed; and, see, my sons *are* with you: and I have walked before you from my childhood to this day.
(3) Here I *am:* witness against me before the LORD {Jehovah}, and before His anointed: whose ox have I taken? or whose donkey have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind my eyes with? and I will restore it you.

(4) And they said, You have not defrauded us, nor oppressed us, neither have you taken anything of any man's hand.
(5) And he said to them, The LORD {Jehovah} *is* witness against you, and His anointed *is* witness this day, that you have not found anything in my hand. And they answered, *He is* witness.
(6) And Samuel said to the people, *It is* the LORD {Jehovah} Who advanced Moses and Aaron, and Who brought your forefathers up out of the land of Egypt.
(7) Now therefore stand still, that I may reason with you before the LORD {Jehovah} of all the righteous acts of the LORD {Jehovah}, which He did to you and to your forefathers.
(8) When Jacob had come into Egypt, and your forefathers cried to the LORD {Jehovah}, then the LORD {Jehovah} sent Moses and Aaron, who brought forth your forefathers out of Egypt, and caused them to live in this place.
(9) And when they forgot the LORD {Jehovah} their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
(10) And they cried to the LORD {Jehovah}, and said, We have sinned, because we have forsaken the LORD {Jehovah}, and have served Baalim and Ashtaroth {pagan idols}: but now deliver us out of the hand of our enemies, and we will serve You.
(11) And the LORD {Jehovah} sent Jerubbaal {Gideon},[a] and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you lived in safety.
(12) And when you saw that Nahash the king of the children of Ammon came against you, you said to me, No; but a king shall reign over us: when the LORD {Jehovah} your God *was* your king.
(13) Now therefore see the king whom you have chosen, *and* whom you have desired! and, see, the LORD {Jehovah} has set a king over you.
(14) If you will fear the LORD {Jehovah}, and serve Him, and obey His voice, and not rebel against the commandment of the LORD {Jehovah}, then both you and also the king who reigns over you shall continue following the LORD {Jehovah} your God:
(15) But if you will not obey the voice of the LORD {Jehovah}, but rebel against the commandment of the LORD {Jehovah}, then the hand of the LORD {Jehovah} shall be against you, as *it was* against your forefathers.

12:11a – Jerubbaal – Gideon – Jg. 6:32

(16) Now therefore stand and see this great thing, which the LORD {Jehovah} will do before your eyes.
(17) *Is it* not wheat harvest today?[b] I will call to the LORD {Jehovah}, and He shall send thunder and rain; that you may perceive and see that your wickedness *is* great, which you have done in the sight of the LORD {Jehovah}, in asking for yourselves a king.
(18) So Samuel called to the LORD {Jehovah}; and the LORD {Jehovah} sent thunder and rain that day: and all the people greatly feared the LORD {Jehovah} and Samuel.
(19) And all the people said to Samuel, Pray for your servants to the LORD {Jehovah} your God, that we not die: because we have added to all our sins *this* evil, to ask for ourselves a king.
(20) And Samuel said to the people, Do not be afraid: you have done all this wickedness: but do not turn aside from following the LORD {Jehovah}, but serve the LORD {Jehovah} with all your heart;
(21) And do not turn aside: because *then you would go* after vain *things,* which cannot profit nor deliver; because they *are* vain.
(22) Because the LORD {Jehovah} will not forsake His people because of His great Name's sake: because it has pleased the LORD {Jehovah} to make you His people.
(23) Furthermore as for me, God forbid that I should sin against the LORD {Jehovah} in ceasing to pray for you: but I will teach you the good and the right way:
(24) Only fear the LORD {Jehovah}, and serve Him in truth with all your heart: because consider how great *things* He has done for you.
(25) But if you shall still do wickedly, you shall be consumed, both you and your king.

Chapter 13
(1) Saul reigned one year; and when he had reigned two years over Israel,
(2) Saul chose for himself three thousand *men* of Israel; *of which* two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent to their tents.
(3) And Jonathan struck the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.
(4) And all Israel heard *that* Saul had destroyed a garrison of the Philistines, and *that* Israel also was despised by the Philistines. And the people were called together after Saul to Gilgal.

12:17b – wheat harvest – May/June – see Appendix L: The Modern Jewish Calendar and Holy Days

(5) And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and camped in Michmash, eastward from Bethaven.
(6) When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits.
(7) And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.
(8) And he delayed seven days, according to the set time that Samuel *had appointed:* but Samuel did not come to Gilgal; and the people were scattered from him.
(9) And Saul said, Bring here a burnt offering to me, and peace offerings. And he offered the burnt offering.
(10) And it came to pass, that as soon as he had made an end of offering the burnt offering, Samuel came; and Saul went out to meet him, that he might greet him.
(11) And Samuel said, What have you done? And Saul said, Because I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered themselves together at Michmash;
(12) Therefore I said, The Philistines will come down now upon me to Gilgal, and I have not made request to the LORD {Jehovah}: I forced myself therefore, and offered a burnt offering.
(13) And Samuel said to Saul, You have done foolishly: you have not kept the commandment of the LORD {Jehovah} your God, which He commanded you: because now the LORD {Jehovah} would have established your kingdom upon Israel forever.
(14) But now the kingdom shall not continue: the LORD {Jehovah} has sought for Himself a man after His own heart, and the LORD {Jehovah} has commanded him *to be* captain over His people, because you have not kept *that* which the LORD {Jehovah} commanded you.[a]
(15) And Samuel arose, and got up from Gilgal to Gibeah of Benjamin. And Saul numbered the people who *were* present with him, about six hundred men.
(16) And Saul, and Jonathan his son, and the people who *were* present with them, stayed in Gibeah of Benjamin: but the Philistines encamped in Michmash.
(17) And the spoilers came out of the camp of the Philistines in three companies: one company turned to the way *that leads to* Ophrah, to the land of Shual:

13:14a - see note on I Sam. 10:20

(18) And another company turned the way *to* Bethhoron: and another company turned *to* the way of the border that faces the valley of Zeboim towards the wilderness.
(19) Now there was no metal smith found throughout all the land of Israel: because the Philistines said, Lest the Hebrews make for *themselves* swords or spears:
(20) But all the Israelites went down to the Philistines, every man to sharpen his plowshare, and his hoe, and his ax, and his pick-ax.
(21) Yet they had a file for the pick-ax, and for the hoes, and for the forks, and for the axes, and to sharpen the points.
(22) So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people who *were* with Saul and Jonathan: but Saul and Jonathan his son did have weapons.
(23) And the garrison of the Philistines went out to the passage of Michmash.

Chapter 14
(1) Now it came to pass upon a day, that Jonathan the son of Saul said to the young man who carried his armor, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he did not tell his father.
(2) And Saul waited at the far edge of Gibeah under a pomegranate tree which *is* in Migron: and the people who *were* with him *were* about six hundred men;
(3) And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's {Jehovah's} priest in Shiloh, was wearing an ephod {priestly robe}. And the people did not know that Jonathan was gone.
(4) And between the passages, by which Jonathan sought to go over to the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez {shining},[a] and the name of the other Seneh {thorn}.[b]
(5) The forefront of one *was* situated northward opposite Michmash, and the other southward opposite Gibeah.
(6) And Jonathan said to the young man who carried his armor, Come, and let us go over to the garrison of these uncircumcised: it may be that the LORD {Jehovah} will work for us: because *there is* no restraint to the LORD to save by many or by few.
(7) And his armor bearer said to him, Do all that *is* in your heart: go ahead, I *am* with you according to your heart.
(8) Then Jonathan said, Indeed, we will pass over to *these* men, and we will show ourselves to them.

14:4a - Bozez {בוצץ} - shining

14:4b - Seneh {סנה} - thorn

- I.e, - Jonathan and his armor bearer had to climb over both of these sharp Rocks

(9) If they say this to us, Wait until we come to you; then we will stand still in our place, and will not go up to them.
(10) But if they say this, Come up to us; then we will go up: because the LORD {Jehovah} has delivered them into our hand: and this *shall be* a sign to us.
(11) And both of them showed themselves to the garrison of the Philistines: and the Philistines said, Look, the Hebrews come forth out of the holes where they had hidden themselves.
(12) And the men of the garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you something. And Jonathan said to his armor bearer, Come up after me: because the LORD {Jehovah} has delivered them into the hand of Israel.
(13) And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer killed after him.
(14) And that first slaughter, which Jonathan and his armor bearer made, was about twenty men, within a half acre of land, *which* a yoke *of oxen might plow {in a day's time}*.
(15) And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.
(16) And the watchmen of Saul in Gibeah of Benjamin looked; and, saw, the multitude melted away, and they went on beating down *one another*.
(17) Then Saul said to the people who *were* with him, Number now, and see who has gone from us. And when they had numbered, Jonathan and his armor bearer *were* not *there*.
(18) And Saul said to Ahiah, Bring here the ark of God. Because the ark of God was at that time with the children of Israel.
(19) And it came to pass, while Saul talked to the priest, that the noise that *was* in the host of the Philistines continued and increased: and Saul said to the priest, Withdraw your hand.
(20) And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, every man's sword {of the Philistines} was against his fellow, *and there was* a very great slaughter.
(21) Furthermore the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country all a*round, even they also *turned* to be with the Israelites who *were* with Saul and Jonathan.
(22) Likewise all the men of Israel who had hidden themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

(23) So the LORD {Jehovah} saved Israel that day: and the battle passed over to Bethaven {house of vanity}.[c]
(24) And the men of Israel were distressed that day: because Saul had commanded the people, saying, Cursed *is* the man who eats *any* food until evening, that I may be avenged on my enemies. So none of the people tasted *any* food.
(25) And all *those of* the land came to a wooded area; and there was honey upon the ground.
(26) And when the people had come into the wooded area, the honey dropped; but no man put his hand to his mouth: because the people feared the oath.
(27) But Jonathan did not hear when his father charged the people with the oath: therefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.
(28) Then one of the people said, Your father strictly charged the people with an oath, saying, Cursed *is* the man who eats *any* food this day. And the people were faint.
(29) Then Jonathan said, My father has troubled the land: see how my eyes have been enlightened, because I tasted a little of this honey.
(30) How much more, if perhaps the people had eaten freely today of the spoil of their enemies which they found? because would there not have been now a much greater slaughter among the Philistines?
(31) And they struck the Philistines that day from Michmash to Aijalon: and the people were very faint.
(32) And the people flew upon the spoil, and took sheep, and oxen, and calves, and killed *them* on the ground: and the people ate *them* with the blood.
(33) Then they told Saul, saying, Look, the people sin against the LORD {Jehovah}, in that they eat with the blood. And he said, You have sinned: roll a great stone to me this day.
(34) And Saul said, Disperse yourselves among the people, and say to them, let every man bring me his ox, and every man his sheep, and kill *them* here, and eat; and do not sin against the LORD {Jehovah} in eating with the blood. And everyone of all the people brought his ox with him that night, and killed *them* there.
(35) And Saul built an altar to the LORD {Jehovah}: the same was the first altar that he built to the LORD {Jehovah}.

14:23c - Bethaven {בית אוֹן} - house of vanity

(36) And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatever seems good to you. Then the priest said, Let us here draw near to God.
(37) And Saul asked counsel of God, Shall I go down after the Philistines? will You deliver them into the hand of Israel? But He did not answer him that day.
(38) And Saul said, Draw near here, all the chief of the people: and know and see where this sin has been this day.
(39) Because, *as* the LORD {Jehovah} lives, Who saves Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *who* answered him.
(40) Then he said to all Israel, Be on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seems good to you.
(41) Therefore Saul said to the LORD {Jehovah} God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped.
(42) And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.
(43) Then Saul said to Jonathan, Tell me what you have done. And Jonathan told him, and said, I tasted a little honey with the end of the rod that *was* in my hand, *and,* indeed, I must die.
(44) And Saul answered, God do so and more also: because you shall surely die, Jonathan.
(45) And the people said to Saul, Shall Jonathan die, who has brought this great salvation in Israel? God forbid: *as* the LORD {Jehovah} lives, there shall not one hair of his head fall to the ground; because he has worked with God this day. So the people rescued Jonathan, so that he did not die.
(46) Then Saul went up from following the Philistines: and the Philistines went to their own place.
(47) So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and wherever he turned himself, he troubled *them*.
(48) And he gathered an army, and struck the Amalekites, and delivered Israel out of the hands of those who had spoiled them.

(49) Now the sons of Saul were Jonathan {given by Jehovah},[d] and Ishui {level},[e] and Melchishua {king of wealth}:[f] and the names of his two daughters *were these;* the name of the firstborn Merab {increase},[g] and the name of the younger Michal {brook}:[h]
(50) And the name of Saul's wife *was* Ahinoam {brother of pleasantness},[i] the daughter of Ahimaaz: and the name of the captain of his army *was* Abner {father of light},[j] the son of Ner, Saul's uncle.
(51) And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.
(52) And there was great war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him to himself.

Chapter 15
(1) Samuel also said to Saul, The LORD {Jehovah} sent me to anoint you *to be* king over His people, over Israel: now therefore listen to the voice of the words of the LORD {Jehovah}.
(2) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, I remember *that* which Amalek did to Israel, how he *ambushed* him in the way, when he came up from Egypt.[a]
(3) Now go and strike Amalek, and completely destroy all that they have, and do not spare them; but kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.
(4) And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.
(5) And Saul came to a city of Amalek, and laid wait in the valley.
(6) And Saul said to the Kenites, Go, depart from among the Amalekites, lest I destroy you with them: because you showed kindness to all the children of Israel, when they came up out of Egypt.[b] So the Kenites departed from among the Amalekites.
(7) And Saul struck the Amalekites from Havilah *until* you come to Shur, that *is* opposite Egypt.

14:49d - Jonathan {יונתן} - given by Jehovah

14:49e – Ishui {ישוי} – level {also called Abinadab [I Sam. 31:2]}

14:49f - Melchishua {מלכי שוע} - king of wealth

14:49g - Merab {מרב} – increase - originally promised to David for a wife but was instead given to Adriel the Meholathite [I Sam. 18:17-19]

14:49h - Michal {מיכל} – brook – would later be given to David for a wife [I Sam.18:10-21]

14:50i - Ahimaaz {אחינעם} - brother of pleasantness

14:50j - Abner {אבינר} - father of light – Saul's cousin

15:2a – Ex. 17:8-14
15:6b – Jg. 4:11

(8) And he took Agag the king of the Amalekites alive, and completely destroyed all the people with the edge of the sword.
(9) But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatted calves, and the lambs, and all *that was* good, and would not completely destroy them: but everything *that was* vile and refuse, that they destroyed completely.
(10) Then the word of the LORD {Jehovah} came to Samuel, saying,
(11) I regret that I have set up Saul *to be* king: because he has turned back from following Me, and has not performed My commandments. And it grieved Samuel; and he cried to the LORD {Jehovah} all night.
(12) And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, he set himself up a place, and has gone about, and passed on, and gone down to Gilgal.
(13) And Samuel came to Saul: and Saul said to him, Blessed *are* you of the LORD {Jehovah}: I have performed the commandment of the LORD {Jehovah}.
(14) And Samuel said, What then does this bleating of the sheep in my ears *mean*, and the lowing of the oxen which I hear?[c]

(15) And Saul said, They have brought them from the Amalekites: because the people spared the best of the sheep and of the oxen, to sacrifice to the LORD {Jehovah} your God; and the rest we have completely destroyed.
(16) Then Samuel said to Saul, Stay, and I will tell you what the LORD {Jehovah} has said to me this night. And he said to him, Say on.
(17) And Samuel said, When you *were* little in your own sight, *were y*ou not *made* the head of the tribes of Israel, and the LORD {Jehovah} anointed you king over Israel?
(18) And the LORD {Jehovah} sent you on a journey, and said, Go and completely destroy the sinners the Amalekites, and fight against them until they are consumed.[c]
(19) Why then did you not obey the voice of the LORD {Jehovah}, but flew upon the spoil, and did evil in the sight of the LORD {Jehovah}?
(20) And Saul said to Samuel, Yes, I have obeyed the voice of the LORD {Jehovah}, and have gone the way which the LORD {Jehovah} sent me, and have brought Agag the king of Amalek, and have completely destroyed the Amalekites.

15:14&18c – The Lord had specifically commanded Saul to kill all the sheep and cattle [I Sam. 15:3]

(21) But the people took of the spoil, sheep and oxen, the chief of the things which should have been completely destroyed, to sacrifice to the LORD {Jehovah} your God in Gilgal.
(22) And Samuel said, Has the LORD {Jehovah} *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD {Jehovah}? Indeed, to obey *is* better than sacrifice, *and* to listen more than the fat of rams.
(23) Because rebellion *is as* the sin of witchcraft, and stubbornness *is as* sin and idolatry. Because you have rejected the word of the LORD {Jehovah}, He has also rejected you from *being* king.
(24) And Saul said to Samuel, I have sinned: because I have turned against the commandment of the LORD {Jehovah}, and your words: because I feared the people, and obeyed their voice.
(25) Now I ask you therefore, pardon my sin, and turn again with me, that I may worship the LORD {Jehovah}.
(26) And Samuel said to Saul, I will not return with you: because you have rejected the word of the LORD {Jehovah}, and the LORD {Jehovah} has rejected you from being king over Israel.
(27) And as Samuel turned about to go away, he {Saul} laid hold upon the skirt of his {Samuel's} mantle, and it tore.
(28) And Samuel said to him, The LORD {Jehovah} has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who *is* better than you.
(29) And also the Strength of Israel will not lie nor repent: because He *is* not a man, that He should repent.
(30) Then he {Saul} said, I have sinned: *yet* I ask you to honor me now before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD {Jehovah} your God.
(31) So Samuel turned again after Saul; and Saul worshiped the LORD {Jehovah}.
(32) Then Samuel said, Bring here to me Agag the king of the Amalekites. And Agag came to him delicately. And Agag said, Surely the bitterness of death is past.
(33) And Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel cut Agag in pieces before the LORD {Jehovah} in Gilgal.
(34) Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.
(35) And Samuel did not come again to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD {Jehovah} repented that he had made Saul king over Israel.

Chapter 16

(1) And the LORD {Jehovah} said to Samuel, How long will you mourn for Saul, since I have rejected him from reigning over Israel? fill your horn with oil, and go, I will send you to Jesse the Bethlehemite: because I have provided for Myself a king among his sons.

(2) And Samuel said, How can I go? if Saul hears *it,* he will kill me. And the LORD {Jehovah} said, Take a heifer with you, and say, I have come to sacrifice to the LORD {Jehovah}.
(3) And call Jesse to the sacrifice, and I will show you what you shall do: and you shall anoint to Me *the one* whom I tell to you.
(4) And Samuel did that which the LORD {Jehovah} spoke, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Do you come peaceably?
(5) And he said, Peaceably: I have come to sacrifice to the LORD {Jehovah}: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.
(6) And it came to pass, when they had come, that he looked on Eliab, and said, Surely the LORD's {Jehovah's} anointed *is* before him.
(7) But the LORD {Jehovah} said to Samuel, Do not look on his appearance, or on the height of his stature; because I have refused him: because *the LORD {Jehovah}* does not *see* as man sees; because man looks on the outward appearance, but the LORD {Jehovah} looks on the heart.
(8) Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the LORD {Jehovah} chosen this one.
(9) Then Jesse made Shammah to pass by. And he said, Neither has the LORD {Jehovah} chosen this one.
(10) Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, The LORD {Jehovah} has not chosen these.
(11) And Samuel said to Jesse, Are these all of *your* children? And he said, There remains yet the youngest, and, he keeps the sheep. And Samuel said to Jesse, Send and fetch him: because we will not sit down until he comes here.
(12) And he sent, and brought him in. Now he *was* handsome, *and* beautiful in appearance, and pleasing to look at. And the LORD {Jehovah} said, Arise, anoint him: because this *is* he.
(13) Then Samuel took the horn of oil, and anointed him in the midst of his brothers: and the Spirit of the LORD {Jehovah} came upon David from that day forward. So Samuel arose up, and went to Ramah.[a]
(14) But the Spirit of the LORD {Jehovah} departed from Saul, and an evil spirit from the LORD {Jehovah} troubled him.
(15) And Saul's servants said to him, Look now, an evil spirit from God troubles you.

16:13a – I Sam. 25:1

(16) Let our lord now command your servants, *who are* before you, to seek out a man, *who is* a skillful player on a harp: and it shall come to pass, when the evil spirit from God is upon you, that he shall play with his hand, and you shall be well.
(17) And Saul said to his servants, Provide me now a man who can play well, and bring *him* to me.
(18) Then one of the servants answered, and said, I have seen a son of Jesse the Bethlehemite, *who is* skillful in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a handsome person, and the LORD {Jehovah} *is* with him.
(19) Therefore Saul sent messengers to Jesse, and said, Send me David your son, who *is* with the sheep.
(20) And Jesse took a donkey *loaded* with bread, and a bottle of wine, and a kid {goat}, and sent *them* by David his son to Saul.
(21) And David came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer.
(22) And Saul sent to Jesse, saying, I ask you to let David, stand before me; because he has found favor in my sight.
(23) And it came to pass, when the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Chapter 17
(1) Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongs* to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.
(2) And Saul and the men of Israel were gathered together, and camped by the valley of Elah, and set the battle in array against the Philistines.
(3) And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.
(4) And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span {about 9 ft. 9 in.; 2.99 m.}.[a]
(5) And *he had* a helmet of brass upon his head, and he *was* armed with a coat of mail;[b] and the weight of the coat *was* five thousand shekels of brass {about 125 lbs; 57.0 kg.}.[c]

17:4a - 6 cubits and a span - a cubit is about 1.5 feet or 0.46 meters and a span is about 9 inches or about 0.23 meters, so six cubits and a span is about 9 foot 9 inches tall or 2.99 meters almost 3 meters tall.
17:5b – coat of mail – fine netting made of metal used for armor
17:5c - 5000 shekels - a shekel is about 0.4 ounces or 11.4 grams so 5000 shekels would be 2000 ounces or 125 lbs.; 57000 grams or 57.0 kilograms
- see Appendix J: Bible Weights and Measures

(6) And *he had* brass plates upon his legs, and a shield of brass between his shoulders.
(7) And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron {about 15.0 lbs.; 6.84 kg.}: and one carrying a shield went before him.
(8) And he stood and cried to the armies of Israel, and said to them, Why have you come out to set *your* battle in array? *am* I not a Philistine, and you servants to Saul? choose for yourselves a man {to fight} for you, and let him come down to me.
(9) If he is able to fight with me, and to kill me, then we will be your servants: but if I prevail against him, and kill him, then you shall be our servants, and serve us.
(10) And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.
(11) When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.
(12) Now David *was* the son of that Ephrathite of Bethlehem-judah, whose name *was* Jesse; and he had eight sons: and the man {Jesse} went among men *for* an old man in the days of Saul.
(13) And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next to him Abinadab, and the third Shammah.
(14) And David *was* the youngest: and the three eldest followed Saul.
(15) But David went and returned from Saul to feed his father's sheep at Bethlehem.
(16) And the Philistine drew near morning and evening, and presented himself forty days.
(17) And Jesse said to David his son, Take now for your brothers an ephah of this parched *corn* {about 6 gallons; 22.2 L.}, and these ten loaves {of bread}, and run to the camp to your brothers;
(18) And carry these ten cheeses to the captain of *their* thousand, and see how your brothers are, and bring something back that shows they are alright.
(19) Now Saul, and they {Jesse's sons} and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.
(20) And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host {army} was going forth to the fight, and shouted for the battle.
(21) Because Israel and the Philistines had put the battle in array, army against army.
(22) And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and greeted his brothers.

(23) And as he talked with them, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spoke according to the same words: and David heard *them*.
(24) And all the men of Israel, when they saw the man, fled from him, and were greatly afraid.
(25) And the men of Israel said, Have you seen this man who has come up? surely to defy Israel he has come up: and it shall be, *that* the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.
(26) And David spoke to the men who stood by him, saying, What shall be done to the man who kills this Philistine, and takes away the reproach from Israel? because who *is* this uncircumcised Philistine, that he should defy the armies of the living God?
(27) And the people answered him after this manner, saying, So shall it be done to the man who kills him.
(28) And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why have you come here? and with whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; because you have come down that you might see the battle.
(29) And David said, What have I done now? *Is there* not a reason?
(30) And he turned from him towards another, and spoke after the same manner: and the people answered him again after the former manner.
(31) And when the words were heard which David spoke, they rehearsed *them* before Saul: and he sent for him.
(32) And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine.
(33) And Saul said to David, You are not able to go against this Philistine to fight with him: because you *are but* a youth, and he a man of war from his youth.
(34) And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:
(35) And I went out after him, and struck him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and struck him, and killed him.
(36) Your servant killed both the lion and the bear: and this uncircumcised Philistine shall be as one of them, since he has defied the armies of the living God.
(37) Furthermore David said, The LORD {Jehovah} Who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said to David, Go, and the LORD {Jehovah} be with you.

(38) And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed himself with a coat of mail.
(39) And David tied his sword upon his armor, and he tried to go; because he had not tested the armor. And David said to Saul, I cannot go with these; because I have not tested *them*. And David took them off.
(40) And he took his staff in his hand, and chose for himself five smooth stones[d] out of the brook, and put them in a shepherd's bag which he had, even in a pouch; and his sling *was* in his hand: and he drew near to the Philistine.
(41) And the Philistine came on and drew near to David; and the man who carried the shield {of Goliath} *went* before him.
(42) And when the Philistine looked about, and saw David, he despised him: because he was *but* a youth, and handsome, and of a fair appearance.
(43) And the Philistine said to David, *Am* I a dog, that you come to me with sticks? And the Philistine cursed David by his gods.
(44) And the Philistine said to David, Come to me, and I will give your flesh to the birds of the air, and to the beasts of the field.
(45) Then David said to the Philistine, You come to me with a sword, and with a spear, and with a shield: but I come to you in the Name of the LORD {Jehovah} of hosts, the God of the armies of Israel, Whom you have defied.
(46) Today the LORD {Jehovah} will deliver you into my hand; and I will strike you, and remove your head from off of you; and I will give the dead bodies of the host of the Philistines this day to the birds of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.
(47) And all this assembly shall know that the LORD {Jehovah} saves not with sword and spear: because the battle *is* the LORD's {Jehovah's}, and He will give you into our hands.
(48) And it came to pass, when the Philistine arose, and came and drew near to meet David, that David hastened, and ran towards the army to meet the Philistine.
(49) And David put his hand into his bag, and took out a stone, and slung *it*, and struck the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

17:40d - 5 smooth stones - 5 is the number for grace - see "Use of Numbers in Scripture" at: www.TheWordNotes.com - Although David at this time probably did not know it, Goliath had three brothers and a father still living [II Sam. 21:22]. By inspiration of the Holy Spirit, David was prepared should he have to kill all five family members!

(50) So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but *there was* no sword in the hand of David.
(51) Therefore David ran, and stood upon the Philistine, and took his own sword, and drew it out of its sheath, and killed him, and cut off his head with it. And when the Philistines saw their champion was dead, they fled.
(52) And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron.
(53) And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.
(54) And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.
(55) And when Saul saw David go forth against the Philistine, he asked Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* your soul lives, O king, I do not know.
(56) And the king said, Inquire whose son the youth *is*.
(57) And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.
(58) And Saul said to him, Whose son *are* you, young man? And David answered, I *am* the son of your servant Jesse the Bethlehemite.

Chapter 18
(1) And it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan {Saul's son} was knit with the soul of David, and Jonathan loved him as his own soul.
(2) And Saul took him that day, and would not let him return any more home to his father's house.
(3) Then Jonathan and David made a covenant, because he loved him as his own soul.
(4) And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his clothes, even to his sword, and to his bow, and to his belt.
(5) And David went out wherever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.
(6) And it came to pass as they came, when David had returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tambourines, with joy, and with instruments of music.

(7) And the women answered *one another* as they played, and said, Saul has killed his thousands, and David his ten thousands.
(8) And Saul was very angry, and the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?
(9) And Saul eyed David from that day and forward.
(10) And it came to pass in the morning, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.
(11) And Saul cast the javelin; because he said, I will strike David even to the wall *with it*. And David avoided out of his presence twice.
(12) And Saul was afraid of David, because the LORD {Jehovah} was with him, and had departed from Saul.
(13) Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.
(14) And David behaved himself wisely in all his ways; and the LORD {Jehovah} *was* with him.
(15) Therefore when Saul saw that he behaved himself very wisely, he was afraid of him.
(16) But all Israel and Judah loved David, because he went out and came in before them.
(17) And Saul said to David, Look, my elder daughter Merab, I will give her to you to be your wife: only be valiant for me, and fight the LORD's {Jehovah's} battles. Because Saul said, Do not let not my hand be upon him, but let the hand of the Philistines be upon him.
(18) And David said to Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?
(19) But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given to Adriel the Meholathite to be his wife.
(20) And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.
(21) And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, You shall this day be my son-in-law in *the one of* the two.

(22) And Saul commanded his servants, *saying,* Commune with David secretly, and say, See, the king has delight in you, and all his servants love you: now therefore be the king's son-in-law.
(23) And Saul's servants spoke those words in the ears of David. And David said, Does it seem to you *a* light *thing* to be a king's son-in-law, since I *am* but a poor man, and lightly esteemed?
(24) And the servants of Saul told him, saying, This is what David said.
(25) And Saul said, This you shall say to David, The king does not desire any dowry, but one hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.
(26) And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.
(27) Therefore David arose and went, he and his men, and killed of the Philistines two hundred men;[a] and David brought their foreskins, and they gave them in full amount to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to be his wife.
(28) And Saul saw and knew that the LORD {Jehovah} *was* with David, and *that* Michal Saul's daughter loved him.
(29) And Saul was even more afraid of David; and Saul became David's enemy continually.
(30) Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was highly admired.

Chapter 19
(1) And Saul spoke to Jonathan his son, and to all his servants, that they should kill David.
(2) But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeks to kill you: I ask you now therefore, take heed to yourself until the morning, and stay in a secret *place,* and hide yourself:
(3) And I will go out and stand beside my father in the field where you *are,* and I will commune with my father concerning you; and what I see, that I will tell you.
(4) And Jonathan spoke good of David to Saul his father, and said to him, Do not let the king sin against his servant, against David; because he has not sinned against you, and because his works *have been* very good towards you:
(5) Because he put his life in his hand, and killed the Philistine, and the LORD {Jehovah} brought a great salvation for all Israel: you saw *it,* and rejoiced: why then will you sin against innocent blood, to kill David without a cause?

18:27a – 200 Philistines – twice as many as Saul had asked for [18:25]

(6) And Saul listened to the voice of Jonathan: and Saul swore, *As* the LORD {Jehovah} lives, he shall not be killed.
(7) And Jonathan called David, and Jonathan told him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.
(8) And there was war again: and David went out, and fought with the Philistines, and killed them with a great slaughter; and they fled from him.
(9) And the evil spirit from the LORD {Jehovah} was upon Saul, as he sat in his house with his javelin in his hand: and David played {his harp} with *his* hand.[a]
(10) And Saul sought to strike David even to the wall with the javelin; but he slipped away out of Saul's presence, and he threw the javelin into the wall: and David fled, and escaped that night.
(11) Saul also sent messengers to David's house, to watch him, and to kill him in the morning: and Michal David's wife told him, saying, If you do not save your life tonight, tomorrow you shall be killed.
(12) So Michal let David down through a window: and he went, and fled, and escaped.
(13) And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his head, and covered *it* with a cloth.
(14) And when Saul sent messengers to take David, she said, He *is* sick.
(15) And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may kill him.
(16) And when the messengers had come in, *there was* an image in the bed, with a pillow of goats' *hair* for his head.
(17) And Saul said to Michal, Why have you deceived me so, and sent away my enemy, that he is escaped? And Michal answered Saul, He said to me, Let me go; why should I kill you?
(18) So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and lived in Naioth.
(19) And it was told Saul, saying, Look, David *is* at Naioth in Ramah.
(20) And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.
(21) And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

19:9a – I Sam. 16:16-23

(22) Then he also went to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Look, *they are* at Naioth in Ramah.
(23) And he went there to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.
(24) And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, *Is* Saul also among the prophets?

Chapter 20
(1) And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* my sin? and what *is* my sin before your father, that he seeks my life?
(2) And he said to him, God forbid; you shall not die: look, my father will do nothing either great or small, but that he will tell it to me {first}: and why should my father hide this thing from me? it *is* not *so*.
(3) And David swore, and said, Your father certainly knows that I have found grace in your eyes; and he said, Do not let Jonathan know this, lest he be grieved: but truly *as* the LORD {Jehovah} lives, and *as* your soul lives, *there is* but a step between me and death.
(4) Then Jonathan said to David, Whatever your soul desires, I will even do *it* for you.
(5) And David said to Jonathan, Look, tomorrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field to the third *day* at evening.
(6) If your father at all misses me, then say, David earnestly asked *leave* of me that he might run to Bethlehem his city: because *there is* a yearly sacrifice there for all the family.
(7) If he says, *It is* well; your servant shall have peace: but if he is very angry, *then* be sure that evil is determined by him.
(8) Therefore you shall deal kindly with your servant; because you have brought your servant into a covenant of the LORD {Jehovah} with you: nevertheless, if there is in me sin, then kill me yourself; because why should you bring me to your father?
(9) And Jonathan said, Far be it from you: because if I knew certainly that evil were determined by my father to come upon you, then would I not tell it to you?
(10) Then David said to Jonathan, Who shall tell me? or what *if* your father answers you roughly?
(11) And Jonathan said to David, Come, and let us go out into the field. And they went out both of them into the field.

(12) And Jonathan said to David, O LORD {Jehovah} God of Israel, when I have sounded out my father about tomorrow any time, *or* the third *day,* and, see, *if there is* good towards David, and I do not send to you, and reveal it to you;
(13) The LORD {Jehovah} do so and much more to Jonathan: but if it pleases my father *to do* you evil, then I will tell it to you, and send you away, that you may go in peace: and the LORD {Jehovah} be with you, as He has been with my father.
(14) And you shall show me the kindness of the LORD {Jehovah} not only while I yet live, that I not die:
(15) But *also* you shall not cut off your kindness from my family forever: no, not when the LORD {Jehovah} has cut off the enemies of David everyone from the face of the earth.
(16) So Jonathan made *a covenant* with the house of David, *saying,* Let the LORD {Jehovah} even require *it* at the hand of David's enemies.
(17) And Jonathan caused David to swear again, because he loved him: because he loved him as he loved his own soul.
(18) Then Jonathan said to David, Tomorrow *is* the new moon: and you will be missed, because your seat will be empty.
(19) And *when* you have stayed three days, *then* you shall go down quickly, and come to the place where you hid yourself when the business was *in hand,* and shall remain by the stone Ezel {departure}.[a]
(20) And I will shoot three arrows beside it, as though I shot at a mark.
(21) And, I will send a lad, *saying,* Go, find the arrows. If I expressly say to the lad, See, the arrows *are* on this side of you, take them; then come: because *there is* peace to you, and no harm; *as* the LORD {Jehovah} lives.
(22) But if I say this to the young man, Look, the arrows *are* beyond you; go your way: because the LORD {Jehovah} has sent you away.
(23) And *concerning* the matter which you and I have spoken of, the LORD {Jehovah} *is* between you and me forever.
(24) So David hid himself in the field: and when the new moon had come, the king sat down to eat meat.
(25) And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.
(26) Nevertheless Saul did not say anything that day: because he thought, Something has happened to him, that he *is* not clean; surely he *is* not clean.

20:19a – Ezel – departure – became a memorial to Jonathan's and David's friendship

(27) And it came to pass on the morning, *which was* the second *day* of the month, that David's place was empty: and Saul said to Jonathan his son, Why has the son of Jesse not come to eat meat, neither yesterday, nor today?
(28) And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:
(29) And he said, I ask you to let me go; because our family has a sacrifice in the city; and my brother, he has commanded me *to be there:* and now, if I have found favor in your eyes, I ask you to let me get away, and see my brothers. Therefore he is not coming to the king's table.
(30) Then Saul's anger was kindled against Jonathan, and he said to him, You son of the perverse rebellious *woman,* do I not know that you have chosen the son of Jesse to your own confusion, and to the confusion of your mother's nakedness?
(31) Because as long as the son of Jesse lives upon the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, because he shall surely die.
(32) And Jonathan answered Saul his father, and said to him, Why shall he be killed? what has he done?
(33) And Saul cast a spear at him to strike him: by that Jonathan knew that his father had determined to kill David.
(34) So Jonathan arose from the table in fierce anger, and ate no meat the second day of the month: because he was grieved for David, because his father had shamed him.
(35) And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.
(36) And he said to his lad, Run, find now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.
(37) And when the lad had come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond you?
(38) And Jonathan cried after the lad, Make speed, go quickly, do not delay. And Jonathan's lad gathered up the arrows, and came to his master.
(39) But the lad did not know anything: only Jonathan and David knew the matter.
(40) And Jonathan gave his bow and arrows to his lad, and said to him, Go, carry *them* to the city.
(41) *And* as soon as the lad was gone, David arose out of *a place* towards the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded.

(42) And Jonathan said to David, Go in peace, since we have sworn both of us in the Name of the LORD {Jehovah}, saying, The LORD {Jehovah} is between me and you, and between my descendants and your descendants forever. And he arose and departed: and Jonathan returned to the city.

Chapter 21

(1) Then David came to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said to him, Why *have* you come alone, and no man is with you?[a]

(2) And David said to Ahimelech the priest, The king has sent me on a secret business, and has said to me, Let no man know anything of the about the business of which I am sending you, and what I have commanded you: and I have appointed *my* servants to such and such a place.

(3) Now therefore what do you have? give *me* five *loaves of* bread, or whatever you have present.

(4) And the priest answered David, and said, *I have* no common bread, but there is holy bread; if the young men have at least kept themselves from women.

(5) And David answered the priest, and said to him, Truly women *have been* kept from us these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a common manner, yes, although it was sanctified today in the vessel.

(6) So the priest gave him holy *bread:*[a] because there was no bread there except the holy bread, that was taken from before the LORD {Jehovah}, to put hot bread in the day when it was taken away.[b]

(7) Now a certain man of the servants of Saul *was* there that day, detained before the LORD {Jehovah}; and his name *was* Doeg, an Edomite, the head of the herdsmen who *belonged* to Saul.

(8) And David said to Ahimelech, And is there not here under your hand spear or sword? because I have neither brought my sword nor my weapons with me, because the king's business required that I go quickly.

(9) And the priest said, The sword of Goliath the Philistine, whom you killed in the valley of Elah, look, it *is here* wrapped in a cloth behind the ephod {priestly robe}: if you want to take that, take *it:* because *there is* no other except that here. And David said, *There is* none like that; give it to me.

21:1a – no man with you – actually David had men with him (see 21:4-5) but there apparently were none of Saul's ranking men with David which Ahimelech was used to seeing with David

21:6b – Mat. 12:3

21:6c – old bread swapped out for fresh bread on sabbath – Lev. 24:7-8

(10) And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.
(11) And the servants of Achish said to him, *Is* this David not the king of the land? did they not sing to one another of him in dances, saying, Saul has killed his thousands, and David his ten thousands?
(12) And David laid up these words in his heart, and was very afraid of Achish the king of Gath.
(13) And he changed his behavior before them, and pretended to be mad in their hands, and scribbled on the doors of the gate, and let his spit fall down upon his beard.
(14) Then Achish said to his servants, Look, see the man is mad: why *then* have you brought him to me?
(15) Do I have need of mad men, that you have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

Chapter 22
(1) David therefore departed from there, and escaped to the cave Adullam: and when his brothers and all his father's house heard *it,* they went down there to him.
(2) And everyone who *was* in distress, and everyone who *was* in debt, and everyone who *was* discontented, gathered themselves to him; and he became a captain over them: and there were with him about four hundred men.
(3) And David went from there to Mizpeh of Moab: and he said to the king of Moab, I ask you to let my father and my mother, come forth, *and be* with you, until I know what God will do for me.
(4) And he brought them before the king of Moab: and they lived with him all the while that David was in the stronghold.
(5) And the prophet Gad said to David, Do not stay in the stronghold; depart, and get yourself into the land of Judah. Then David departed, and came into the forest of Hareth.
(6) When Saul heard that David was found, and the men who we*re* with him, (now Saul stayed in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)
(7) Then Saul said to his servants who stood about him, Hear now, you Benjamites; will the son of Jesse give everyone of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;
(8) That all of you have conspired against me, and *there is* no one who has revealed to me that my son has made a league with the son of Jesse, and *there is* no one of you who is sorry for me, or revealed to me that my son has stirred up my servant against me, to lie in wait, as at this day?
(9) Then Doeg the Edomite who was set over the servants of Saul said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

(10) And he inquired of the LORD {Jehovah} for him, and gave him food, and gave him the sword of Goliath the Philistine.
(11) Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who *were* in Nob: and all of them came to the king.
(12) And Saul said, Hear now, you son of Ahitub. And he answered, Here I *am,* my lord.
(13) And Saul said to him, Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as at this day?
(14) Then Ahimelech answered the king, and said, And who *is so* faithful among all your servants as David, who is the king's son-in-law, and goes at your bidding, and is honorable in your house?
(15) Did I then begin to inquire of God for him? Far be it from me: do not let the king impute *anything* to his servant, *nor* to all the house of my father: because your servant did not know anything of all this, less or more.
(16) And the king said, You shall surely die, Ahimelech, you, and all your father's house.
(17) And the king said to the footmen who stood about him, Turn, and kill the priests of the LORD {Jehovah}; because their hand also *is* with David, and because they knew when he fled, and did not reveal it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD {Jehovah}.
(18) And the king said to Doeg, You turn and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and killed on that day eighty-five persons who wore a linen ephod {priestly robe}.
(19) And Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and nursing babies, and oxen, and donkeys, and sheep, with the edge of the sword.
(20) And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.
(21) And Abiathar revealed to David that Saul had killed the LORD's {Jehovah's} priests.
(22) And David said to Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have caused *the death* of all the persons of your father's house.

(23) Stay with me, do not be afraid: because he who seeks my life seeks your life: but with me you *shall be* safeguarded.

Chapter 23

(1) Then they told David, saying, Look, the Philistines fight against Keilah, and they are robbing the threshing floors.
(2) Therefore David inquired of the LORD {Jehovah}, saying, Shall I go and strike these Philistines? And the LORD {Jehovah} said to David, Go, and strike the Philistines, and save Keilah.
(3) And David's men said to him, Look, we are afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?
(4) Then David inquired of the LORD {Jehovah} yet again. And the LORD {Jehovah} answered him and said, Arise, go down to Keilah; because I will deliver the Philistines into your hand.
(5) So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and struck them with a great slaughter. So David saved those who lived in Keilah.
(6) And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod {priestly robe} in his hand.
(7) And it was told Saul that David had come to Keilah. And Saul said, God has delivered him into my hand; because he is shut in, by entering into a town that has gates and bars.
(8) And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
(9) And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring the ephod {priestly robe} here.
(10) Then David said, O LORD {Jehovah} God of Israel, your servant has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake.
(11) Will the men of Keilah deliver me up into his hand? will Saul come down, as Your servant has heard? I ask You, O LORD {Jehovah} God of Israel, tell Your servant. And the LORD {Jehovah} said, He will come down.
(12) Then David asked, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD {Jehovah} said, They will deliver *you* up.
(13) Then David and his men, *who were* about six hundred, arose and departed out of Keilah, and went wherever they could go. And it was told Saul that David had escaped from Keilah; and he did not go forth.
(14) And David stayed in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand.
(15) And David saw that Saul had come out to seek his life: and David *was* in the wilderness of Ziph in a wooded area.

(16) And Jonathan Saul's son arose, and went to David into the woods, and strengthened his hand in God.
(17) And he said to him, Do not be afraid: because the hand of Saul my father shall not find you; and you shall be king over Israel, and I shall be next to you; and that Saul my father also knows.
(18) And the two of them made a covenant before the LORD {Jehovah}: and David stayed in the wooded area, and Jonathan returned to his house.
(19) Then the Ziphites came up to Saul to Gibeah, saying, Does David not hide himself with us in strongholds in the woods, in the hill of Hachilah, which *is* on the south of Jeshimon?
(20) Now therefore, O king, come down according to all the desire of your soul to come down; and our part *shall be* to deliver him into the king's hand.
(21) And Saul said, Blessed *are* you of the LORD {Jehovah}; because you have compassion on me.
(22) I ask you to go, and prepare, and know and see his place where his is hiding, *and* who has seen him there: because it is told me *that* he deals very subtly.
(23) See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with the certainty, and I will go with you: and it shall come to pass, if he is in the land, that I will search him out throughout all the thousands of Judah.
(24) And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.
(25) Saul also and his men went to seek *him*. And they told David: therefore he came down into a cave in the rock, and lived in the wilderness of Maon. And when Saul heard *that,* he pursued after David in the wilderness of Maon.
(26) And Saul went on this side of the mountain, and David and his men on the opposite side of the mountain: and David went quickly to get away for fear of Saul; because Saul and his men encircled David and his men to capture them.
(27) But there came a messenger to Saul, saying, Hurry, and come; because the Philistines have invaded the land.
(28) Therefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth {rock of the divisions}.[a]
(29) And David went up from there, and lived in strongholds at Engedi.

Chapter 24
(1) And it came to pass, when Saul had returned from following the Philistines, that it was told him, saying, See, David *is* in the wilderness of Engedi.
(2) Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

23:28a - Selahammahlekoth {סלע המחלקות} - rock of the divisions

(3) And he came to the flocks of sheep by the way, where there *was* a cave; and Saul went in to relieve himself: and David and his men remained around the sides of the inside of the cave.
(4) And the men of David said to him, Look the day of which the LORD {Jehovah} said to you, Indeed, I will deliver your enemy into your hand, that you may do to him as it seems good to you. Then David arose, and quietly cut off the edge of Saul's robe.
(5) And it came to pass afterward, that David's heart struck him, because he had cut off the edge of Saul's robe.
(6) And he said to his men, The LORD {Jehovah} forbid that I should do this thing to my master, the LORD's {Jehovah's} anointed, to stretch forth my hand against him, since he *is* the anointed of the LORD {Jehovah}.
(7) So David restrained his servants with these words, and would not allow them to rise against Saul. But Saul rose up out of the cave, and went on *his* way.
(8) David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.
(9) And David said to Saul, Why do you believe men's words, saying, Indeed, David seeks your harm?
(10) Look, this day your own eyes have seen how that the LORD {Jehovah} had delivered you today into my hand in the cave: and *some* encouraged *me to* kill you: but *my eye* spared you; and I said, I will not put forth my hand against my lord; because he *is* the LORD's {Jehovah's} anointed.
(11) Furthermore, my father, see, yes, see the edge of your robe in my hand: because I cut off the edge of your robe, and did not kill you, know and see that *there is* neither evil nor sin in my hand, and I have not sinned against you yet you hunt my soul to take it.
(12) The LORD {Jehovah} judge between me and you, and the LORD {Jehovah} avenge me of you: but my hand shall not be upon you
(13) As the proverb of the ancients says, Wickedness proceeds from the wicked: but my hand shall not be upon you.
(14) After whom is the king of Israel come out? after whom do you pursue? after a dead dog, after a flea.
(15) The LORD {Jehovah} therefore be judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand.
(16) And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, *Is* this your voice, my son David? And Saul lifted up his voice, and wept.

(17) And he said to David, you *are* more righteous than I: because you have rewarded me good, whereas I have rewarded you evil.
(18) And you have shown today how you have dealt well with me: because when the LORD {Jehovah} had delivered me into your hand, you did not kill me.
(19) Because if a man finds his enemy, will he let him go well away? therefore the LORD {Jehovah} reward you well for what you have done to me this day.
(20) And now, see, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand.
(21) Swear now therefore to me by the LORD {Jehovah}, that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house.
(22) And David swore to Saul. And Saul went home; but David and his men went up to the stronghold.

Chapter 25
(1) And Samuel died;[a] and all the Israelites were gathered together, and cried for him, and buried him in his house at Ramah.[b] And David arose, and went down to the wilderness of Paran.

(2) And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.
(3) Now the name of the man *was* Nabal {fool};[c] and the name of his wife Abigail {source of joy}:[d] and *she was* a woman of good understanding, and of a beautiful appearance: but the man *was* cruel and evil in things he did; and he *was* of the house of Caleb.
(4) And David heard in the wilderness that Nabal was shearing his sheep.
(5) And David sent out ten young men, and David said to the young men, Get yourselves up to Carmel, and go to Nabal, and greet him in my name:
(6) And so you shall say to him who lives *in prosperity,* May peace *be* both to you, and to your house, and peace *be* to all that you have.
(7) And now I have heard that you have shearers: now your shepherds who were with us, we have not harmed, neither was there anything missing from them, all the while they were in Carmel.

25:1a - 16:13a – We're not told how old Samuel was when he began to judge Israel or how old he was when he anointed Saul as king or David. According to Josephus, Samuel judged Israel 20 years before Saul became king and he died not long after anointing David to be the next king over Israel {I Sam. 16:3}. See Appendix G: World Time Line of Biblical History.

25:1b – Samuel's home in Ramah – see I Sam. 16:13

25:3c - Nabal {נבל} - fool

25:3d - Abigail {אבגיל} - father (source) of joy

(8) Ask your young men, and they will tell you. Therefore let the young men find favor in your eyes: because we come in a good day: I ask you to give, whatever comes to your hand to your servants, and to your son David.
(9) And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased.
(10) And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there are many servants now a days who break away from their master.
(11) Shall I then take my bread, and my water, and my meat that I have killed for my shearers, and give *it* to men, whom I do not know where they *are* from?
(12) So David's young men returned, and came and told him all that he {Nabal} said.
(13) And David said to his men, Let every man put on his sword. And every man put on his sword; and David also put on his sword: and there went up after David about four hundred men; and two hundred stayed by their stuff.
(14) But one of the young men told Abigail, Nabal's wife, saying, Look, David sent messengers out of the wilderness to greet our master; and he cursed at them.
(15) But the men *were* very good to us, and we were not hurt, neither have we missed anything, as long as we were friendly with them, when we were in the fields:
(16) They were a wall to us both by night and day, all the while we were with them keeping the sheep.
(17) Now therefore know and consider what you will do; because evil is determined against our master, and against all his household: because he *is such* a son of Belial {wickedness},[e] that *a man* cannot speak to him.
(18) Then Abigail rose up quickly, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn,* and one hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on donkeys.
(19) And she said to her servants, Go on before me; see, I am coming after you. But she did not tell her husband Nabal.
(20) And it was *so, as* she rode on the donkey, that she came down by the hidden path {ravine} of the hill, and, David and his men came down in front of her; and she met them.
(21) Now David had said, Surely in vain I have kept all that this *fellow* has in the wilderness, so that nothing was missed of all that *belonged* to him: and he has repaid me evil for good.
(22) So and more also may God do to the enemies of David, if I leave any males of all that *belongs* to him by the morning light.

25:17e - Belial {בליעל} - worthlessness, wickedness

(23) And when Abigail saw David, she quickly climbed off the donkey, and fell before David on her face, and bowed herself to the ground,
(24) And fell at his feet, and said, Upon me, my lord, *upon* me *let this* sin *be:* and I beg you let your handmaid speak in your hearing, and hear the words of your handmaid.
(25) I ask you, do not let not my lord, regard this man of Belial {wickedness}, *even* Nabal {fool}: because as his name *is,* so *is* he; Nabal {fool} *is* his name, and folly *is* with him: but I your handmaid did not see the young men of my lord, whom you sent.
(26) Now therefore, my lord, *as* the LORD {Jehovah} lives, and *as* your soul lives, since the LORD {Jehovah} has withheld you from coming to *shed* blood, and from avenging yourself with your own hand, now let your enemies, and those who seek evil to my lord, be as Nabal.
(27) And now this blessing which your handmaid has brought to my lord, let it even be given to the young men who follow my lord.
(28) I beg you, forgive the sin of your handmaid: because the LORD {Jehovah} will certainly make my lord a sure house; because my lord fights the battles of the LORD {Jehovah}, and evil has not been found in you *all* your days.
(29) Yet a man has risen to pursue you, and to seek your soul: but the soul of my lord shall be bound in the bundle of life with the LORD {Jehovah} your God; and the souls of your enemies, these He shall sling out, *as out* of the middle of a sling.
(30) And it shall come to pass, when the LORD {Jehovah} shall have done to my lord according to all the good that He has spoken concerning you, and shall have appointed you ruler over Israel;
(31) That this shall be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself: but when the LORD {Jehovah} shall have dealt well with my lord, then remember your handmaid.
(32) And David said to Abigail, Blessed *is* the LORD {Jehovah} God of Israel, Who sent you this day to meet me:
(33) And blessed *is* your advice, and blessed *are* you, who have kept me this day from coming to *shed* blood, and from avenging myself with my own hand.
(34) Because as surely, *as* the LORD {Jehovah} God of Israel lives, Who has kept me back from hurting you, if you had not quickly come to meet me, surely there would not have been left to Nabal any male by the morning light.

(35) So David received of her hand *that* which she had brought to him, and said to her, Go up in peace to your house; I have listened to your voice, and have accepted your person.
(36) And Abigail came to Nabal; and, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, because he *was* very drunken: therefore she told him nothing, less or more, until the morning light.
(37) But it came to pass in the morning, when the wine had gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.
(38) And it came to pass about ten days *later,* that the LORD {Jehovah} struck Nabal, that he died.
(39) And when David heard that Nabal was dead, he said, Blessed *is* the LORD {Jehovah}, Who has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: because the LORD {Jehovah} has returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to himself for a wife.
(40) And when the servants of David had come to Abigail to Carmel, they spoke to her, saying, David sent us to you, to take you to himself for a wife.
(41) And she arose, and bowed herself on *her* face to the earth, and said, Look, *let* your handmaid *be* a servant to wash the feet of the servants of my lord.
(42) And Abigail quickly arose, and rode upon a donkey, with five young women of hers went with her; and she went after the messengers of David, and became his wife.
(43) David also took Ahinoam of Jezreel; and both of them became his wives.
(44) But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, who *was* of Gallim.

Chapter 26
(1) And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of Hachilah, *which is* before Jeshimon?
(2) Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.
(3) And Saul encamped in the hill of Hachilah, which *is* before Jeshimon, by the way. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness.
(4) David therefore sent out spies, and understood that Saul had indeed come.

(5) And David arose, and came to the place where Saul had camped: and David saw the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people camped all around him.
(6) Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with you.
(7) So David and Abishai came to the people by night: and, Saul lay sleeping within the trench, and his spear stuck in the ground at his head: but Abner and the people lay all around him.
(8) Then Abishai said to David, God has delivered your enemy into your hand this day: now therefore, I ask you, let me strike him, with the spear even to the earth at once, and I will not *strike* him the second time.
(9) And David said to Abishai, Do not destroy him: because who can stretch forth his hand against the LORD's {Jehovah's} anointed, and be guiltless?
(10) David furthermore said, *As* the LORD {Jehovah} lives, the LORD {Jehovah} shall strike him; or his day shall come to die; or he shall descend into battle, and perish.
(11) The LORD {Jehovah} forbid that I should stretch forth my hand against the LORD's {Jehovah's} anointed: but, I ask you, take now the spear that *is* at his head, and the bottle of water, and let us go.
(12) So David took the spear and the bottle of water from beside Saul's head; and they left, and no man saw *it,* nor knew *it,* neither awakened: because they *were* all asleep; because a deep sleep from the LORD {Jehovah} had fallen upon them.
(13) Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:
(14) And David cried to the people, and to Abner the son of Ner, saying, Do you not answer, Abner? Then Abner answered and said, Who *are* you *who* cries out to the king?
(15) And David said to Abner, *Are* you not a *valiant* man? and who *is* like to you in Israel? why then have you not kept your lord the king? because there came one of the people in to destroy the king your lord.
(16) This thing *is* not good that you have done. *As* the LORD {Jehovah} lives, you *are* worthy to die, because you have not kept your master, the LORD's {Jehovah's} anointed. And now see where the king's spear *is,* and the bottle of water that *was* at his head.

(17) And Saul knew David's voice, and said, *Is* this your voice, my son David? And David said, *It is* my voice, my lord, O king.
(18) And he said, Why does my lord so pursue after his servant? what have I done? or what evil *is* in my hand?
(19) Now therefore, I ask you, let my lord the king hear the words of his servant. If the LORD {Jehovah} has stirred you up against me, let him accept an offering: but if *they are* the children of men, cursed *are* they before the LORD {Jehovah}; because they have driven me out this day from staying in the inheritance of the LORD {Jehovah}, saying, Go, serve other gods.
(20) Now therefore, do not let my blood fall to the earth before the face of the LORD {Jehovah}: because the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.
(21) Then Saul said, I have sinned: return, my son David: because I will no more do you harm, because my soul was precious in your eyes this day: indeed, I have played the fool, and have erred exceedingly.
(22) And David answered and said, Look the king's spear! and let one of the young men come over and fetch it.
(23) The LORD {Jehovah} render to every man His righteousness and His faithfulness: because the LORD {Jehovah} delivered you into *my* hand today, but I would not stretch forth my hand against the LORD's {Jehovah's} anointed.
(24) And, indeed, as your life was valued this day in my eyes, so let my life be valued in the eyes of the LORD {Jehovah}, and let Him deliver me out of all tribulation.
(25) Then Saul said to David, Blessed *are* you, my son David: you shall both do great *things,* and also shall still prevail. So David went on his way, and Saul returned to his place.

Chapter 27
(1) And David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so I shall escape out of his hand.
(2) And David arose, and he passed over with the six hundred men who *were* with him to Achish, the son of Maoch, king of Gath.

(3) And David lived with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.
(4) And it was told Saul that David had fled to Gath: and he did not seek him anymore.
(5) And David said to Achish, If I have now found grace in your eyes, let them give me a place in some town in the country, that I may live there: because why should your servant live in the royal city with you?
(6) Then Achish gave him Ziklag that day: therefore Ziklag belongs to the kings of Judah to this day.
(7) And the time that David lived in the country of the Philistines was a full year and four months.
(8) And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: because those *nations were* of old those who lived in the land, as you go to Shur, even to the land of Egypt.
(9) And David struck the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the donkeys, and the camels, and the clothing, and returned, and came to Achish.
(10) And Achish said, Where have you made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.
(11) And David saved neither man nor woman alive, to bring news to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he lives in the country of the Philistines.
(12) And Achish believed David, saying, He has made his people Israel completely abhor him; therefore he shall be my servant forever.

Chapter 28

(1) And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said to David, Do you know assuredly, that you shall go out with me to battle, you and your men.
(2) And David said to Achish, Surely you shall know what your servant can do. And Achish said to David, Therefore I will make you keeper of my head forever.
(3) Now Samuel was dead, and all Israel had cried for him, and buried him in Ramah, even in his own city. And Saul had put away those who had familiar spirits, and the wizards, out of the land.

(4) And the Philistines gathered themselves together, and came and camped in Shunem: and Saul gathered all Israel together, and they camped in Gilboa.
(5) And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.
(6) And when Saul inquired of the LORD {Jehovah}, the LORD {Jehovah} did not answer him, neither by dreams, nor by Urim,[a] nor by prophets.
(7) Then Saul said to his servants, Seek for me a woman who has a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Look, *there is* a woman who has a familiar spirit at Endor.
(8) And Saul disguised himself, and put on other clothes, and he went, and two men with him, and they came to the woman by night: and he said, I ask you, divine to me by the familiar spirit, and bring *him* up to me, whom I shall name to you.
(9) And the woman said to him, you know what Saul has done, how he has cut off those who have familiar spirits, and the wizards, out of the land: why then do you lay a snare for my life, to cause me to die?
(10) And Saul swore to her by the LORD {Jehovah}, saying, *As* the LORD {Jehovah} lives, there shall no punishment happen to you for this thing.
(11) Then the woman said, Whom shall I bring up to you? And he said, Bring up for me Samuel.
(12) And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? because you *are* Saul.
(13) And the king said to her, Do not be afraid: what did you see? And the woman said to Saul, I saw gods ascending out of the earth.
(14) And he said to her, What form *is* he of? And she said, An old man comes up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

28:6a – Urim - see Ex. 28:30 - The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.

(15) And Samuel said to Saul, Why have you troubled me, to bring me up? And Saul answered, I am greatly distressed; because the Philistines make war against me, and God has departed from me, and does not answer me, neither by prophets, nor by dreams: therefore I have called you, that you may make known to me what I shall do.
(16) Then Samuel said, Why then do you ask of me, since the LORD {Jehovah} has departed from you, and has become your enemy?
(17) And the LORD {Jehovah} has done to him, as he spoke by me: because the LORD {Jehovah} has torn the kingdom out of your hand, and given it to your neighbor, *even* to David:
(18) Because you have not obeyed the voice of the LORD {Jehovah}, nor executed His fierce wrath {anger; judgment} upon Amalek, therefore the LORD {Jehovah} has done this thing to you this day.
(19) Furthermore the LORD {Jehovah} will also deliver Israel with you into the hand of the Philistines: and tomorrow you and your sons *shall be* with me:[b] the LORD {Jehovah} also shall deliver the host of Israel into the hand of the Philistines.
(20) Then Saul fell face down on the earth, and was greatly afraid, because of the words of Samuel: and there was no strength in him; because he had eaten no bread all the day, nor all the night.
(21) And the woman came to Saul, and saw that he was greatly troubled, and said to him, Look, your handmaid has obeyed your voice, and I have put my life in my hand, and have listened to your words which you spoke to me.
(22) Now therefore, I ask you, listen also to the voice of your handmaid, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way.
(23) But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he listened to their voice. So he arose from the earth, and sat upon the bed.
(24) And the woman had a fat calf in the house; and she quickly killed it, and took flour, and kneaded *it,* and baked unleavened bread with it:
(25) And she brought *it* before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

Chapter 29
(1) Now the Philistines gathered together all their armies to Aphek: and the Israelites camped by a fountain which *is* in Jezreel.
(2) And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rear guard with Achish.

28:19b – tomorrow you and your sons will be with me

(3) Then the princes of the Philistines said, What are these Hebrews doing *here?* And Achish said to the princes of the Philistines, *Is* this not David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found no fault in him since he fell *to me* to this day?
(4) And the princes of the Philistines were angry with him; and the princes of the Philistines said to him, Make this fellow return, that he may return to his place which you have appointed him, and do not let him go down with us to battle, lest in the battle he be an adversary to us: because with what should he reconcile himself to his master? *should it* not *be* with the heads of these men?
(5) *Is* not this David, of whom they sang one to another in dances, saying, Saul killed his thousands, and David his ten thousands?
(6) Then Achish called David, and said to him, Surely, *as* the LORD {Jehovah} lives, you have been upright, and your going out and your coming in with me in the host {army} *is* good in my sight: because I have not found evil in you since the day of your coming to me to this day: nevertheless the lords do not trust you.
(7) Therefore now return, and go in peace, that you not displease the lords of the Philistines.
(8) And David said to Achish, But what have I done? and what have you found in your servant so long as I have been with you to this day, that I may not go fight against the enemies of my lord the king?
(9) And Achish answered and said to David, I know that you *are* good in my sight, as an angel of God: nevertheless the princes of the Philistines have said, He shall not go up with us to the battle.
(10) Therefore now rise up early in the morning with your master's servants who have come with you: and as soon as you are up early in the morning, and have light, depart.
(11) So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

Chapter 30

(1) And it came to pass, when David and his men had come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and struck Ziklag, and burned it with fire;
(2) And had taken the women captives, that *were* in it: they did not kill any, either great or small, but carried *them* away, and went on their way.

(3) So David and his men came to the city, and, saw, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.
(4) Then David and the people who w*ere* with him lifted up their voice and wept, until they had no more power to weep.
(5) And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.
(6) And David was greatly distressed; because the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.
(7) And David said to Abiathar the priest, Ahimelech's son, I ask you, bring to me the ephod {priestly robe}. And Abiathar brought the ephod {priestly robe} to David.
(8) And David inquired at the LORD {Jehovah}, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: because you shall surely overtake *them,* and without fail recover *all.*
(9) So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those who were left behind stayed.
(10) But David pursued, he and four hundred men: because two hundred stayed behind, who were so faint that they could not go over the brook Besor.
(11) And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they made him drink water;
(12) And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: because he had eaten no bread, nor drunk *any* water, three days and three nights.
(13) And David said to him, To whom do you *belong*? and where *are* you from? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.
(14) We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belong* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.
(15) And David said to him, Can you bring me down to this company? And he said, Swear to me by God, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this company.
(16) And when he had brought him down, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

(17) And David struck them from the twilight even to the evening of the next day: and there escaped not a man of them, except four hundred young men, who rode upon camels, and fled.
(18) And David recovered all that the Amalekites had carried away: and David rescued his two wives.
(19) And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor *anything* that they had taken to themselves: David recovered all.
(20) And David took all the flocks and the herds, *which* they drove before those *other* cattle, and said, This *is* David's spoil.
(21) And David came to the two hundred men, who were so faint that they could not follow David, whom they had made also to stay at the brook Besor: and they went forth to meet David, and to meet the people who *were* with him: and when David came near to the people, he greeted them.
(22) Then all the wicked men and *men* of Belial {wickedness}, of those who went with David said, Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except to every man his wife and his children, that they may lead *them* away, and depart.
(23) Then David said, You shall not do so, my brothers, with that which the LORD {Jehovah} has given us, Who has preserved us, and delivered the company that came against us into our hand.
(24) Because who will listen to you in this matter? but as his part *is* who goes down to the battle, so *shall* his part *be* who waits by the baggage: they shall alike receive their part.
(25) And it was *so* from that day forward, that he made it a rule and a law for Israel to this day.
(26) And when David came to Ziklag, he sent of the spoil to the elders of Judah, *even* to his friends, saying, Look a present for you of the spoil of the enemies of the LORD {Jehovah};
(27) To *those who were* in Bethel, and to *those who were* in south Ramoth, and to *those who were* in Jattir,
(28) And to *those who were* in Aroer, and to *those who were* in Siphmoth, and to *those who were* in Eshtemoa,
(29) And to *those who were* in Rachal, and to *those who were* in the cities of the Jerahmeelites, and to *those who were* in the cities of the Kenites,
(30) And to *those who were* in Hormah, and to *those who were* in Chorashan, and to *those who were* in Athach,
(31) And to *those who were* in Hebron, and to all the places where David himself and his men had hidden themselves.

Chapter 31

(1) Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down dead in mount Gilboa.
(2) And the Philistines followed hard upon Saul and upon his sons; and the Philistines killed Jonathan, and Abinadab, and Malchishua, Saul's sons.[a]
(3) And the battle went greatly against Saul, and the archers hit him; and he was greatly wounded by the archers.[b]
(4) Then Saul said to his armor bearer, Draw your sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and abuse me. But his armor bearer would not; because he was greatly afraid. Therefore Saul took a sword, and fell upon it.
(5) And when his armor bearer saw that Saul was dead, he likewise fell upon his sword, and died with him.
(6) So Saul died, and his three sons, and his armor bearer, and all his men, that same day together.
(7) And when the men of Israel who *were* on the other side of the valley, and *those who were* on the other side {east} of the Jordan River, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and lived in them.
(8) And it came to pass in the morning, when the Philistines came to strip the dead, that they found Saul and his three sons fallen in mount Gilboa.
(9) And they cut off his head, and stripped off his armor, and sent into the land of the Philistines all around, to publish *it in* the house of their idols, and among the people.
(10) And they put his armor in the house of Ashtaroth {a pagan idol}:[c] and they fastened his body to the wall of Bethshan.
(11) And when those who lived in Jabeshgilead heard of that which the Philistines had done to Saul;
(12) All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.
(13) And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.[d]

31:2a – I Chr. 10:2
31:3b – I Chr. 10:3f
31:10c – I Chr. 10:10f
31:13d – I Chr. 10:12f

Chapter 1

(1) Now it came to pass after the death of Saul {3063 A.H./C-979 B.C.},[a] when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag;

(2) That on the third day, a man came out of the camp of Saul with his clothes torn, and dirt upon his head: and *so* it was, when he came to David, that he fell to the earth, and bowed to David.

(3) And David said to him, Where have you come from? And he said to him, I have escaped out of the camp of Israel.

(4) And David said to him, How did things go? I ask you, tell me. And he answered, The people have fled from the battle, and many of the people also have fallen and *are* dead; and Saul and Jonathan his son are dead also.

(5) And David said to the young man who told him, How do you know that Saul and Jonathan his son are dead?

(6) And the young man who told him said, As I happened by chance upon mount Gilboa, Saul leaned upon his spear; and the chariots and horsemen followed hard after him.

(7) And when he looked behind him, he saw me, and called to me. And I answered, Here I *am* .

(8) And he said to me, Who *are* you? And I answered him, I *am* an Amalekite.

(9) He said to me again, I ask you to stand upon me, and kill me: because anguish has come upon me, because my life *is* yet in me.

(10) So I stood upon him, and killed him, because I was sure that he could not live after he had fallen *upon his sword*:[b] and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them here to my lord.

(11) Then David took hold on his clothes, and tore them; and all the men who *were* with him did likewise:

(12) And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of the LORD {Jehovah}, and for the house of Israel; because they had fallen by the sword.

(13) And David said to the young man who told him, Where have you come from? And he answered, I *am* the son of a stranger, an Amalekite.

1:1a - 40th year of Saul's reign; Saul's death; David becomes king over Judah at Hebron [3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History

1:10b - because Saul was severely wounded by an arrow [I Sam. 31:3] he had tried to kill himself by falling on his own sword [I Sam. 31:4]. His armor bearer thought he was dead and killed himself [I Sam. 31:5] but somehow Saul was still alive and told the Amalekite to finish killing him.

(14) And David said to him, How was it that you were not afraid to stretch forth your hand to destroy the LORD's {Jehovah's} anointed?
(15) And David called one of the young men, and said, Go near, *and* fall upon him. And he struck him so that he died.
(16) And David said to him, Your blood *is* upon your own head; because your mouth has testified against you, saying, I have killed the LORD's {Jehovah's} anointed.
(17) And David cried with a great cry over Saul and over Jonathan his son:
(18) (Also he commanded them to teach the children of Judah *the use of* the bow: as *it is* written in the book of Jasher.)[c]
(19) The beauty of Israel has died upon your high places: how the mighty have fallen!
(20) Do not tell *it* in Gath, do not publish *it* in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.
(21) You mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: because there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.
(22) From the blood of those killed, from the fat of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty.
(23) Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.
(24) You daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your clothing.
(25) How the mighty have fallen in the midst of the battle! O Jonathan, y*ou were* killed in your high places.
(26) I am distressed for you, my brother Jonathan: very pleasant you have been to me: your love to me was wonderful, passing the love of women.
(27) How the mighty have fallen, and the weapons of war perished!

Chapter 2
(1) And it came to pass after this, that David inquired of the LORD {Jehovah}, saying, Shall I go up into any of the cities of Judah? And the LORD {Jehovah} said to him, Go up. And David said, Where shall I go up? And He said, To Hebron.
(2) So David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.[a]
(3) And his men who *were* with him David brought up, every man with his household: and they lived in the cities of Hebron.

1:18c – book of Jasher – a book unknown to us today – Josh. 10:13
2:2a – David's two wives – I Sam. 25:42-44

(4) And the men of Judah came, and there they anointed David king over the house of Judah {3063 A.H./C-979 B.C.},[b] And they told David, saying, *That* the men of Jabesh-gilead *were the ones* who buried Saul.
(5) And David sent messengers to the men of Jabesh-gilead, and said to them, Blessed *are* you of the LORD {Jehovah}, because you have shown this kindness to your lord, *even* to Saul, and have buried him.
(6) And now *may* the LORD {Jehovah} show kindness and truth to you: and I also will show you this kindness, because you have done this thing.
(7) Therefore now let your hands be strengthened, and be valiant: because your master Saul is dead, and also the house of Judah has anointed me king over them.
(8) But Abner the son of Ner, captain of Saul's host {army}, took Ishbosheth the son of Saul, and brought him over to Mahanaim;
(9) And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.
(10) Ishbosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.
(11) And the time that David was king in Hebron over the house of Judah was seven years and six months.
(12) And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.
(13) And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.
(14) And Abner said to Joab, Let the young men now arise, and do battle before us. And Joab said, Let them arise.
(15) Then there arose and went over by number twelve of Benjamin, who *belonged* to Ishbosheth the son of Saul, and twelve of the servants of David.
(16) And everyone caught his opponent by the head, and *thrust* his sword in his opponent's side; so they fell down together: therefore that place was called Helkathhazzurim {field of swords},[c] which *is* in Gibeon.
(17) And there was a very great battle that day; and Abner was beaten, and the men of Israel, before the servants of David.
(18) And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light of foot as a wild deer.
(19) And Asahel pursued after Abner; and in going he did not turn to the right hand nor to the left from following Abner.
(20) Then Abner looked behind him, and said, *Are* you Asahel? And he answered, I *am*.

2:4b - David anointed king over Judah at Hebron; Ishbosheth [Saul's son] is king over rest of Israel [3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History
2:16c - Helkathhazzurim {חלקת הצרים} - field of swords

(21) And Abner said to him, Turn aside to your right hand or to your left, and lay hold on one of the young men, and take his armour. But Asahel would not turn aside from following him.
(22) And Abner said again to Asahel, Turn yourself aside from following me: why should I strike you to the ground? how then should I hold up my face to Joab your brother?
(23) Nevertheless he refused to turn aside: therefore Abner with the back end of the spear struck him under the fifth *rib,* that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.
(24) Joab also and Abishai pursued after Abner: and the sun went down when they had come to the hill of Ammah, that *lies* before Giah by the way of the wilderness of Gibeon.
(25) And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.
(26) Then Abner called to Joab, and said, Shall the sword devour forever? do you not know that it will be bitterness to the very end? how long shall it be then, before you bid the people return from following their brothers?
(27) And Joab said, *As* God lives, if you had not challenged us,[c] surely this *very* morning the people would have stopped pursuing their brothers.
(28) So Joab blew a trumpet, and all the people stood still, and did not pursue after Israel anymore, neither did they fight them anymore.
(29) And Abner and his men walked all that night through the plain, and passed over the Jordan River, and went through all Bithron, and they came to Mahanaim.
(30) And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.[d]
(31) But the servants of David had killed of Benjamin, and of Abner's men, three hundred sixty men.
(32) And they took up Asahel, and buried him in the tomb of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at day break.

2:27c - II Sam. 2:14
2:30d - of David's men -20 counting Asahel {Joab's brother – II Sam. 2:18} were killed in the battle [II Sam. 2:23]

Chapter 3

(1) Now there was long war between the house of Saul and the house of David: but David grew stronger and stronger, and the house of Saul grew weaker and weaker.
(2) And to David sons were born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;
(3) And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;
(4) And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;
(5) And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.[a]
(6) And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.
(7) And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ishbosheth* said to Abner, Why have you gone in to my father's concubine?
(8) Then Abner was very angry because of the words of Ishbosheth, and said, *Am* I a dog's head, I who show kindness this day to the house of Saul your father against Judah, to his brothers, and to his friends, and have not delivered you into the hand of David, that you charge me today with a fault concerning this woman?
(9) So God do to Abner, and more also, if I do not do to David as the LORD {Jehovah} has sworn to him;
(10) To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.
(11) And he could not answer Abner a word again, because he feared him.
(12) And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also,* Make your league {alliance} with me, and, indeed, my hand *will be* with you, to bring about all Israel to you.
(13) And he {David} said, Well; I will make a league with you: but one thing I require of you, that is, You shall not see my face, except you first bring Michal Saul's daughter, when you come to see my face.
(14) And David sent messengers to Ishbosheth Saul's son, saying, Deliver to *me* my wife Michal, whom I married for one hundred foreskins of the Philistines.[b]
(15) And Ishbosheth sent, and took her from *her* husband, *even* from Phaltiel the son of Laish.[c]
(16) And her husband went with her along weeping behind her to Bahurim. Then Abner said to him, Go, return. And he returned.
(17) And Abner had communication with the elders of Israel, saying, You sought for David in times past *to be* king over you:

3:2-5a – first born sons of David – Amnon, Chileab, Absalom, Adonijah, Shephatia, Ithream each one born to a different wife
3:14b – I Sam. 18:25-27
3:15c – I Sam. 25:44

(18) Now then do *it:* because the LORD {Jehovah} has spoken of David, saying, By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies.
(19) And Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.
(20) So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men who *were* with him a feast.
(21) And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a league {alliance} with you, and that you may reign over all that your heart desires. And David sent Abner away; and he went in peace.
(22) And, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; because he had sent him away, and he had gone in peace.
(23) When Joab and all the host {army} that *was* with him had come, they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace.
(24) Then Joab came to the king, and said, What have you done? Abner came to you; why *is* it *that* you have sent him away, and he is quite gone?
(25) Do you not know that Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do.
(26) And when Joab had left David, he sent messengers after Abner, which brought him again from the well of Sirah: but David did not know *it*.
(27) And when Abner had returned to Hebron, Joab took him aside in the gate to speak with him quietly, and struck him there under the fifth *rib,* that he died, to avenge the blood of Asahel his brother.[d]
(28) And afterward when David heard *it,* he said, I and my kingdom *are* guiltless before the LORD {Jehovah} forever from the blood of Abner the son of Ner:
(29) Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one who has an issue, or who is a leper, or who leans on a staff, or who falls on the sword, or who lacks bread.
(30) So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.
(31) And David said to Joab, and to all the people who *were* with him, tear your clothes, and clothe yourselves with sackcloth, and mourn before Abner. And king David *himself* followed the stretcher which carried the dead body.
(32) And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

3:27d – II Sam. 2:23

(33) And the king cried greatly over Abner, and said, Did Abner die as a fool dies?
(34) Your hands *were* not bound, nor your feet put into fetters: as a man falls before wicked men, *so* you fell. And all the people wept again over him.
(35) And when all the people came to cause David to eat meat while it was yet day, David swore, saying, So God do to me, and more also, if I taste bread, or anything else, until the sun goes down.
(36) And all the people took notice *of it,* and it pleased them: as whatever the king did pleased all the people.
(37) Because all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner.
(38) And the king said to his servants, Do you not know that a great man and a prince has fallen this day in Israel?
(39) And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *are* too hard for me: the LORD {Jehovah} shall reward the one who does evil according to his wickedness.

Chapter 4
(1) And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.[a]
(2) And Saul's son had two men who *were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (because Beeroth also was counted to Benjamin:
(3) And the Beerothites fled to Gittaim, and lived there until this day.)
(4) And Jonathan, Saul's son, had a son *who was* lame in *his* feet. He was five years old when the news came of Saul and Jonathan out of Jezreel,[b] and his nurse took him up, and fled: and it came to pass, as she hurried to flee, that he fell, and became lame. And his name *was* Mephibosheth {dispeller of shame}.[c]
(5) And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.
(6) And they came there into the midst of the house, *as though* they would have fetched wheat; and they struck him under the fifth *rib:* and Rechab and Baanah his brother escaped.
(7) Because when they came into the house, he lay on his bed in his bedchamber, and they struck him, and killed him, and beheaded him, and took his head, and fled away through the plain all night.

4:1a – II Sam. 2:8
4:1a – II Sam. 2:8
4:4b - Jezreel - I Samuel 29 - 31 - the place of the Saul and Jonathan's last battle with the Philistines
4:4c - Mephibosheth {מפיבשת} - dispeller of shame

(8) And they brought the head of Ishbosheth to David to Hebron, and said to the king, Look, the head of Ishbosheth the son of Saul your enemy, who sought your life; and the LORD {Jehovah} has avenged my lord the king this day of Saul, and of his offspring.
(9) And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, *As* the LORD {Jehovah} lives, Who has redeemed my soul out of all adversity,
(10) When one told me who *thought* that I would have given him a reward for his news: saying, Saul is dead, I took hold of him, and killed him in Ziklag.
(11) How much more, when wicked men have killed a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?
(12) And David commanded his young men, and they killed them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ishbosheth, and buried *it* in the tomb of Abner in Hebron.

Chapter 5
(1) Then all the tribes of Israel came to David to Hebron, and spoke, saying, Look, we *are* your bone and your flesh.
(2) Also in time past, when Saul was king over us, you were the one who led out and brought in Israel: and the LORD {Jehovah} said to you, You shall feed My people Israel, and you shall be a captain over Israel.[a]
(3) So all the elders of Israel came to the king to Hebron; and king David made a league {alliance} with them in Hebron before the LORD {Jehovah}: and they anointed David king over Israel.
(4) David *was* thirty years old when he began to reign,{3063 A.H./C-979 B.C.}[b] *and* he reigned forty years.
(5) In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty-three years over all Israel and Judah.{3070 A.H./C-972 B.C.}[c]
(6) And the king and his men went to Jerusalem to the Jebusites, those who lived in the land: who spoke to David, saying, Except you take away the blind and the lame, you shall not come in here: thinking, David cannot come in here.
(7) Nevertheless David took the fortress of Zion: which *is* the city of David.
(8) And David said on that day, Whoever goes up to the gutter, and kills the Jebusites, and the lame and the blind, *who are* hated by David's soul, *he shall be chief and captain*. Therefore they said, The blind and the lame shall not come into the house.

5:2a – I Sam. 16:1,12; I Chr. 11:2f
5:4b – David was thirty years old when he began to reign as king over Judah at Hebron [3063 A.H./C-979 B.C.]
5:5c-David at age 37 begins reign over all Israel at Jerusalem [3070 A.H./C-972 B.C.]
– see Appendix G: World Time Line of Biblical History

(9) So David lived in the fort, and called it the city of David. And David built all around from Millo and inward.
(10) And David went on, and grew great, and the LORD {Jehovah} God of hosts {armies} *was* with him.
(11) And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a palace.[d]
(12) And David perceived that the LORD {Jehovah} had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.
(13) And David took for *himself* more concubines and wives out of Jerusalem, after he had come from Hebron: and there were yet more sons and daughters born to David.
(14) And these *are* the names of those who were born to him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,
(15) Ibhar also, and Elishua, and Nepheg, and Japhia,
(16) And Elishama, and Eliada, and Eliphalet. [e]

(17) But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it,* and went down to the fortress.
(18) The Philistines also came and spread themselves in the valley of Rephaim.
(19) And David inquired of the LORD {Jehovah}, saying, Shall I go up to the Philistines? will You deliver them into my hand? And the LORD {Jehovah} said to David, Go up: because I will without a doubt deliver the Philistines into your hand.[f]
(20) And David came to Baalperazim, and David struck them there, and said, The LORD {Jehovah} has broken forth upon my enemies before me, as the breach {splitting} of waters. Therefore he called the name of that place Baal-perazim {the breach of Baal}.[g]
(21) And there they left their images, and David and his men burned them.
(22) And the Philistines came up yet again, and spread themselves in the valley of Rephaim.
(23) And when David inquired of the LORD {Jehovah}, He said, You shall not go up; *but* instead circle behind them, and come upon them opposite the mulberry trees.[h]

5:11d – I Chr. 14:1f
5:16e – sons born to David in Jerusalem – David already had six sons born to different wives - II Sam. 3:2-5
5:19f – I Chr. 14:10f
5:20g- Baalperazim {בעל פרצים} - the breach of Baal
5:23h – I Chr. 14:14

(24) And let it be, when you hear the sound of a wind in the tops of the mulberry trees, that then you shall stir up yourself: because then the LORD {Jehovah} shall go out before you, to strike the host {army} of the Philistines.
(25) And David did so, as the LORD {Jehovah} had commanded him; and struck the Philistines from Geba to Gazer.

Chapter 6

(1) Again, David gathered together all *the* chosen *men* of Israel, thirty thousand.[a]
(2) And David arose, and went with all the people who *were* with him from Baale of Judah, to bring up from there the ark of God, Whose Name is called by the Name of the LORD {Jehovah} of hosts {armies} Who lives *between* the cherubims.[b]
(3) And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.
(4) And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.
(5) And David and all the house of Israel played before the LORD {Jehovah} on all manner of *instruments made of* fir wood, even on harps, and on stringed instruments, and on tambourines, and on cornets, and on cymbals.
(6) And when they came to Nachon's threshing floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; because the oxen shook *it*.[c]
(7) And the anger of the LORD {Jehovah} was kindled against Uzzah; and God struck him there because of *his* error; and there he died by the ark of God.
(8) And David was displeased, because the LORD {Jehovah} had made a breach upon Uzzah: and he called the name of the place Perez-uzzah {breach of Uzzah}[d] to this day.
(9) And David was afraid of the LORD {Jehovah} that day, and said, How shall the ark of the LORD {Jehovah} come to me?
(10) So David would not remove the ark of the LORD {Jehovah} to himself into the city of David: but David carried it aside into the house of Obededom the Gittite.

6:1a – I Chr. 13:5
6.2b – between the cherubims – the Mercy Seat on top of the ark of the covenant – Ex. 25:17-18
6:6c – the ark had rings for poles for priests to carry it – It was never meant to be placed on a cart - see II Sam. 6:13; I Chr. 13:10; 15:2,13-15
6:8d - Perezuzzah {פרץ עזה} - breach of Uzzah

Note: Uzzah was a Levite and attended to the ark in his home, but God specifically forbade anyone to touch the ark itself [Num. 4:15].

(11) And the ark of the LORD {Jehovah} continued in the house of Obededom the Gittite three months: and the LORD {Jehovah} blessed Obededom, and all his household.[e]
(12) And it was told king David, saying, The LORD {Jehovah} has blessed the house of Obededom, and all that *belongs* to him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.[f]
(13) And it was *so,* that when those who carried the ark of the LORD {Jehovah} had gone six paces, he sacrificed oxen and fattened calves.
(14) And David danced before the LORD {Jehovah} with all *his* might; and David *was* clothed with a linen ephod {priestly robe}.[g]
(15) So David and all the house of Israel brought up the ark of the LORD {Jehovah} with shouting, and with the sound of the trumpet.
(16) And as the ark of the LORD {Jehovah} came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD {Jehovah}; and she despised him in her heart.[h]
(17) And they brought in the ark of the LORD {Jehovah}, and set it in its place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD {Jehovah}.
(18) And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the Name of the LORD {Jehovah} of hosts {armies}.
(19) And he gave all the people, *even* among the whole multitude of Israel, both to the women as well as to the men, to everyone a cake of bread, and a good piece *of meat,* and a container *of wine.* So all the people departed each to his own house.
(20) Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious the king of Israel was today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself!

6:11e – I Chr. 15:25
6:12f – This time David made sure the proper protocol was followed with priests carrying the ark instead of placing it on a cart! - Num. 7:9; I Chr. 15:12-15
6:14g - linen ephod - priestly robe -David had laid aside his kingly clothes and put on the linen clothes which were basically like a robe that was worn for religious services by those who were not priests. See I Sam. 2:18 - Samuel as a young child wore a linen ephod while serving in the tabernacle. I Chr. 15:27
6:16h - David, dancing and shouting with genuine joy before the Lord was not behaving in a manner that she thought a king should behave – I Chr. 15:29

(21) And David said to Michal, *It was* before the LORD {Jehovah}, Who chose me above your father, and above all his house, to appoint me ruler over the people of the LORD {Jehovah}, over Israel: therefore I will play before the LORD {Jehovah}.
(22) And I will yet be more vile than this, and will be base in my own sight: and of the maidservants which you have spoken of, by them I shall be held in honor.
(23) Therefore Michal the daughter of Saul had no child to the day of her death.

Chapter 7
(1) And it came to pass, when the king sat in his house, and the LORD {Jehovah} had given him rest all around from all his enemies;[a]
(2) That the king said to Nathan the prophet, See now, I live in a house of cedar, but the ark of God lives within curtains.[b]
(3) And Nathan said to the king, Go, do all that *is* in your heart; because the LORD {Jehovah} *is* with you.
(4) But it came to pass that night, that the word of the LORD {Jehovah} came to Nathan, saying,
(5) Go and tell My servant David, This is what the LORD {Jehovah} says, Shall you build Me a house {temple} for Me to live in?[c]
(6) Since I have not lived in *any* house {temple} since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
(7) In all *the places* in which I have walked with all the children of Israel *have* I spoken a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying, Why do you not build Me a house {temple} of cedar?
(8) Now therefore you say this to My servant David, This is what the LORD {Jehovah} of hosts {armies} says, I took you from sheep herding, from following the sheep, to be ruler over My people, over Israel:
(9) And I was with you wherever you went, and have cut off all your enemies out of your sight, and have made you a great name, like the name of the great *men* who *are* in the earth.
(10) Furthermore I will appoint a place for My people Israel, and will plant them, that they may live in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as in earlier times,
(11) And as since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the LORD {Jehovah} tells you that He will make you a house.

7:1a – I Chr. 17:16f
7:2b – II Sam. 6:17
7:5c – I Chr. 17:4f

(12) And when your days are fulfilled, and you shall sleep with your fathers, I will set up your offspring after you, who shall proceed out of your body and I will establish his kingdom.[d]
(13) He shall build a house {temple} for My Name, and I will establish the throne of his kingdom forever.
(14) I will be his father, and he shall be My son. If he commits sin, I will discipline him with the rod of men, and with the stripes of the children of men:
(15) But My mercy shall not depart away from him, as I took *it* from Saul, whom I put away before you.
(16) And your house and your kingdom shall be established forever before you: your throne shall be established forever.
(17) So Nathan spoke according to all these words, and according to all this vision to David.
(18) Then king David went in, and sat before the LORD {Jehovah}, and he said, Who *am* I, O Lord GOD {Jehovah}? and what *is* my house, that You have brought me here?[e]
(19) And this was yet a small thing in Your sight, O Lord GOD {Jehovah}; but You have spoken also of Your servant's house for a great while to come. And *is* this the manner of man, O Lord GOD {Jehovah}?
(20) And what can David say more to You? because You, Lord GOD {Jehovah}, know Your servant.
(21) For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*.
(22) Therefore You are great, O LORD {Jehovah} God: because *there is* no one like You, neither *is there any* God besides You, according to all that we have heard with our ears.
(23) And what one nation in the earth *is* like Your people, *even* like Israel, whom God went to redeem for a people to Himself, and to make for Himself a Name, and to do for You great and terrible things, because Your land, before Your people, which You have redeemed to Yourself from Egypt, *from* the nations and their gods?
(24) Because You have confirmed to Yourself Your people Israel *to be* a people to You forever: and You, LORD {Jehovah}, have become their God.
(25) And now, O LORD {Jehovah} God, the word that You have spoken concerning Your servant, and concerning his house, establish *it* forever, and do as You have said.
(26) And let Your Name be magnified forever, saying, The LORD {Jehovah} of hosts {armies; multitudes} *is* the God over Israel: and let the house of Your servant David be established before You.

7:12d – I Chr. 22:9
7:18e – I Chr. 17:16f

(27) Because You, O LORD {Jehovah} of hosts {armies}, God of Israel, have revealed to Your servant, saying, I will build you a house: therefore Your servant has found in his heart to pray this prayer to You.
(28) And now, O Lord GOD {Jehovah}, You *are* that God, and Your words are true, and You have promised this goodness to Your servant:
(29) Therefore now let it please You to bless the house of Your servant, that it may continue forever before You: because You, O Lord GOD {Jehovah}, have spoken *it:* and with Your blessing let the house of Your servant be blessed forever.

Chapter 8
(1) And after this it came to pass, that David struck the Philistines, and subdued them: and David took Metheg-ammah {bridle of Ammah}[a] out of the hand of the Philistines.
(2) And he struck Moab, and measured them with a line, casting them down to the ground; even with two lines he measured to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.
(3) David struck also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.
(4) And David took from him a thousand *chariots,* and seven hundred horsemen, and twenty thousand footmen: and David hamstrung all the chariot *horses,* but reserved of them *for* one hundred chariots.
(5) And when the Syrians of Damascus came to help Hadadezer king of Zobah, David killed of the Syrians twenty-two thousand men.
(6) Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD {Jehovah} preserved David wherever he went.
(7) And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.[b]
(8) And from Betah, and from Berothai, cities of Hadadezer, king David took exceedingly much brass.
(9) When Toi king of Hamath heard that David had stricken all the host {army} of Hadadezer,
(10) Then Toi sent Joram his son to king David, to greet him, and to bless him, because he {David} had fought against Hadadezer, and killed him: because Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass:
(11) Which also king David dedicated to the LORD {Jehovah}, with the silver and gold that he had dedicated of all nations which he subdued;

8:1a - Methegammah {מתג האמה} - bridle of Ammah - the stronghold of Gath
- See I Chr. 18:1-17
8:7b – I Chr. 18:7

(12) Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.
(13) And David made a name for *himself* when he returned from striking the Syrians in the valley of salt, *being* eighteen thousand *men.*
(14) And he put garrisons in Edom; throughout all Edom he put garrisons, and all those of Edom became David's servants. And the LORD {Jehovah} preserved David wherever he went.
(15) And David reigned over all Israel; and David executed judgment and justice to all his people.
(16) And Joab the son of Zeruiah *was* over the host {army}; and Jehoshaphat the son of Ahilud *was* recorder;
(17) And Zadok the son of Ahitub, and Ahimelech the son of Abiathar,[c] *were* the priests; and Seraiah *was* the scribe;
(18) And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

Chapter 9
(1) And David said, Is there yet any who are left of the house of Saul, that I may show him kindness for Jonathan's sake?
(2) And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him to David, the king said to him, *Are* you Ziba? And he said, I, your servant, am *he.*
(3) And the king said, *Is* there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, *who is* lame on *his* feet.[a]
(4) And the king said to him, Where *is* he? And Ziba said to the king, He *is* in the house of Machir, the son of Ammiel, in Lodebar.
(5) Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.
(6) Now when Mephibosheth {dispeller of shame},[b] the son of Jonathan, the son of Saul, had come to David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, See, your servant!
(7) And David said to him, Do not be afraid: because I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father; and you shall eat bread at my table continually.
(8) And he bowed himself, and said, What *is* your servant, that you should look upon such a dead dog as I *am?*

8:17c – Ahimelech son of Abiathar – Abiathar's father's name was Ahimelech. Abiathar named one of his sons Ahimelech after his father who was killed by Saul's servant Doeg – I Sam. 22:20-22
9:3a – II Sam. 4:4
9:6b - Mephibosheth {מפיבשת} - "dispeller of shame"

(9) Then the king called to Ziba, Saul's servant, and said to him, I have given to your master's son all that belonged to Saul and to all his house.
(10) You therefore, and your sons, and your servants, shall till the land for him, and you shall bring in *the fruits,* that your master's son may have food to eat: but Mephibosheth your master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.
(11) Then Ziba said to the king, According to all that my lord the king has commanded his servant, so shall your servant do. As for Mephibosheth, *the king said,* he shall eat at my table, as one of the king's sons.
(12) And Mephibosheth had a young son, whose name *was* Micha {who is like Jehovah}.[c] And all who lived in the house of Ziba *were* servants to Mephibosheth.
(13) So Mephibosheth lived in Jerusalem: because he ate continually at the king's table; and was lame on both his feet.[d]

Chapter 10
(1) And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his place.[a]
(2) Then David said, I will show kindness to Hanun the son of Nahash, as his father showed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.
(3) And the princes of the children of Ammon said to Hanun their lord, Do you think that David honors your father, that he has sent comforters to you? has David not *rather* sent his servants to you, to search the city, and to spy it out, and to overthrow it?
(4) Therefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their clothes in the middle, *even* to their buttocks, and sent them away.[b]
(5) When they told *it* to David, he sent to meet them, because the men were greatly ashamed: and the king said, Stay at Jericho until your beards have grown, and *then* return.
(6) And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.
(7) And when David heard of *it,* he sent Joab, and all the host {army} of the mighty men.
(8) And the children of Ammon came out, and put the battle in array at the entrance of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field.
(9) When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

9:12c - Micha {מיכא} - "Who is like Jah" [Jah is a short form of Jehovah]

9:13d – II Sam. 4:4
10:1a – I Chr. 19:1
10:4b – I Chr. 19:4

(10) And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.
(11) And he said, If the Syrians are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will come and help you.
(12) Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD {Jehovah} do that which seems good to Him.
(13) And Joab drew near, and the people that *were* with him, to the battle against the Syrians: and they fled before him.
(14) And when the children of Ammon saw that the Syrians had fled, then they also fled before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.
(15) And when the Syrians saw that they were stricken before Israel, they gathered themselves together.
(16) And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host {army} of Hadarezer *went* before them.
(17) And when it was told to David, he gathered all Israel together, and passed over the Jordan River, and came to Helam. And the Syrians set themselves in array against David, and fought with him.
(18) And the Syrians fled before Israel; and David killed *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and struck Shobach the captain of their host {army}, who died there.
(19) And when all the kings *that were* servants to Hadarezer saw that they were stricken before Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the children of Ammon any more.

Chapter 11
(1) And it came to pass, after the year was expired, at the time when kings go forth *to battle,* that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed in Jerusalem.
(2) And it came to pass one evening, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.
(3) And David sent and inquired after the woman. And *one* said, *Is* this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?
(4) And David sent messengers, and took her; and she came in to him, and he lay with her; because she was purified from her uncleanness:[a] and she returned to her house.

11:4a - purified from her uncleanness - her period was over and she took a bath as required by the law of Moses {Lev. 15:19f}

(5) And the woman conceived, and sent and told David, and said, I *am* with child.
(6) And David sent to Joab, *saying,* Send me Uriah the Hittite. And Joab sent Uriah to David.
(7) And when Uriah had come to him, David asked *of him* how Joab did, and how the people did, and how the war prospered.
(8) And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and the king sent after him a mess *of meat*.
(9) But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.
(10) And when they had told David, saying, Uriah did not go down to his house, David said to Uriah, Did you not come from *your* journey? why *then* did you not go down to your house?
(11) And Uriah said to David, The ark, and Israel, and Judah, live in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? *as* you live, and *as* your soul lives, I will not do this thing.
(12) And David said to Uriah, Stay here today also, and tomorrow I will let you depart. So Uriah stayed in Jerusalem that day, and the next.
(13) And when David had called him, he ate and drank before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but did not go down to his house.
(14) And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.
(15) And he wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and withdraw from him, that he may be stricken, and die.
(16) And it came to pass, when Joab observed the city, that he assigned Uriah to a place where he knew that valiant men *were*.
(17) And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.
(18) Then Joab sent and told David all the things concerning the war;
(19) And charged the messenger, saying, When you have made an end of telling the matters of the war to the king,
(20) And if the king's wrath {anger; judgment} arises, and he says to you, Why did you approach so close to the city when you fought? did you not know that they would shoot from the wall?
(21) Who struck Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall,[b] that he died in Thebez? why did you go near the wall? then you say, Your servant Uriah the Hittite is also dead.

11:21b – Jg. 9:52-53

(22) So the messenger went, and came and told David all that Joab had sent him for.
(23) And the messenger said to David, Surely the men prevailed against us, and came out to us into the field, and we were upon them even to the entrance of the gate.
(24) And the shooters shot from off the wall upon your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also.
(25) Then David said to the messenger, This is what you shall say to Joab, Do not let this thing displease you, because the sword devours one as well as another: make your battle stronger against the city, and overthrow it: and you encourage him.
(26) And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
(27) And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the LORD {Jehovah}.

Chapter 12
(1) And the LORD {Jehovah} sent Nathan to David. And he came to him, and said to him, There were two men in one city; the one rich, and the other poor.
(2) The rich *man* had exceedingly many flocks and herds:
(3) But the poor *man* had nothing, except one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it ate of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter.
(4) And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the traveling man who had come to him; but took the poor man's lamb, and dressed it for the man who had come to him.
(5) And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD lives, the man who has done this *thing* shall surely die:
(6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
(7) And Nathan said to David, You *are* the man. This is what the LORD {Jehovah} God of Israel says, I anointed you king over Israel, and I delivered you out of the hand of Saul;
(8) And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if *that had been* too little, I would have given even more such and such things to you.

(9) Why have you despised the commandment of the LORD {Jehovah}, to do evil in His sight? you have killed Uriah the Hittite with the sword, and have taken his wife *to be* your wife, and have killed him with the sword of the children of Ammon.
(10) Now therefore the sword shall never depart from your house; because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.
(11) This is what the LORD {Jehovah} says, Indeed, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give *them* to your neighbor, and he shall lie with your wives in the sight of this sun.
(12) Because you did *it* secretly: but I will do this thing before all Israel, and before the sun.
(13) And David said to Nathan, I have sinned against the LORD {Jehovah}. And Nathan said to David, The LORD {Jehovah} also has put away your sin; you shall not die.
(14) However, because by this deed you have given great occasion to the enemies of the LORD {Jehovah} to blaspheme {curse the Lord},[a] the child also *who is* born to you shall surely die.
(15) And Nathan departed to his house. And the LORD {Jehovah} struck the child that Uriah's wife bore to David, and it was very sick.
(16) David therefore pleaded with God for the child; and David fasted, and went in, and lay all night upon the earth.
(17) And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.
(18) And it came to pass on the seventh day, that the child died. And the servants of David were afraid to tell him that the child was dead: because they said, Indeed, while the child was yet alive, we spoke to him, and he would not listen to our voice: how will he then torment himself, if we tell him that the child is dead?
(19) But when David saw that his servants whispered, David perceived that the child was dead: therefore David asked his servants, Is the child dead? And they said, He is dead.
(20) Then David arose from the earth, and washed, and anointed *himself,* and changed his clothes, and came into the house of the LORD {Jehovah}, and worshiped: then he came to his own house; and when he required, they set bread before him, and he ate.
(21) Then his servants said to him, What thing *is* this that you have done? You fasted and wept for the child, *while it was* alive; but when the child was dead, you arose and ate bread.

12:14a – blasphemy – see Lev. 24:11, 16

(22) And he said, While the child was yet alive, I fasted and wept: because I said, Who can tell *whether* GOD {Jehovah} will be gracious to me, that the child may live?
(23) But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he shall not return to me.[b]
(24) And David comforted Bathsheba his wife, and went in to her, and lay with her: and she bore a son, and he called his name Solomon {peaceful}:[c] and the LORD {Jehovah} loved him.
(25) And he sent by the hand of Nathan the prophet; and he called his {Solomon's} name Jedidiah {beloved of Jehovah},[d] because of the LORD {Jehovah}.
(26) And Joab fought against Rabbah of the children of Ammon, and took the royal city.
(27) And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.
(28) Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.
(29) And David gathered all the people together, and went to Rabbah, and fought against it, and took it.
(30) And he took their king's crown from off his head, its weight *was* a talent of gold {about 75.6 lbs; 34.3 kg.}[e] with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.
(31) And he brought forth the people who *were* in it, and put *them* under saws, and under sharp cutting tools of iron, and under axes of iron, and made them pass through the brick kiln: and this he did to all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

Chapter 13

(1) And it came to pass after this, that Absalom the son of David had a fair {beautiful} sister, whose name *was* Tamar; and Amnon the son of David loved her.

12:23b - the child dies, and goes to heaven - David knows this is where the child is and one day he will see the child again. David's sin does not rest upon the child. The child is not guilty of any sin. Had the child lived, sooner or later he would be known as a bastard child, i.e. illegitimate and would not only be unable to carry on the throne of David, but would probably be an outcast all of his life.

12:24c - Solomon {שלמה} - peaceful

12:25d - Jedidiah {ידידיה} - beloved of JAH {JAH is short for Jehovah} - another name of Solomon

12:30e - talent - about 75.6 lbs; 34.3 kilograms
- See Appendix J: Bible Weights and Measures

(2) And Amnon was so consumed with lust, that he fell sick for his sister Tamar; because she *was* a virgin; and Amnon thought it hard for him to do anything to her.
(3) But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtle man.
(4) And he said to him, Why *are* you, *being* the king's son, lean from day to day? will you not tell me? And Amnon said to him, I love Tamar, my brother Absalom's[a] sister.
(5) And Jonadab said to him, Lay down on your bed, and pretend to be sick: and when your father comes to see you, say to him, I ask you to let my sister Tamar come, and give me food, and prepare the food in my sight, that I may see *it,* and eat *it* at her hand.
(6) So Amnon lay down, and pretended to be sick: and when the king had come to see him, Amnon said to the king, I ask you, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.
(7) Then David sent home to Tamar, saying, Go now to your brother Amnon's house, and prepare food for him.
(8) So Tamar went to her brother Amnon's house; and he was lying down. And she took flour, and kneaded *it,* and made cakes in his sight, and baked the cakes.
(9) And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have all the men go out from me. And they all went out from him.
(10) And Amnon said to Tamar, Bring the food into the bedroom, that I may eat from your hand. And Tamar took the cakes which she had made, and brought *them* into the bedroom to Amnon her brother.
(11) And when she had brought *them* to him to eat, he took hold of her, and said to her, Come lie with me, my sister.
(12) And she answered him, No, my brother, do not force me; because no such thing ought to be done in Israel: do not commit this folly.
(13) And I, where shall I cause my shame to go? and as for you, you shall be as one of the fools in Israel. Now therefore, I ask you, speak to the king; because he will not withhold me from you.
(14) However he would not listen to her voice: but, being stronger than she, forced her, and lay with her.
(15) Then Amnon hated her exceedingly; so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, Arise, be gone.
(16) And she said to him, *There is* no reason: this evil in sending me away *is* greater than the other that you have done to me. But he would not listen to her.

13:4a - Absalom is David's third son II Sam. 3:3 ; Amnon was David's first born II Sam. 3:2

(17) Then he called his servant who ministered to him, and said, Put this *woman* out from me, and bolt the door after her.
(18) And *she had* a robe of various colors upon her: because with such robes were the king's daughters who *were* virgins clothed. Then his servant brought her out, and bolted the door after her.
(19) And Tamar put ashes on her head, and tore her robe of various colors that *was* on her, and laid her hand on her head, and went on crying.
(20) And Absalom her brother said to her, Has Amnon your brother been with you? but now hold your peace, my sister: he *is* your brother; do not regard this thing. So Tamar remained desolate in her brother Absalom's house.
(21) But when king David heard of all these things, he was very angry.
(22) And Absalom spoke to his brother Amnon neither good nor bad: because Absalom hated Amnon, because he had forced his sister Tamar.
(23) And it came to pass after two full years, that Absalom had sheep shearers in Baalhazor, which *is* beside Ephraim: and Absalom invited all the king's sons.
(24) And Absalom came to the king, and said, See now, your servant has sheep shearers; I ask the king, let his servants go with your servant.
(25) And the king said to Absalom, No, my son, let us not all now go, lest we be chargeable to you. And he pressed him: however he would not go, but blessed him.
(26) Then Absalom said, I ask you, If not, let my brother Amnon go with us. And the king said to him, Why should he go with you?
(27) But Absalom pressed him, so that he let Amnon and all the king's sons go with him.
(28) Now Absalom had commanded his servants, saying, Mark now when Amnon's heart is merry with wine, and when I say to you, Strike Amnon; then kill him, do not be afraid: have I not commanded you? be courageous, and be valiant.
(29) And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man mounted his mule, and fled.
(30) And it came to pass, while they were in the way, that news came to David, saying, Absalom has killed all the king's sons, and there is not one of them left.
(31) Then the king arose, and tore his clothes, and lay on the earth; and all his servants stood by with their clothes torn.

(32) And Jonadab, the son of Shimeah David's brother, answered and said, Do not let my lord suppose *that* they have killed all the young men the king's sons; because Amnon only is dead: because by appointment of Absalom has determined this from the day that he forced his sister Tamar.
(33) Now therefore do not let my lord the king take the thing to his heart, to think that all the king's sons are dead: because only Amnon is dead.
(34) But Absalom fled. And the young man who kept the watch lifted up his eyes, and looked, and, indeed, there came many people by the road of the hillside behind him.
(35) And Jonadab said to the king, See, the king's sons are coming: as your servant said, so it is.
(36) And it came to pass, as soon as he had made an end of speaking, that, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept greatly.
(37) But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And *David* mourned for his son every day.
(38) So Absalom fled, and went to Geshur, and was there three years.
(39) And *the soul of* king David longed to go forth to Absalom: because he was comforted concerning Amnon, since he was dead.

Chapter 14
(1) Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.
(2) And Joab sent to Tekoah, and fetched a wise woman from there, and said to her, I ask you, to pretend to be a mourner, and put on now mourning clothes, and do not anoint yourself with oil, but be as a woman who has for a long time mourned for the dead:
(3) And come to the king, and speak in this manner to him. So Joab put the words in her mouth.
(4) And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and kneeled to him, and said, Help, O king.
(5) And the king said to her, What ails you? And she answered, I *am* indeed a widow woman, and my husband is dead.
(6) And your handmaid had two sons, and they two strove together in the field, and *there was* no one to part them, but the one struck the other, and killed him.
(7) And, indeed, the whole family has risen against your handmaid, and they said, Deliver him who struck his brother, that we may kill him, for the life of his brother whom he killed; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

(8) And the king said to the woman, Go to your house, and I will give charge concerning you.
(9) And the woman of Tekoah said to the king, My lord, O king, the sin *is* on me, and on my father's house: and the king and his throne *is* guiltless.
(10) And the king said, Whoever says *anything* to you, bring him to me, and he shall not touch you anymore.
(11) Then she said, I ask you, let the king remember the LORD {Jehovah} your God, that you would not allow those who want to avenge blood to destroy anymore, lest they destroy my son. And he said, *As* the LORD {Jehovah} lives, there shall not one hair of your son fall to the earth.
(12) Then the woman said, Let your handmaid, I ask you, speak *one* word to my lord the king. And he said, Say on.
(13) And the woman said, Why then have you thought such a thing against the people of God? Because the king does speak this thing as one which is faulty, in that the king does not fetch home again his banished.
(14) Because we must needs die, and *are* as water spilled on the ground, which cannot be gathered up again; neither does God respect *any* person: yet He devises means, that His banished not be expelled from Him.
(15) Now therefore I have come to speak of this thing to my lord the king, *it is* because the people have made me afraid: and your handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid.
(16) Because the king will hear, to deliver his handmaid out of the hand of the man who *would* destroy me and my son together out of the inheritance of God.
(17) Then your handmaid said, The word of my lord the king shall now be comfortable: because as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD {Jehovah} your God will be with you.
(18) Then the king answered and said to the woman, I ask you, Do not hide from me, the thing that I shall ask you. And the woman said, Let my lord the king now speak.
(19) And the king said, *Is* the hand of Joab not with you in all this? And the woman answered and said, *As* your soul lives, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken: because your servant Joab, he asked me, and he put all these words in the mouth of your handmaid:

(20) To fetch about this form of speech your servant Joab has done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.
(21) And the king said to Joab, Indeed now, I have done this thing: go therefore, bring the young man Absalom back.
(22) And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant.
(23) So Joab arose and went to Geshur, and brought Absalom back to Jerusalem.
(24) And the king said, Let him turn to his own house, but do not let him see my face. So Absalom returned to his own house, and he did not see the king's face.
(25) But in all Israel there was no one to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.
(26) And when he cut his hair, (because it was at every year's end that he cut *it:* because *the hair* was heavy on him, therefore he cut it:) he weighed the hair of his head at two hundred shekels {about 5 lbs.; 2.28 kg.}[a] after the king's weight.
(27) And to Absalom there were born three sons, and one daughter, whose name *was* Tamar:[b] she was a woman of beauty.
(28) So Absalom lived two full years in Jerusalem, and did not see the king's face.
(29) Therefore Absalom sent for Joab, to have him sent to the king; but he would not come to him: and when he sent again the second time, he would not come.
(30) Therefore he said to his servants, Look, Joab's field is near mine, and he has barley there; go and set it on fire. And Absalom's servants set the field on fire.
(31) Then Joab arose, and came to Absalom to *his* house, and asked him, Why have your servants set my field on fire?
(32) And Absalom answered Joab, Look, I sent to you, saying, Come here, that I may send you to the king, to say, Why have I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there is *any* sin in me, let him kill me.
(33) So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

14:26a - shekel - about 0.4 ounces or 11.4 grams - so 200 shekels would be about 80.0 ounces; 5 lbs; 2.28 kilograms – see Appendix J: Bible Weights and Measures
14:27b - Tamar - named for his sister who had been raped - see II Sam. 13:11-32

Chapter 15

(1) And it came to pass after this, that Absalom prepared for himself chariots and horses, and fifty men to run before him.[a]

(2) And Absalom rose up early, and stood beside the way of the gate: and it was, that when any man that had a controversy came to the king for judgment, then Absalom called to him, and said, Of what city *are* you? And he said, Your servant *is* of one of the tribes of Israel.

(3) And Absalom said to him, Indeed, your matters *are* good and right; but *there is* no man *appointed* by the king to hear you.

(4) Furthermore Absalom said, Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice!

(5) And *so* it was, that when any man came near *to him* to kneel before him, he put forth his hand, and took him, and kissed him.

(6) And in this manner Absalom acted towards all Israel who came to the king for judgment: so Absalom stole the hearts of the men of Israel.

(7) And it came to pass after forty years,[b] that Absalom said to the king, I ask you, let me go and pay my vow, which I have vowed to the LORD {Jehovah}, in Hebron.

(8) Because your servant vowed a vow while I lived at Geshur in Syria, saying, If the LORD {Jehovah} shall bring me again indeed to Jerusalem, then I will serve the LORD {Jehovah}.

(9) And the king said to him, Go in peace. So he arose, and went to Hebron.

(10) But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the trumpet, then you shall say, Absalom reigns in Hebron.[c]

(11) And with Absalom went two hundred men out of Jerusalem, *who were* called; and they went in their innocence, and they did not know anything {that Absalom was planning}.

(12) And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; because the people increased continually with Absalom.

15:1a - Absalom is David's third son II Sam. 3:3; his first born son, Amnon, had been killed by Absalom [II Sam. 13:28-29], David's oldest remaining son Chileab was either dead or not able to be in charge of government. The three sons were born to different women as stated in II Sam. 3:3. Absalom assumes that he is to be the successor to David's throne, but is unwilling to wait for David's death. See II Sam. 15:10

15:7b – the 40th year of David's reign [his last year as king]

15:10c - see note on II Sam. 15:1

(13) And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.
(14) And David said to all his servants that *were* with him at Jerusalem, Arise, and let us flee; because we shall not escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and strike the city with the edge of the sword.
(15) And the king's servants said to the king, Indeed, your servants *are ready to do* whatever my lord the king shall appoint.
(16) And the king went forth, and all his household after him. And the king left ten women, *who were* concubines, to keep the house.
(17) And the king went forth, and all the people after him, and waited in a place that was far off.
(18) And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.
(19) Then the king said to Ittai the Gittite, Why do you also go with us? return to your place, and stay with the king: because you *are* a stranger, and also an exile.
(20) Since you came *but* yesterday, should I this day cause you go up and down with us? since I go where I may, return, and take back your brothers: mercy and truth *be* with you.
(21) And Ittai answered the king, and said, *As* the LORD {Jehovah} lives, and *as* my lord the king lives, surely in what place my lord the king shall be, whether in death or life, even there also will your servant be.
(22) And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones who *were* with him.
(23) And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the road of the wilderness.
(24) And Zadok also, and all the Levites *were* with him, carrying the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had completed passing out of the city.
(25) And the king said to Zadok, Carry the ark of God back into the city: if I shall find favor in the eyes of the LORD {Jehovah}, He will bring me again, and show me *both* it, and His house:
(26) But if he says, I have no delight in you; look, *here I am*, let Him do to me as seems good to Him.
(27) The king said also to Zadok the priest, *Are* you *not* a seer? return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.

(28) Indeed, I will wait in the plain of the wilderness, until there comes word from you to certify me.
(29) Zadok therefore and Abiathar carried the ark of God back to Jerusalem: and they waited there.
(30) And David went up by the ascent of the *mount of* Olives, and wept as he went up, and had his head covered, and he went barefoot: and all the people *who were* with him covered their heads, and they went up, weeping as they went up.
(31) And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD {Jehovah}, I ask You, turn the counsel of Ahithophel into foolishness.
(32) And it came to pass, that *when* David had come to the top *of the mount,* where he worshiped God, that Hushai the Archite came to meet him with his coat torn, and earth upon his head:
(33) To whom David said, If you pass on with me, then you shall be a burden to me:
(34) But if you return to the city, and say to Absalom, I will be your servant, O king; *as* I *have been* your father's servant up to now, so I *will* now also *be* your servant: then you may defeat the counsel of Ahithophel for me.
(35) And *have you* not there with you Zadok and Abiathar the priests? therefore it shall be, *that* whatever you shall hear out of the king's house, you shall tell *it* to Zadok and Abiathar the priests.
(36) Look, *they have* there with them their two sons, Ahimaaz Zadok's *son,* and Jonathan Abiathar's *son;* and by them you shall send to me everything that you can hear.
(37) So Hushai David's friend came into the city, and Absalom came into Jerusalem.

Chapter 16
(1) And when David was a little past the top *of the hill,* Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, and upon them two hundred *loaves* of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.
(2) And the king said to Ziba, What do you mean by these? And Ziba said, The donkeys *are* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that those who are faint in the wilderness may drink.
(3) And the king said, And where *is* your master's son? And Ziba said to the king, he remains at Jerusalem: because he said, Today the house of Israel shall restore to me the kingdom of my father.
(4) Then the king said to Ziba, Look, all that *belongs* to Mephibosheth *is* yours. And Ziba said, I humbly ask you *that* I may find grace in your sight, my lord, O king.

(5) And when king David came to Bahurim, from there a man of the family of the house of Saul came out, whose name *was* Shimei, the son of Gera: he came forth, and still cursed as he came.
(6) And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.
(7) And this is what Shimei said when he cursed, Come out, come out, you bloody man, and you man of Belial {wickedness}:
(8) The LORD {Jehovah} has returned upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD {Jehovah} has delivered the kingdom into the hand of your son Absalom: and, see, you *are taken* in your mischief, because you *are* a bloody man.
(9) Then Abishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? I ask you to let me go over, and take off his head.
(10) And the king said, What have I to do with you, you sons of Zeruiah? so let him curse, because the LORD {Jehovah} has said to him, Curse David. Who shall then say, Why have you done so?
(11) And David said to Abishai, and to all his servants, See, my son, who came forth of my body, seeks my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; because the LORD {Jehovah} has sent him.
(12) It may be that the LORD {Jehovah} will look on my affliction, and that the LORD {Jehovah} will repay me good for his cursing this day.
(13) And as David and his men went by the way, Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him, and cast dust.
(14) And the king, and all the people who *were* with him, came weary, and refreshed themselves there.
(15) And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.
(16) And it came to pass, when Hushai the Archite, David's friend, had come to Absalom, that Hushai said to Absalom, God save the king, God save the king.
(17) And Absalom said to Hushai, *Is* this your kindness to your friend? why did you not go with your friend?
(18) And Hushai said to Absalom, No; but whom the LORD {Jehovah}, and this people, and all the men of Israel, choose, his I will be, and with him I will I stay.
(19) And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in your father's presence, so I will be in your presence.
(20) Then Absalom said to Ahithophel, Give counsel among you what we shall do.

(21) And Ahithophel[a] said to Absalom, Go in to your father's concubines, which he has left to keep the house; and all Israel shall hear that you are despised by your father: then the hands of all who *are* with you shall be strong.
(22) So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concubines in the sight of all Israel.
(23) And the counsel of Ahithophel, which he counseled in those days, *was* as if a man had inquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

Chapter 17
(1) Furthermore Ahithophel said to Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:
(2) And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people who *are* with him shall flee; and I will strike the king only:
(3) And I will bring back all the people to you: the man whom you seek *is* as if all returned: *so* all the people shall be in peace.
(4) And the saying pleased Absalom well, and all the elders of Israel.
(5) Then Absalom said, Call now Hushai the Archite also, and let us hear likewise what he has to say.
(6) And when Hushai had come to Absalom, Absalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do *according to what* his says? if not; you tell us.
(7) And Hushai said to Absalom, The counsel that Ahithophel has given *is* not good at this time.
(8) Because, Hushai said, you know your father and his men, that they *are* mighty men, and they *are* angry in their minds, as a bear robbed of her cubs in the field: and your father *is* a man of war, and will not lodge with the people.
(9) Surely, he is hidden now in some pit, or in some *other* place: and it will come to pass, when some of them are overthrown at the first, that whoever hears it will say, There is a slaughter among the people who follow Absalom.
(10) And also he who *is* valiant, whose heart *is* as the heart of a lion, will completely melt: because all Israel knows that your father *is* a mighty man, and *those who are* with him *are* valiant men.
(11) Therefore I counsel that all Israel be generally gathered to you, from Dan even to Beersheba, as the sand that *is* by the sea for multitude; and that you go to battle in your own person.
(12) So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground: and of him and of all the men who a*re* with him there shall not be left so much as one.

16:21a - Ahithophel the grandfather of Bathsheba - II Sam. 11:3; 23:34 - some believe he said these things to get revenge for what David did to Bathsheba

(13) Furthermore, if he gets into a city, then all Israel shall bring ropes to that city, and we will draw it into the river, until there is not one small stone found there.
(14) And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. Because the LORD {Jehovah} had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD {Jehovah} might bring evil upon Absalom.
(15) Then Hushai said to Zadok and to Abiathar the priests, This is what Ahithophel counseled Absalom and the elders of Israel; and this is what I have counseled.
(16) Now therefore send quickly, and tell David, saying, Do not lodge this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people who *are* with him.
(17) Now Jonathan and Ahimaaz stayed by Enrogel; so that they might not be seen to come into the city: and a slave girl went and told them; and they went and told king David.
(18) Nevertheless a lad saw them, and told Absalom: but they both went away quickly, and came to a man's house in Bahurim, who had a well in his court; which they went down into.
(19) And the woman took and spread a covering over the well's mouth, and spread ground corn on it; and the thing was not known.
(20) And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said to them, They have gone over the brook of water. And when they had sought and could not find *them,* they returned to Jerusalem.
(21) And it came to pass, after they had departed, that they came up out of the well, and went and told king David, and said to David, Arise, and pass quickly over the water: because this is what Ahithophel has counseled against you.
(22) Then David arose, and all the people who *were* with him, and they passed over the Jordan River: by the morning light there lacked not one of them who had not gone over the Jordan River.
(23) And when Ahithophel saw that his counsel was not followed, he saddled *his* donkey, and arose, and went to his house, to his city, and put his household in order, and hung himself, and died, and was buried in the tomb of his father.
(24) Then David came to Mahanaim. And Absalom passed over the Jordan River, he and all the men of Israel with him.

(25) And Absalom made Amasa captain of the army in the place of Joab: this Amasa *was* a man's son, whose name *was* Ithra an Israelite, who went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.
(26) So Israel and Absalom camped in the land of Gilead.
(27) And it came to pass, when David had come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,
(28) Brought beds, and bowls, and earthen vessels, and wheat, and barley, and flour, and roasted *corn,* and beans, and lentiles {peas}, and roasted grain,
(29) And honey, and butter, and sheep, and cow cheese, for David, and for the people who *were* with him, to eat: because they said, The people *are* hungry, and weary, and thirsty, in the wilderness.

Chapter 18
(1) And David numbered the people who *were* with him, and set captains of thousands and captains of hundreds over them.
(2) And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, I will surely go forth with you myself also.
(3) But the people answered, You shall not go forth: because if we flee away, they will not care for us; neither if half of us die, will they care for us: but now y*ou are* worth ten thousand of us: therefore now *it is* better that you protect us out of the city.
(4) And the king said to them, What seems best to you I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.
(5) And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.
(6) So the people went out into the field against Israel: and the battle was in the wooded area of Ephraim;
(7) Where the people of Israel were killed before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.
(8) Because the battle was scattered there over the face of all the country: and the wooded area devoured more people that day than the sword devoured.
(9) And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

(10) And a certain man saw *it,* and told Joab, and said, I saw Absalom hanging in an oak.
(11) And Joab said to the man who told him, And, you saw *him,* and why did you not strike him there to the ground? and I would have given you ten *shekels* of silver {about 4 oz.; 114 g.},[a] and a belt.
(12) And the man said to Joab, Though I should receive a thousand *shekels* of silver {about 25 lbs.; 11.4 kg.} in my hand, *yet* I would not put forth my hand against the king's son: because in our hearing the king charged you and Abishai and Ittai, saying, Beware that no one *touches* the young man Absalom.
(13) Otherwise I should have brought falsehood against my own life: because there is no matter hidden from the king, and you yourself would have set yourself against *me*.
(14) Then Joab said, I may not waste time with you. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.
(15) And ten young men who bore Joab's armor surrounded and struck Absalom, and killed him.
(16) And Joab blew the trumpet, and the people returned from pursuing after Israel: because Joab held the people back.
(17) And they took Absalom, and cast him into a great pit in the woods, and laid a very great heap of stones upon him: and all Israel fled everyone to his tent.
(18) Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's valley: because he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called to this day, Absalom's place.
(19) Then Ahimaaz the son of Zadok said, Let me now run, and bring the king news, how that the LORD {Jehovah} has avenged him of his enemies.
(20) And Joab said to him, You shall not carry news today, but you shall carry news another day: but today you shall carry no news, because the king's son is dead.
(21) Then Joab said to Cushi, Go tell the king what you have seen. And Cushi bowed himself to Joab, and ran.
(22) Then Ahimaaz the son of Zadok said yet again to Joab, But I ask you to now let me, also run after Cushi. And Joab said, Why will you run, my son, since you have no news ready?
(23) However, *he said,* let me run. And he said to him, Run. Then Ahimaaz ran by the way of the plain, and out ran Cushi.
(24) And David sat between the two gates: and the watchman went up to the roof opposite the gate towards the wall, and lifted up his eyes, and looked, and a man was running alone.
(25) And the watchman cried, and told the king. And the king said, If he *is* alone, *there is* news in his mouth. And he came on, and drew near.

18:11a – shekel – 0.4 ounces; 11.4 grams - see Appendix J: Bible Weights and Measures

(26) And the watchman saw another man running: and the watchman called to the porter {gate keeper}, and said, Look *another* man is running alone. And the king said, He also brings news.
(27) And the watchman said, I believe the running of the first is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and comes with good news.
(28) And Ahimaaz called, and said to the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *is* the LORD {Jehovah} your God, Who has delivered up the men who lifted up their hand against my lord the king.
(29) And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *myself your* servant, I saw a great uproar, but I did not know what *it was*.
(30) And the king said *to him,* Turn aside, *and* stand here. And he turned aside, and stood still.
(31) And, Cushi came; and Cushi said, News, my lord the king: because the LORD {Jehovah} has avenged you this day of all those who rose up against you.
(32) And the king asked Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and let all who rise against you to do harm to you, be as *that* young man *is*.
(33) And the king was greatly moved, and went up to the chamber over the gate, and wept: and as he went, he said, O my son Absalom, my son, my son Absalom! I wish to God I had died for you, O Absalom, my son, my son!

Chapter 19
(1) And it was told Joab, See, the king weeps and mourns for Absalom.
(2) And the victory that day was *turned* into mourning for all the people: because the people heard that day how the king was grieved for his son.
(3) And the people that day quietly entered into the city, as people who are ashamed sneak away when they flee in battle.
(4) But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!
(5) And Joab came into the house to the king, and said, Today you have shamed the faces of all your servants, who today have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines;
(6) In that you love your enemies, and hate your friends. Because you have declared today, that you regard neither princes nor servants: because today I perceive, that if Absalom had lived, and all we had died today, then it would have pleased you well.

(7) Now therefore arise, go forth, and speak comfortably to your servants: because I swear by the LORD {Jehovah}, if you do not go forth, there will be no one who will stay with you tonight: and that will be worse to you than all the evil that has come upon you from your youth until now.
(8) Then the king arose, and sat in the gate. And they told to all the people, saying, Look, the king sits in the gate. And all the people came before the king: because Israel had fled every man to his tent.
(9) And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he has fled out of the land for Absalom.
(10) And Absalom, whom we anointed over us, is dead in battle. Now therefore why do you not speak a word of bringing the king back?
(11) And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you the last to bring the king back to his house? Since the speech of all Israel has come to the king, *even* to his house.
(12) You *are* my brothers, you *are* my bones and my flesh: why then are you the last to bring back the king?
(13) And say to Amasa, *Are* you not of my bone, and of my flesh? God do so to me, and more also, if you are not captain of the army before me continually in the place of Joab.
(14) And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* to the king, Return, and all your servants.
(15) So the king returned, and came to the Jordan River. And Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan River.
(16) And Shimei the son of Gera, a Benjamite, who *was* of Bahurim, quickly came down with the men of Judah to meet king David.
(17) And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan River before the king.
(18) And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he came over the Jordan River;
(19) And said to the king, Do not let my lord impute sin to me, neither remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

(20) Because your servant knows that I have sinned: therefore, today I have come as the first of all the house of Joseph to go down to meet my lord the king.
(21) But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's {Jehovah's} anointed?[a]
(22) And David said, What have I to do with you, you sons of Zeruiah, that you should this day be adversaries to me? shall any man be put to death this day in Israel? Because do I not know that I *am* this day king over Israel?
(23) Therefore the king said to Shimei, You shall not die. And the king swore to him.
(24) And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.
(25) And it came to pass, when he had come to Jerusalem to meet the king, that the king said to him, Why did you not go with me, Mephibosheth?
(26) And he answered, My lord, O king, my servant deceived me: because {I} your servant said, I will saddle me a donkey, that I may ride on it, and go to the king; because your servant *is* lame.
(27) And he has slandered your servant to my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in your eyes.
(28) Because all *of* my father's house were but dead men before my lord the king: yet you set your servant among those who ate at your own table. Therefore what right do I have to cry any more to the king?
(29) And the king said to him, Why do you speak any more of your matters? I have said, You and Ziba divide the land.
(30) And Mephibosheth said to the king, Yes, let him take all, since my lord the king has come again in peace to his own house.
(31) And Barzillai the Gileadite came down from Rogelim, and went over the Jordan River with the king, to conduct him over the Jordan River.
(32) Now Barzillai was a very old man, *even* eighty years old: and he had provided the king of sustenance while he lay at Mahanaim;[b] because he *was* a very great man.
(33) And the king said to Barzillai, Come over with me, and I will feed you with myself in Jerusalem.
(34) And Barzillai said to the king, How long have I to live, that I should go up with the king to Jerusalem?

19:21a - II Sam. 16:5-13
19:32b - II Sam. 17:27-29

(35) I *am* this day eighty years old: *and* can I discern between good and evil? can your servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? why then should your servant be yet a burden to my lord the king?
(36) Your servant will go a little way over the Jordan River with the king: and why should the king repay me with such a reward?
(37) I ask you, Let your servant return again, that I may die in my own city, *and be buried* by the grave of my father and of my mother. But see your servant Chimham; let him go over with my lord the king; and do to him what shall seems good to you.
(38) And the king answered, Chimham shall go over with me, and I will do to him that which shall seems good to you: and whatever you shall require of me, *that* I will do for you.
(39) And all the people went over the Jordan River. And when the king had come over, the king kissed Barzillai, and blessed him; and he returned to his own place.
(40) Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.
(41) And, all the men of Israel came to the king, and said to the king, Why have our brothers then the men of Judah stolen you away, and have brought the king, and his household, and all David's men with him, over the Jordan River?
(42) And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: why then are you angry for this matter? have we eaten at all of the king's *cost?* or has he given us any gift?
(43) And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than you: why then did you despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were more fierce than the words of the men of Israel.

Chapter 20
(1) And there happened to be there a man of Belial {wickedness}, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.
(2) So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clung to their king, from the Jordan River even to Jerusalem.

(3) And David came to his house {palace} at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house {palace}, and put them in their own room, and fed them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.
(4) Then the king said to Amasa, Assemble for me the men of Judah within three days, and you be present.
(5) So Amasa went to assemble *the men of* Judah: but he waited longer than the set time which he had appointed him.
(6) And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than Absalom *did*: take your lord's servants, and pursue after him, lest he enter fenced cities, and escape us.
(7) And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.
(8) When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's clothes that he had put on was tied to him, and upon it a belt *with* a sword fastened upon his waist in its sheath; and as he went forth it fell out.
(9) And Joab said to Amasa, *Are* you in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.
(10) But Amasa did not notice the sword that *was* in Joab's hand: so he struck him with it in the fifth *rib,* and shed out his bowels to the ground, and did not strike him again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.
(11) And one of Joab's men stood by him, and said, He who favors Joab, and he who *is* for David, *let him go* after Joab.
(12) And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.
(13) When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.
(14) And he went through all the tribes of Israel to Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.
(15) And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people who *were* with Joab battered the wall, to throw it down.
(16) Then a wise woman cried out of the city, I ask you, Listen, listen, to Joab, Come near here, that I may speak with you.

(17) And when he had come near to her, the woman said, *Are* you Joab? And he answered, I *am he*. Then she said to him, Listen to the words of your handmaid. And he answered, I am listening.
(18) Then she spoke, saying, In old times they would speak, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.[a]
(19) I *am one of those who are* peaceable *and* faithful in Israel: you seek to destroy a city and a mother in Israel: why will you swallow up the inheritance of the LORD {Jehovah}?
(20) And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.
(21) The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, *even* against David: only deliver him, and I will depart from the city. And the woman said to Joab, Look, his head shall be thrown to you over the wall.
(22) Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.
(23) Now Joab *was* over all the host {army} of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:
(24) And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder:
(25) And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:
(26) And Ira also the Jairite was a chief ruler close to David.

Chapter 21

(1) Then there was a famine in the days of David three years, year after year; and David inquired of the LORD {Jehovah}. And the LORD {Jehovah} answered, *It is* because of Saul, and because *his* bloody house, because he killed the Gibeonites.[a]
(2) And the king called the Gibeonites, and said to them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them:[b] but Saul sought to kill them in his zeal for the children of Israel and Judah.)
(3) Therefore David said to the Gibeonites, What shall I do for you? and with what shall I make the atonement, that you may bless the inheritance of the LORD {Jehovah}?

20:18a - counsel at Abel - apparently the city of Abel had a reputation of giving wise advice
21:1a – We are not told in scripture when the famine took place or when Saul killed the Gibeonites. According to Jewish tradition the Gibeonites were killed when Saul killed the priests at Nob [I Sam. 22:19] because the Gibeonites were wood cutters for the priests. The events listed in chapter 21 are not in chronological order but appear to have taken place early in David's reign.
21:2b - Josh. 9:3-27

(4) And the Gibeonites said to him, We will have no silver nor gold of Saul, nor of his house; neither for us shall you kill any man in Israel. And he said, Whatever you shall say, *that* I will do for you.
(5) And they answered the king, The man who consumed us, and who devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,
(6) Let seven men of his sons be delivered to us, and we will hang them up to the LORD {Jehovah} in Gibeah of Saul, *whom* the LORD {Jehovah} chose. And the king said, I will give *them*.
(7) But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's {Jehovah's} oath that *was* between them, between David and Jonathan the son of Saul.
(8) But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:
(9) And he delivered them into the hands of the Gibeonites, and they hung them in the hill before the LORD {Jehovah}: and *all* seven fell together, and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest {Nisan [March/April]}.[c]

(10) And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and did not allow either the birds of the air to rest on them by day, nor the beasts of the field by night.
(11) And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.
(12) And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, who had stolen them from the street of Bethshan, where the Philistines had hung them, when the Philistines had killed Saul in Gilboa:
(13) And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered their bones who were hung.
(14) And the bones of Saul and Jonathan his son they buried in the country of Benjamin in Zelah, in the tomb of Kish his father: and they performed all that the king commanded. And after that God was appeased for the land.
(15) Furthermore the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David grew faint.

21:9c – beginning of barley harvest {Nisan [March/April]} – see Appendix L: The Modern Jewish Calendar and Holy Days

(16) And Ishbibenob, who *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight {about 7.4 lbs; 3.3 kg.},[d] he having strapped on a new *sword,* thought to have killed David.
(17) But Abishai the son of Zeruiah protected him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, You shall no more go out with us to battle, that you not quench the light of Israel.
(18) And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite killed Saph, who *was* of the sons of the giant.
(19) And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, killed *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.
(20) And there was yet a battle in Gath, where was a man of *great* stature, who had on every hand six fingers, and on every foot six toes, twenty-four in number; and he also was born to the giant.
(21) And when he defied Israel, Jonathan the son of Shimea the brother of David killed him.
(22) These four were born to the giant in Gath,[e] and fell by the hand of David, and by the hand of his servants.

Chapter 22
(1) And David spoke to the LORD {Jehovah} the words of this song in the day *that* the LORD {Jehovah} had delivered him out of the hand of all his enemies, and out of the hand of Saul:
(2) And he said,
The LORD {Jehovah} *is* my rock, and my fortress, and my deliverer;
(3) The God of my rock; in Him I will trust: *He is* my shield, and the King of my salvation, my high tower, and my refuge, my Savior; You save me from violence.
(4) I will call on the LORD {Jehovah}, *Who is* worthy to be praised: so I shall be saved from my enemies.
(5) When the waves of death surrounded me, the floods of ungodly men made me afraid;
(6) The sorrows of hell encircled me all around; the snares of death came upon me;
(7) In my distress I called upon the LORD {Jehovah}, and cried to my God: and He heard my voice out of His temple, and my cry *entered* into His ears.
(8) Then the earth shook and trembled; the foundations of heaven moved and shook, because He was angry.
(9) There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.

21:16d – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures
21:22e - See note on I Sam. 17:40

(10) He bowed the heavens also, and came down; and darkness *was* under His feet.
(11) And He rode upon a cherub, and flew: and He was seen upon the wings of the wind.
(12) And He made darkness pavilions all around Him, dark waters, *and* thick clouds of the skies.
(13) Through the brightness before Him were coals of fire kindled.
(14) The LORD {Jehovah} thundered from heaven, and the most High spoke.
(15) And He sent out arrows, and scattered them; lightning, and destroyed them.
(16) And the channels of the sea appeared, the foundations of the world were revealed, at the rebuking of the LORD {Jehovah}, at the blast of the breath of His nostrils.
(17) He sent from above, He took me; He drew me out of many waters;
(18) He delivered me from my strong enemy, *and* from those who hated me: because they were too strong for me.
(19) They confronted me in the day of my calamity: but the LORD {Jehovah} was my stay.
(20) He brought me forth also into a large place: He delivered me, because He delighted in me.
(21) The LORD {Jehovah} rewarded me according to my righteousness: according to the cleanness of my hands He has repaid me.
(22) Because I have kept the ways of the LORD {Jehovah}, and have not wickedly departed from my God.
(23) Because all His judgments *were* before me: and *as for* His laws, I did not depart from them.
(24) I was also upright before Him, and have kept myself from my sin.
(25) Therefore the LORD {Jehovah} has repaid me according to my righteousness; according to my cleanness in His eye sight.
(26) With the merciful You will show Yourself merciful, *and* with the upright man You will show Yourself upright.
(27) With the pure You will show Yourself pure; and with the perverse You will show Yourself distasteful.
(28) And the afflicted people You will save: but Your eyes *are* upon the proud, *that* You may bring *them* down.
(29) Because You *are* my lamp, O LORD {Jehovah}: and the LORD {Jehovah} will lighten my darkness.
(30) Because by You I have run through a troop: by my God I have leaped over a wall.
(31) *As for* God, His way *is* perfect; the word of the LORD {Jehovah} *is* tried: He *is* a shield to all those who trust in Him.

(32) Because who *is* God, except the LORD {Jehovah}? and who *is* a rock, except our God?
(33) God *is* my strength *and* power: and He makes my way perfect.
(34) He makes my feet like *feet of a* deer*:* and sets me upon my high places.
(35) He teaches my hands to war; so that a bow of steel is broken by my arms.
(36) You have also given to me the shield of Your salvation: and Your gentleness has made me great.
(37) You have enlarged my steps under me; so that my feet did not slip.
(38) I have pursued my enemies, and destroyed them; and I did not return until I had consumed them.
(39) And I have consumed them, and wounded them, that they could not arise: yes, they have fallen under my feet.
(40) Because You have clothed me with strength for battle: those who rose up against me You have subdued under me.
(41) You have also given me the necks of my enemies, that I might destroy those who hate me.
(42) They looked, but *there was* no one to save {them}; *even* to the LORD {Jehovah}, but He did not answer them.
(43) Then I beat them as small as the dust of the earth, I stamped them as the mire {mud} of the street, *and* scattered them abroad.
(44) You also have delivered me from the strife of my people, You have kept me *to be* head of the nations: a people *whom* I did not know shall serve me.
(45) Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me.
(46) Strangers shall fade away, and they shall be afraid out of their close places.
(47) The LORD {Jehovah} lives; and blessed *is* my Rock; and exalted is the God of the Rock of my salvation.
(48) It *is* God Who avenges me, and Who brings down the people under me,
(49) And Who brings me forth from my enemies: You also have lifted me up on high above those who rose up against me: You have delivered me from the violent man.
(50) Therefore I will give thanks to You, O LORD {Jehovah}, among the nations, and I will sing praises to Your Name.
(51) *He is* the tower of salvation for His king: and shows mercy to His anointed, to David, and to his descendants forever.

Chapter 23

(1) Now these *are* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

(2) The Spirit of the LORD {Jehovah} spoke by me, and His word *was* in my tongue.
(3) The God of Israel said, the Rock of Israel spoke to me, He who rules over men *must be* just, ruling in the fear {reverence}[a] of God.
(4) And *he shall be* as the light of the morning, *when* the sun rises, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.
(5) Although my house *is* not so with God; yet He has made with me an everlasting covenant, ordered in all *things,* and sure: because *this is* all my salvation, and all *my* desire, although He does not make *it* grow.
(6) But *the sons* of Belial {wickedness}, all of them, *shall be* as thorns thrown away, because they cannot be taken with hands:
(7) But the man *who* shall touch them must be fenced with iron and the staff of a spear; and they shall be completely burned with fire in the *same* place.
(8) These *are* the names of the mighty men whom David had: The Tachmonite who sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lifted up his spear* against eight hundred, whom he killed at one time.
(9) And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *who* were there gathered together to battle, and the men of Israel had gone away:
(10) He arose, and struck the Philistines until his hand was weary, and his hand clung to the sword: and the LORD {Jehovah} brought a great victory that day; and the people returned after him only to spoil.
(11) And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into an army, where there was a piece of ground full of lentiles {like peas}: and the people fled from the Philistines.
(12) But he stood in the midst of the ground, and defended it, and killed the Philistines: and the LORD {Jehovah} brought a great victory.
(13) And three of the thirty chiefs went down, and came to David in the harvest time to the cave of Adullam: and the troop of the Philistines camped in the valley of Rephaim.
(14) And David *was* then in a stronghold, and the garrison of the Philistines *was* then *in* Bethlehem.
(15) And David longed, and said, Oh that one would give me a drink of the water of the well of Bethlehem, which *is* by the gate![b]

23:3a – fear of God – reverence – deep respect for God
23:15b – I Chr. 11:17f

(16) And the three mighty men broke through the host {army} of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it,* and brought *it* to David: nevertheless he would not drink of it, but poured it out to the LORD.
(17) And he said, Far be it from me, O LORD {Jehovah}, that I should do this: *is not this* the blood of the men who went in jeopardy of their lives? therefore he would not drink it. These things these three mighty men did.
(18) And Abishai, the brother of Joab, the son of Zeruiah, was chief among the three. And he lifted up his spear against three hundred, *and* killed *them,* and had the name among the three.
(19) Was he not most honorable of three? therefore he was their captain: however he did not attain to the *first* three.
(20) And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he killed two lion like men of Moab: he went down also and killed a lion in the midst of a pit in the time of snow:
(21) And he killed an Egyptian, a handsome man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.
(22) These *things* Benaiah the son of Jehoiada did, and had the name among three mighty men.
(23) He was more honorable than the thirty, but he did not attain to the *first* three. And David set him over his guard.
(24) Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,
(25) Shammah the Harodite, Elika the Harodite,
(26) Helez the Paltite, Ira the son of Ikkesh the Tekoite,
(27) Abiezer the Anethothite, Mebunnai the Hushathite,
(28) Zalmon the Ahohite, Maharai the Netophathite,
(29) Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,
(30) Benaiah the Pirathonite, Hiddai of the brooks of Gaash,
(31) Abialbon the Arbathite, Azmaveth the Barhumite,
(32) Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,
(33) Shammah the Hararite, Ahiam the son of Sharar the Hararite,
(34) Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,
(35) Hezrai the Carmelite, Paarai the Arbite,
(36) Igal the son of Nathan of Zobah, Bani the Gadite,

(37) Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah,
(38) Ira an Ithrite, Gareb an Ithrite,
(39) Uriah the Hittite: thirty-seven in all.

Chapter 24

(1) And again the anger of the LORD {Jehovah} was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah.[a]
(2) Because the king said to Joab the captain of the army, who *was* with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number the people, that I may know the number of the people.
(3) And Joab said to the king, May the LORD {Jehovah} your God now add to the people, however so many they are, one hundred fold, and that the eyes of my lord the king may see *it:* but why does my lord the king delight in this thing?
(4) Nevertheless the king's word prevailed against Joab, and against the captains of the army. And Joab and the captains of the army went out from the presence of the king, to number the people of Israel.
(5) And they passed over the Jordan River, and camped in Aroer, on the right side of the city that *lies* in the midst of the river of Gad, and toward Jazer:
(6) Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon,
(7) And came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beersheba.
(8) So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
(9) And Joab gave up the sum of the number of the people to the king: and there were in Israel eight hundred thousand valiant men who drew the sword; and the men of Judah *were* five hundred thousand men.
(10) And David's heart struck him after he had numbered the people. And David said to the LORD {Jehovah}, I have sinned greatly in what I have done: I beg You, O LORD {Jehovah}, take away the sin of Your servant; because I have done very foolishly.
(11) Because when David was up in the morning, the word of the LORD {Jehovah} came to the prophet Gad, David's seer, saying,
(12) Go and say to David, This is what the LORD {Jehovah} says, I offer you three choices*;* choose one of them, that I may *do it* to you.[b]

24:1a – I Chr. 21:1
24:12b – I Chr. 21:10

(13) So Gad came to David, and told him, and said to him, Shall seven years of famine come to you in your land? or will you flee three months before your enemies, while they pursue you? or that there be three days' pestilence in your land? now advise, and see what answer I shall return to Him Who sent me.
(14) And David said to Gad, I am in a great strait: let us fall now into the hand of the LORD {Jehovah}; because His mercies *are* great: and do not let me fall into the hand of man.
(15) So the LORD {Jehovah} sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.[c]
(16) And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD {Jehovah} repented of the evil, and said to the angel who destroyed the people, It is enough: stay now your hand. And the angel of the LORD {Jehovah} was by the threshing place of Araunah the Jebusite.
(17) And David spoke to the LORD {Jehovah} when he saw the angel who struck the people, and said, Look, I have sinned, and I have done wickedly: but these sheep, what have they done? I ask You, let Your hand, be against me, and against my father's house.
(18) And Gad came that day to David, and said to him, Go up, build an altar to the LORD {Jehovah} in the threshing floor of Araunah the Jebusite.[d]
(19) And David, according to the saying of Gad, went up as the LORD {Jehovah} commanded.
(20) And Araunah looked, and saw the king and his servants coming towards him: and Araunah went out, and bowed himself before the king on his face upon the ground.
(21) And Araunah said, Why has my lord the king come to his servant? And David said, To buy your threshing floor, to build an altar to the LORD {Jehovah}, that the plague may be stayed from the people.

24:15c – I Chr. 21:15
24:18d - threshing floor of Araunah [also known as Ornan (alt. Hebrew spelling) I Chr. 21:18] on Mount Moriah in Jerusalem [verse 16] - where Solomon would build the temple - see II Chr. 3:1; IKi. 6:1 - also the site where Abraham offered Isaac his son as a sacrifice to the Lord Gen. 22:2,14

(22) And Araunah said to David, Let my lord the king take and offer up what *seems* good to him: see, *here are* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.
(23) All these *things* Araunah did, *as* a king, give to the king. And Araunah said to the king, May the LORD {Jehovah} your God accept you.

(24) And the king said to Araunah, No; but I will surely buy *it* from you at a price: neither will I offer burnt offerings to the LORD {Jehovah} my God of that which costs me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver {about 20 oz.; 570 g.}.[e]
(25) And David built there an altar to the LORD {Jehovah}, and offered burnt offerings and peace offerings. So the LORD {Jehovah} was called upon for the land, and the plague was stayed from Israel.

24:24e - he bought the threshing floor and he also bought the oxen for 50 shekels of silver - for the threshing floor itself he paid 600 shekels of gold - see I Chr. 21:25 - see Appendix J: Bible Weights and Measures

Chapter 1

(1) Now king David was old *and* feeble in years; and they covered him with clothes, but he could not stay warm.
(2) Therefore his servants said to him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my lord the king may be warm.
(3) So they sought for a fair young girl throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.
(4) And the young girl *was* very fair {beautiful}, and cherished the king, and ministered to him: but the king did not know her {sexually}.
(5) Then Adonijah[a] the son of Haggith exalted himself, saying, I will be king: and he prepared for himself chariots and horsemen, and fifty men to run before him.[b]
(6) And his father had not displeased him at any time in saying, Why have you done so? and he also *was a* very handsome *man;* and *his mother* bore him after Absalom.
(7) And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and following Adonijah they helped *him*.
(8) But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men who *belonged* to David, were not with Adonijah.
(9) And Adonijah killed sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brothers the king's sons, and all the men of Judah the king's servants:
(10) But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call.
(11) Therefore Nathan spoke to Bathsheba the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith reigns, and David our lord does not know *it*?
(12) Now therefore I ask you to come, let me give you counsel, that you may save your own life, and the life of your son Solomon.
(13) Go in to king David, and say to him, Did you not, my lord, O king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign?
(14) Indeed, while you are still talking there with the king, I also will come in after you, and confirm your words.

1:5a – Adonijah – is the fourth son of David [II Sam. 3:3] - Absalom who was David's third son II Sam. 3:3 was now dead [II Sam. 18:14] ; Amnon who was David's first born [II Sam. 3:2] was killed by Absalom's servants [II Sam. 13:28-29] – David's second son - Chileab [II Sam. 3:3] is never mentioned after II Sam. 3:3 and probably died at an early age [see note on II Sam. 15:1] – so Adonijah assumed that he was next in line to be king.

1:5b – fifty men to run before him – this is exactly what Absalom had done earlier [II Sam. 15:1]

(15) And Bathsheba went in to the king into the chamber: and the king was very old; and Abishag the Shunammite ministered to the king.
(16) And Bathsheba bowed, and knelt before the king. And the king said, What do you want?
(17) And she said to him, My lord, you swore by the LORD {Jehovah} your God to your handmaid, *saying,* Assuredly Solomon your son shall reign after me, and he shall sit upon my throne.
(18) And now, look, Adonijah reigns; and now, my lord the king, you do not know *it*:
(19) And he has killed oxen and fat cattle and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the army: but Solomon your servant he has not called.
(20) And you, my lord, O king, the eyes of all Israel *are* upon you, that you should tell them who shall sit on the throne of my lord the king after him.
(21) Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.
(22) And, while she yet talked with the king, Nathan the prophet also came in.
(23) And they told the king, saying, Look Nathan the prophet. And when he had come in before the king, he bowed himself before the king with his face to the ground.
(24) And Nathan said, My lord, O king, have you said, Adonijah shall reign after me, and he shall sit upon my throne?
(25) Because he has gone down this day, and has killed oxen and fat cattle and sheep in abundance, and has called all the king's sons, and the captains of the army, and Abiathar the priest; and, they eat and drink before him, and say, God save king Adonijah.
(26) But me, *even* me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, he has not called.
(27) Is this thing done by my lord the king, and you have not shown *it* to your servant, who should sit on the throne of my lord the king after him?
(28) Then king David answered and said, Call to me Bathsheba. And she came into the king's presence, and stood before the king.
(29) And the king swore, and said, *As* the LORD {Jehovah} lives, Who has redeemed my soul out of all distress,
(30) Even as I swore to you by the LORD {Jehovah} God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my place; even so I will certainly do this day.
(31) Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live forever.

(32) And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.
(33) The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon:
(34) And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow with the trumpet, and say, God save king Solomon.
(35) Then you shall come up after him, that he may come and sit upon my throne; because he shall be king in my place: and I have appointed him to be ruler over Israel and over Judah.
(36) And Benaiah the son of Jehoiada answered the king, and said, Amen {let it be}: the LORD {Jehovah} God of my lord the king says so *also*.
(37) As the LORD {Jehovah} has been with my lord the king, even so He shall be with Solomon, and make his throne greater than the throne of my lord king David.
(38) So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.
(39) And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.
(40) And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with their sound.
(41) And Adonijah and all the guests who *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Why *is this* noise of the city being in an uproar?
(42) And while he yet spoke, Jonathan the son of Abiathar the priest came: and Adonijah said to him, Come in; because you *are* a valiant man, and bring good news.
(43) And Jonathan answered and said to Adonijah, Truly our lord king David has made Solomon king.
(44) And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:
(45) And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they have come up from there rejoicing, so that the city rang again. This *is* the noise that you have heard.

(46) And also Solomon sits on the throne of the kingdom.
(47) And furthermore the king's servants came to bless our lord king David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. And the king bowed himself upon the bed.
(48) And also this is what the king said, Blessed *is* the LORD {Jehovah} God of Israel, Who has given *one* to sit on my throne this day, my own eyes have seen *it*.
(49) And all the guests who *were* with Adonijah were afraid, and rose up, and every man went his way.
(50) And Adonijah was afraid because of Solomon, and arose, and went, and caught hold on the horns of the altar.
(51) And it was told Solomon, saying, See, Adonijah is afraid of king Solomon: because, look, he has caught hold on the horns of the altar, saying, Let king Solomon swear to me today that he will not kill his servant with the sword.
(52) And Solomon said, If he will show himself a worthy man, not a hair of him shall fall to the earth: but if wickedness is found in him, he shall die.
(53) So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said to him, Go to your house.

Chapter 2
(1) Now the days of David drew near that he should die; and he charged Solomon his son, saying,
(2) I go the way of all the earth: therefore, you be strong and show yourself a man;
(3) And keep the charge of the LORD {Jehovah} your God, to walk in His ways, to keep His laws, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself:
(4) That the LORD {Jehovah} may continue His word which He spoke concerning me, saying, If your children take heed to their way, to walk before Me in truth with all their heart and with all their soul, He said, there shall not fail of you a man to sit on the throne of Israel.
(5) Furthermore you know also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war upon his belt that *was* about his waist, and in his shoes that *were* on his feet.
(6) Therefore do according to your wisdom, and do not let his gray head go down to the grave in peace.

(7) But show kindness to the sons of Barzillai the Gileadite,[a] and let them be of those who eat at your table: because they came to me when I fled because of Absalom your brother.
(8) And, indeed, *you have* with you Shimei[b] the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at the Jordan River, and I swore to him by the LORD {Jehovah}, saying, I will not put you to death with the sword.[c]
(9) Now therefore do not hold him guiltless: because you *are* a wise man, and know what you ought to do to him; but his gray head you bring down to the grave with blood.
(10) So David slept with his fathers, and was buried in the city of David {3103 A.H./C-939 B.C.}.[d]
(11) And the days that David reigned over Israel *were* forty years: seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem.[e]
(12) Then Solomon sat upon the throne of David his father; and his kingdom was greatly established.
(13) And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Do you come peaceably? And he said, Peaceably.
(14) He said furthermore, I have somewhat to say to you. And she said, Say on.
(15) And he said, You know that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: however the kingdom has turned about, and has become my brother's: because it was his from the LORD {Jehovah}.
(16) And now I ask one petition of you, do not deny me. And she said to him, Say on.
(17) And he said, I ask you to speak, to Solomon the king, (because he will not say No to you,) that he give me Abishag the Shunammite[f] for my wife.
(18) And Bathsheba said, Well; I will speak for you to the king.
(19) Bathsheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.
(20) Then she said, I desire one small petition of you; *I ask you,* do not say, No, to me. And the king said to her, Ask on, my mother: because I will not say No to you.
(21) And she said, Let Abishag the Shunammite be given to Adonijah your brother to be his wife.

2:7a – II Sam. 17:27, 31-38
2:8b – II Sam. 16:5-13
2:8c – II Sam. 19:16-23
2:10d – David dies at age 70 [I Chr. 29:27] after 40 years of reign [II Sam. 5:4-5]
– see Appendix G: World Time Line of Biblical History
2:11e – II Sam. 5:4-5
2:17f - Abishag the Shunammite – I Ki. 1:3

(22) And king Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; because he *is* my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.
(23) Then king Solomon swore by the LORD {Jehovah}, saying, God do so to me, and more also, if Adonijah has not spoken this word against his own life.
(24) Now therefore, *as* the LORD {Jehovah} lives, Who has established me, and set me on the throne of David my father, and Who has made me a house, as He promised, Adonijah shall be put to death this day.
(25) And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.
(26) And to Abiathar the priest the king said, Get yourself to Anathoth, to your own fields; because you *are* worthy of death: but I will not at this time put you to death, because you carry the ark of the Lord GOD {Jehovah} before David my father, and because you have been afflicted in all in which my father was afflicted.
(27) So Solomon removed Abiathar from being priest to the LORD {Jehovah}; that he might fulfill the word of the LORD {Jehovah}, which He spoke concerning the house of Eli in Shiloh.[g]
(28) Then news came to Joab: because Joab had followed Adonijah, though he did not follow after Absalom. And Joab fled to the tabernacle of the LORD {Jehovah}, and caught hold on the horns of the altar.
(29) And it was told king Solomon that Joab had fled to the tabernacle of the LORD {Jehovah}; and, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, kill him.
(30) And Benaiah came to the tabernacle of the LORD {Jehovah}, and said to him, This is what the king says, Come out. And he said, No; but I will die here. And Benaiah brought the king word again, saying, This is what Joab said, and this is how he answered me.
(31) And the king said to him, Do as he has said, and kill him, and bury him; that you may take away the innocent blood, which Joab shed, from me, and from the house of my father.
(32) And the LORD {Jehovah} shall return his blood upon his own head, who fell upon two men more righteous and better than he, and killed them with the sword, without my father David knowing *it, namely,* Abner the son of Ner, captain of the host {army} of Israel, and Amasa the son of Jether, captain of the host {army} of Judah.[h]

2:27g – I Sam. 2:31-35; 3:13-14
2:32h – killed Abner [II Sam. 3:27]; and killed Amasa [II Sam. 20:10]

(33) Their blood shall therefore return upon the head of Joab, and upon the head of his descendants forever: but upon David, and upon his descendants, and upon his house, and upon his throne, there shall be peace forever from the LORD {Jehovah}.
(34) So Benaiah the son of Jehoiada went up, and killed him: and he was buried in his own house in the wilderness.
(35) And the king put Benaiah the son of Jehoiada in his place over the host {army}: and the king put Zadok the priest in the place of Abiathar.
(36) And the king sent and called for Shimei,[i] and said to him, Build yourself a house in Jerusalem, and live there, and do not go forth from there anywhere.
(37) Because it shall be, *that* on the day you go out, and pass over the brook Kidron, you shall know for certain that you shall surely die: your blood shall be upon your own head.
(38) And Shimei said to the king, The saying *is* good: as my lord the king has said, so your servant will do. And Shimei lived in Jerusalem many days.
(39) And it came to pass at the end of three years, that two of the servants of Shimei ran away to Achish son of Maachah king of Gath. And they told Shimei, saying, Your servants *are* in Gath.
(40) And Shimei arose, and saddled his donkey and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.
(41) And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned again.
(42) And the king sent and called for Shimei, and said to him, Did I not make you swear by the LORD {Jehovah}, and protested to you, saying, Know for a certain, on the day you go out, and walk abroad anywhere, that you shall surely die? and you said to me, The word *that* I have heard *is* good.
(43) Why then have you not kept the oath of the LORD {Jehovah}, and the commandment that I have charged you with?
(44) Furthermore the king said to Shimei, You know all the wickedness which your heart knows, that you did to David my father: therefore the LORD {Jehovah} shall return your wickedness upon your own head;
(45) And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD {Jehovah} forever.
(46) So the king commanded Benaiah the son of Jehoiada; who went out, and killed him {Shimei}, so that he died. And the kingdom was established in the hand of Solomon.

2:36i – Shimei – II Sam. 16:5-13; 19:16-23; I Ki. 2:8

Chapter 3

(1) And Solomon made peace with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house {temple} of the LORD {Jehovah}, and the wall all around Jerusalem.
(2) However, the people sacrificed in high places, because there was no house {temple} built to the Name of the LORD {Jehovah}, until those days.
(3) And Solomon loved the LORD {Jehovah}, keeping the laws of David his father: however, he sacrificed and burnt incense in high places.
(4) And the king went to Gibeon to sacrifice there; because that *was* the great high place: Solomon offered a thousand burnt offerings upon that altar.
(5) In Gibeon the LORD {Jehovah} appeared to Solomon in a dream by night: and God said, Ask what I shall give you.
(6) And Solomon said, You have shown to Your servant David my father great mercy, as he walked before You in truth, and in righteousness, and in uprightness of heart with You; and You have kept for him this great kindness, that You have given him a son to sit on his throne, as *it is* this day.
(7) And now, O LORD {Jehovah} my God, You have made Your servant king instead of David my father: and I *am but* a little child: I do not know *how* to go out or come in.
(8) And Your servant *is* in the midst of Your people which You have chosen, a great people, that cannot be numbered nor counted for multitude.
(9) Therefore, give Your servant an understanding heart to judge Your people, that I may discern between good and bad: because who is able to judge this Your so great a people?
(10) And the speech pleased the Lord, that Solomon had asked this thing.
(11) And God said to him, Because You have asked this thing, and have not asked for yourself long life; neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself understanding to discern judgment;
(12) Indeed, I have done according to your words: look, I have given you a wise and an understanding heart; so that there was no one like you before you, neither after shall any arise like you after you.
(13) And I have also given you that which you have not asked, both riches, and honor: so that there shall not be any among the kings like you all your days.
(14) And if you will walk in My ways, to keep My laws and My commandments, as your father David walked, then I will lengthen your days.

(15) And Solomon awoke; and, indeed, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD {Jehovah}, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.
(16) Then there came two women, who *were* prostitutes, to the king, and stood before him.
(17) And the one woman said, O my lord, I and this woman live in one house; and I was delivered of a child with her in the house.
(18) And it came to pass the third day after I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, only the two of us in the house.
(19) And this woman's child died in the night; because she laid on it.
(20) And she arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
(21) And when I rose in the morning to nurse my child, it was dead: but when I had considered it in the morning, indeed, it was not my son, which I held.
(22) And the other woman said, No; but the living *is* my son, and the dead *is* your son. And this said, No; but the dead *is* your son, and the living *is* my son. This is what they spoke before the king.
(23) Then the king said, The one says, This *is* my son that lives, and your son *is* the dead: and the other says, No; but your son *is* the dead, and my son *is* the living.
(24) And the king said, Bring me a sword. And they brought a sword before the king.
(25) And the king said, Divide the living child in two, and give half to the one, and half to the other.
(26) Then the woman to whom the living child *belonged* because her heart yearned for her son said to the king, O my lord, give her the living child, and do not kill it. But the other said, Let it be neither mine nor yours, *but* divide *it*.
(27) Then the king answered and said, Give her the living child, and do not kill it: she *is* its mother.
(28) And all Israel heard of the judgment which the king had judged; and they feared the king: because they saw that the wisdom of God *was* in him, to do judgment.

Chapter 4
(1) So king Solomon was king over all Israel {3103 A.H./C-939 B.C.}.
(2) And these *were* the princes which he had; Azariah the son of Zadok the priest,
(3) Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.
(4) And Benaiah the son of Jehoiada *was* over the army: and Zadok and Abiathar *were* the priests:

(5) And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:
(6) And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute {taxes}.
(7) And Solomon had twelve officers over all Israel, who provided food for the king and his household: each man his month in a year made provision.
(8) And these *are* their names: The son of Hur, in mount Ephraim:
(9) The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan:
(10) The son of Hesed, in Aruboth; to him *belonged* Sochoh, and all the land of Hepher:
(11) The son of Abinadab, in all the region of Dor; who had Taphath the daughter of Solomon for a wife:
(12) Baana the son of Ahilud; *to him belonged* Taanach and Megiddo, and all Bethshean, which *is* by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, *even* to *the place that is* beyond Jokneam:
(13) The son of Geber, in Ramothgilead; to him *belonged* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also belonged* the region of Argob, which *is* in Bashan, sixty great cities with walls and brass bars:
(14) Ahinadab the son of Iddo *had* Mahanaim:
(15) Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon for a wife:
(16) Baanah the son of Hushai *was* in Asher and in Aloth:
(17) Jehoshaphat the son of Paruah, in Issachar:
(18) Shimei the son of Elah, in Benjamin:
(19) Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer who *was* in the land.
(20) Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.
(21) And Solomon reigned over all kingdoms from the river {Euphrates}[a] to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life.
(22) And Solomon's provision for one day was thirty measures {homers; cors} of fine flour {about 1800 gal.; 6,660 L.},[b] and sixty measures {homers} of meal {about 3,600 gal.; 13,320 L.},
(23) Ten fat oxen, and twenty oxen out of the pastures, and one hundred sheep, besides deer, and bucks, and wild deer, and fattened birds.

4:21a – river {Euphrates} - Targum
4:22b – measure – cor – homer – 6.25 bushels = 60 gallons = 222 liters
– see Appendix J: Bible Weights and Measures

(24) Because he ruled over all *the region* on this side {west} of the river {Euphrates}, from Tiphsah even to Azzah, over all the kings on this side {west} of the river {Euphrates}: and he had peace on all sides all around him.
(25) And Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.
(26) And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
(27) And those officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month: and they lacked nothing.
(28) They also brought barley and straw for the horses and camels to the place where *the officers* were, every man according to his charge.
(29) And God gave Solomon exceeding wisdom and great understanding, and largeness of heart, even as the sand that *is* on the sea shore.
(30) And Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt.
(31) Because he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations all around.
(32) And he spoke three thousand proverbs: and his songs were a thousand and five.
(33) And he spoke of trees, from the cedar tree that *is* in Lebanon even to the hyssop that springs out of the wall: he spoke also of beasts, and of birds, and of crawling things, and of fish.
(34) And there came of all people to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

Chapter 5

(1) And Hiram king of Tyre sent his servants to Solomon; because he had heard that they had anointed him king in the place of his father: because Hiram was ever a lover of David.
(2) And Solomon sent to Hiram, saying,
(3) You know how David my father could not build a house {temple} to the Name of the LORD {Jehovah} his God because of the wars which were about him on every side, until the LORD {Jehovah} put them under the soles of his feet.
(4) But now the LORD {Jehovah} my God has given me rest on every side, *so that there is* neither adversary nor evil occupant.
(5) And, I have determined to build a house {temple} to the Name of the LORD {Jehovah} my God, as the LORD {Jehovah} spoke to David my father, saying, Your son, whom I will set upon your throne in your place, he shall build a house {temple} to My Name.

(6) Now therefore command that they cut for me cedar trees out of Lebanon; and my servants shall be with your servants: and to you I will give wages for your servants according to all that you shall appoint: because you know that *there is* not among us anyone who has the skill to cut timber like to the Sidonians.
(7) And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *is* the LORD {Jehovah} this day, Who has given to David a wise son over this great people.
(8) And Hiram sent to Solomon, saying, I have considered the things which you sent to me for: *and* I will do all that you desire concerning timber of cedar, and concerning timber of fir.
(9) My servants will bring *them* down from Lebanon to the {Mediterranean} Sea: and I will convey them by sea in floats to the place that you shall designate to me, and will cause them to be discharged there, and you shall receive *them:* and you shall accomplish my desire, in giving food for my household.
(10) So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.
(11) And Solomon gave Hiram twenty thousand measures of wheat {about 1,200,000 gallons; 125,000 bushels; 4,440,000 liters}[a] *for* food to his household, and twenty measures of pure oil {about 1200 gallons; 4,440 liters}: this is what Solomon gave to Hiram year by year.
(12) And the LORD {Jehovah} gave Solomon wisdom, as He promised him: and there was peace between Hiram and Solomon; and the two of them made a contract together.
(13) And king Solomon raised a draft out of all Israel; and the draft was thirty thousand men.
(14) And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the draft.
(15) And Solomon had seventy thousand who labored, and eighty thousand cutters in the mountains;
(16) Besides the chief of Solomon's officers who *were* over the work, three thousand three hundred, who ruled over the people who performed the work.
(17) And the king commanded, and they brought large and costly stones, *and* cut stones, to lay the foundation of the house.
(18) And Solomon's builders and Hiram's builders cut *them,* and the stone-finishers: so they prepared timber and stones to build the house {temple}.

5:11a – measure – homer {cor} [also spelled kor] = 10 epaphs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons – 20,000x60 = 1,200,000 gallons; 125,000 bushels; 4,440,000 liters - see Appendix J: Bible Weights and Measures – enough to feed 3,000 or more

Chapter 6

(1) And it came to pass in the four hundred eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel {3107 A.H./C-935 B.C.},[a] in the month Zif {modern Iyar [April-May]},[b] which *is* the second month, that he began to build the house {temple} of the LORD {Jehovah}.

(2) And the house which king Solomon built for the LORD {Jehovah}, its length *was* sixty cubits {about 90 ft.; 27.4 m.},[c] and its width twenty *cubits* {about 30 ft.; 9.1 m.}, and its height thirty cubits {about 45 ft.; 13.7 m.}.

(3) And the porch on the front of the temple of the house, was twenty cubits long {about 30 ft.; 9.1 m.}, according to the width of the house {temple}; *and* its width was ten cubits {about 15 ft.; 3.05 m.} in front of the house {temple}.

(4) And for the house {temple} he made windows of narrow lights.

(5) And against the wall of the house {temple} he built rooms all around, *against* the walls of the house {temple}, *both* of the temple and of the innermost sanctuary he made rooms all around:

(6) The lowest room *was* five cubits wide {about 7.5 ft.; 2.3 m.}, and the middle room {above it} *was* six cubits wide {about 9 ft.; 2.7 m.}, and the third room {on top} *was* seven cubits wide {about 10.5 ft.; 3.2 m.}: because outside *in the wall* of the house {temple} he made narrow supports all around, so that *the beams* would not be fastened in the walls of the house {temple}.

(7) And when the house {temple}, was being built, its stones were made ready before they were brought to the site: so that there was neither hammer nor ax *nor* any tool of iron heard in the house {temple}, while it was being built.

(8) The door for the middle chamber *was* in the right side of the house {temple}: and they went up with winding stairs into the middle *room {on the second level}*, and out of the middle *room* into the third {level}.

(9) So he built the house, and finished it; and covered the house with beams and boards of cedar.

(10) And *then* he built rooms against all the house, five cubits high {about 7.5 ft.; 2.3 m.}: and they rested on the house *with* timbers of cedar.

6:1a - 480 years {plus 114 year of oppression} [3107 A.H./C-935 B.C.]

6:1b - month of Zif - the second month of the year - modern Iyar [April-May]
- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

6:2c - cubit - about 1 1/2 [1.5] feet; 0.46 meters – see Appendix J: Bible Weights and Measures

(11) And the word of the LORD {Jehovah} came to Solomon, saying,
(12) *Concerning* this house {temple} which you are building, if you will walk in My laws, and execute My judgments, and keep all My commandments to walk in them; then I will perform My word with you, which I spoke to David your father:
(13) And I will live among the children of Israel, and will not forsake My people Israel.
(14) So Solomon built the house {temple}, and finished it.
(15) And he built the walls of the house {temple} inside with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.
(16) And he built twenty cubits {about 30 ft.; 9.1 m.} on the sides of the house {temple}, both the floor and the walls with boards of cedar: he even built *them* for it inside, *even* for the sanctuary, *even* for the most holy *place {Holy of Holies}*.
(17) And the house {temple}, that *is,* the temple in front of it, was forty cubits *long* {about 60 ft.; 18.3 m.}.
(18) And the cedar of the house {temple} inside *was* carved with gourds and open flowers: all *was* cedar; no stone was seen there.
(19) And the Holy of Holies he prepared inside the house, to set the ark of the covenant of the LORD {Jehovah}.
(20) And the Holy of Holies in the forefront *was* twenty cubits in length {about 30 ft.; 9.1 m.}, and twenty cubits in width {about 30 ft.; 9.1 m.}, and twenty cubits in its height {about 30 ft.; 9.1 m.}: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.
(21) So Solomon overlaid the house {temple} inside with pure gold: and he made a partition by the chains of gold before the Holy of Holies; and he overlaid it with gold.
(22) And the whole house {temple} he overlaid with gold, until he had finished all the house {temple}: also the whole altar that *was* by the Holy of Holies he overlaid with gold.
(23) And inside the Holy of Holies he made two cherubims *of* olive tree, *each* ten cubits high {about 15 ft.; 4.6 m.}.
(24) And five cubits {about 7.5 ft.; 2.3 m.} *was* the one wing of the cherub, and five cubits {about 7.5 ft.; 2.3 m.} the other wing of the cherub: from the outermost part of the one wing to the outermost part of the other *were* ten cubits {about 15 ft.; 4.6 m.}.
(25) And the other cherub *was* ten cubits {about 15 ft.; 4.6 m.}: both the cherubims *were* of one measure and one size.
(26) The height of the one cherub *was* ten cubits {about 15 ft.; 4.6 m.}, and so *was {the height}* of the other cherub.

(27) And he set the cherubims within the inner house {temple}: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house {temple}.
(28) And he overlaid the cherubims with gold.
(29) And he carved all the walls of the house {temple} all around with carved figures of cherubims and palm trees and open flowers, inside and outside.
(30) And the floor of the house {temple} he overlaid with gold, inside and outside.
(31) And for the entrance of the Holy of Holies he made doors *of* olive tree: the door header *and* side posts *were* a fifth part *of the wall.*
(32) The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.
(33) So he also made for the door of the temple posts *of* olive tree, a fourth part *of the wall.*
(34) And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.
(35) And he carved *on them* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.
(36) And he built the inner court with three rows of cut stone, and a row of cedar beams.
(37) In the fourth year {of Solomon's reign} {3107 A.H./C-935 B.C.} the foundation of the house of the LORD {Jehovah} was laid, in the month Zif {modern Iyar [April-May]}:[d]
(38) And in the eleventh year {3114 A.H./C- 928 B.C.},[e] in the month of Bul {modern Heshvan [Oct.-Nov.]},[f] which *is* the eighth month, the house was finished throughout all its parts, and according to all its fashion. So he was seven years in building it.

Chapter 7
(1) But Solomon was building his own house thirteen years, and he finished all his house.
(2) He built also the house of the forest of Lebanon; its length *was* one hundred cubits {about 150 ft.; 45.7 m.},[a] and its width fifty cubits {about 75 ft.; 22.9 m.}, and its height thirty cubits {about 45 ft.; 13.7 m.}, upon four rows of cedar pillars, with cedar beams upon the pillars.

6:37d - month of Zif - the second month of the year - modern Iyar [April-May]
6:38e - eleventh year of Solomon's reign [3114 A.H./C- 928 B.C.] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
6:38f - month of Bul - the eighth month of the year - modern Heshvan [Oct.-Nov.]}
7:2a – cubit -1.5 feet; 0.457 meters – see Appendix J: Bible Weights and Measures

(3) And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen *in* a row.
(4) And *there were* windows *in* three rows, and windows opposite each other in three rows.
(5) And all the doors and posts *were* square, with the windows: and windows opposite each other in three rows.
(6) And he made a porch of pillars; its length *was* fifty cubits {about 75 ft.; 22.9 m.}, and its width thirty cubits {about 45 ft.; 13.7 m.}: and the porch *was* in front of them: and the *other* pillars and the thick beam *was* before them.
(7) Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.
(8) And his house where he lived *had* another court inside the porch, *which* was of similar work. Solomon made also a house for Pharaoh's daughter, whom he had taken *to be his wife,* like this porch.
(9) All these *were of* costly stones, according to the measures of cut stones, sawed with saws, inside and outside, even from the foundation to the top of the wall, and *so* on the outside towards the great court.
(10) And the foundation *was of* costly stones, even large stones, stones of ten cubits {about 15 ft.; 4.6 m.}, and stones of eight cubits {about 12 ft.; 3.7 m.}.
(11) And above *were* costly stones, after the measures of cut stones, and cedars.
(12) And the great court all around *was* with three rows of cut stones, and a row of cedar beams, both for the inner court of the house of the LORD {Jehovah}, and for the porch of the house.
(13) And king Solomon sent and fetched Hiram out of Tyre.
(14) He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and skill to work all works in brass. And he came to king Solomon, and performed all his work.
(15) Because he cast two pillars of brass, of eighteen cubits high apiece {about 27 ft.; 8.2 m.}: and a line of twelve cubits {about 18 ft.; 5.5 m.} encircled each of them.
(16) And he made two caps *of* molten brass, to set upon the tops of the pillars: the height of the one cap *was* five cubits {about 7.5 ft.; 2.3 m.}, and the height of the other cap *was* five cubits {about 7.5 ft.; 2.3 m.}:
(17) *And* nets of grating work, and wreaths of chain work, for the caps which *were* upon the top of the pillars; seven for the one cap, and seven for the other cap.
(18) And he made the pillars, and two rows all around upon the one network, to cover the caps that *were* upon the top, with pomegranates: and so he did for the other cap also.

(19) And the caps that *were* upon the tops of the pillars *were* of lily work in the porch, four cubits {about 6 ft.; 1.8 m.}.
(20) And the caps upon the two pillars *had pomegranates* also above, opposite the belly which *was* by the network: and the pomegranates *were* two hundred in rows all around upon the other cap.
(21) And he set up the pillars in the porch of the temple: and he set up the right pillar, and called its name Jachin {He will establish}:[b] and he set up the left pillar, and called its name Boaz {in Him is strength}.[c]
(22) And upon the top of the pillars *was* lily work: so was the work of the pillars finished.
(23) And he made a molten sea {bowl; bath tub},[d] ten cubits {about 15 ft.; 4.6 m.} from the one brim to the other: *it was* all around, and its height *was* five cubits {about 7.5 ft.; 2.3 m.}: and a line of thirty cubits {about 45 ft.; 13.7 m.} encircled it all around.
(24) And under its brim all around *there were* gourds encircling it, ten in a cubit {about 1.5 ft.; 0.46 m.}, encircling the sea {bowl; bath tub} all around: the gourds *were* cast in two rows, when it was cast.
(25) It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea {bowl; bath tub} *was set* above upon them, and all their back ends *were* pointing to the inside.
(26) And it *was* one hand breadth thick {about 4 in.; 10.2 cm.}, and its brim was formed like the brim of a cup, with flowers of lilies: it contained two thousand baths {about 11,600 gal.; 44,000 L.}.[e]
(27) And he made ten bases of brass; four cubits *was* the length of one base {about 6 ft.; 1.8 m.}, and four cubits its width {about 6 ft.; 1.8 m.}, and three cubits its height {about 4.5 ft.; 1.4 m.}.

7:21b - Jachin {יכין} - He will establish
7:21c - Boaz {בעז} - in Him is strength
7:23d – molten sea – a huge bowl {bath tub} to be filled with water and used by the priests for bathing [II Chr. 4:6] - 15 feet; 4.6 meters in diameter; 7 ½ feet; 2.3 meters deep, 45 feet; 13.7 m in circumference. Some argue that this passage gives an incorrect value for π since the diameter is 10 cubits but the circumference is 30 cubits. C/D=π. {30/10=3} There are actually three possibilities here. (1) the tub isn't perfectly circular, (2) the measurements are approximations (3) the diameter is measured to the outside of the rim {which may be indicated in verse 26 and the brim is a hand-breath [4 inches] thick} and the circumference is measured on the inside. I'm inclined to believe the latter is the correct explanation. In actuality 3.14 is itself an approximation!
7:26e – bath – about 5.8 gallons or 22 liters – see Appendix J: Bible Weights and Measures Note: the tub was one piece of molded brass [I Ki. 7:40-46] about 4 inches; 10.2 centimeters thick

(28) And this is the *manner* of work of the bases*:* they had borders, and the borders *were* between the ledges:
(29) And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.
(30) And every base had four brass wheels, and plates of brass: and its four corners had supports: under the bowl *were* molten supports, at the side of every addition.
(31) And the mouth of it inside the cap and above *was* a cubit {about 1.5 ft.; 0.46 m.}: but its mouth *was* round *after* the work of the base, a cubit and a half {about 2.3 ft.; 0.69 m.}: and also upon its mouth *were* engravings with their borders, foursquare, not round.
(32) And under the borders *were* four wheels; and the spokes of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit {about 2.3 ft.; 0.69 m.}.
(33) And the work of the wheels *was* like the work of a chariot wheel: their axles, and their hubs, and their rims, and their spokes, *were* all molten.
(34) And *there were* four supports to the four corners of one base: *and* the supports *were* of the very base itself.
(35) And in the top of the base *there was* a round circle of half a cubit high {about 9 in.; 0.23 m.}: and on the top of the base its ledges and its borders *were* of the same.
(36) Because on the plates of its ledges, and on its borders, he engraved cherubims, lions, and palm trees, according to the proportion of every one, and additions all around.
(37) After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.
(38) Then he made ten bowls of brass: one bowl contained forty baths {about 232 gal.; 80 L.}:[f] *and* every bowl was four cubits {about 6 ft.; 1.8 m.} : *and* upon every one of the ten bases one bowl.
(39) And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward opposite the south.
(40) And Hiram made the large bowls, and the shovels, and the smaller bowls. So Hiram made an end of doing all the work that he made king Solomon for the house {temple} of the LORD {Jehovah}:
(41) The two pillars, and the *two* bowls of the caps that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the caps which *were* upon the top of the pillars;

7:38f - 1 bath = 5.8 gallons; 22 liters - 40 baths = about 232 gallons; 880 liters
- see Appendix J: Bible Weights and Measures

(42) And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the caps that *were* upon the pillars;
(43) And the ten bases, and ten bowls on the bases;
(44) And one sea {bowl; bath tub}, and twelve oxen under the sea {bowl; bath tub};
(45) And the pots, and the shovels, and the bowls: and all these vessels, which Hiram made to king Solomon for the house {temple} of the LORD {Jehovah}, *were of* bright brass.
(46) In the plain of the Jordan River the king cast them, in the clay ground between Succoth and Zarthan.
(47) And Solomon left all the vessels *unweighed,* because they were exceedingly many: neither was the weight of the brass measured.
(48) And Solomon made all the vessels that *pertained* to the house {temple} of the LORD {Jehovah}: the altar of gold, and the table of gold, upon which the holy bread *was,*
(49) And the candlesticks of pure gold, five on the right *side,* and five on the left, before the Holy of Holies, with the flowers, and the lamps, and the tongs *of* gold,
(50) And the bowls, and the snuffers, and the bowls, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the Holy of Holies*, and* for the doors of the house; of the temple.
(51) So all the work that king Solomon made for the house {temple} of the LORD {Jehovah} was completed. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, he put among the treasures of the house {temple} of the LORD {Jehovah}.

Chapter 8
(1) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD {Jehovah} out of the city of David, which *is* Zion {Jerusalem}.
(2) And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which *is* the seventh month[a] {modern Tishri [Sept.-Oct.]}.
(3) And all the elders of Israel came, and the priests took up the ark.
(4) And they brought up the ark of the LORD {Jehovah}, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those the priests and the Levites brought up.

8:2a - month of Ethanim - seventh month - modern Tishri {September-October} – II Chr. 5:3 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(5) And king Solomon, and all the congregation of Israel, who were assembled to him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
(6) And the priests brought in the ark of the covenant of the LORD {Jehovah} to its place, into the Holy of Holies of the house {temple}, to the most holy *place* {Holy of Holies}, *even* under the wings of the cherubims.
(7) Because the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and its poles above.
(8) And they drew out the poles, that the ends of the poles were seen out in the holy *place* before the Holy of Holies, and they were not seen outside: and there they are to this day.
(9) *There was* nothing in the ark except the two tablets of stone,[b] which Moses put there at Horeb, when the LORD {Jehovah} made *a covenant* with the children of Israel, when they came out of the land of Egypt.
(10) And it came to pass, when the priests had come out of the holy *place,*[c] that the cloud filled the house {temple} of the LORD {Jehovah},
(11) So that the priests could not stand to minister because of the cloud: because the glory of the LORD {Jehovah} had filled the house {temple} of the LORD {Jehovah}.
(12) Then Solomon spoke, The LORD {Jehovah} said that He would live in the thick darkness.
(13) I have surely built You a house {temple} to live in, a settled place for You to live in forever.
(14) And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)
(15) And he said, Blessed *is* the LORD {Jehovah} God of Israel, Who spoke with His mouth to David my father, and has with His hand fulfilled *it,* saying,
(16) Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house {temple}, that My Name might be there; but I chose David to be over My people Israel.[d]
(17) And it was in the heart of David my father to build a house {temple} for the Name of the LORD {Jehovah} God of Israel.

8:9b – only the stone tablets remained – earlier Aaron's staff had been placed there [Num. 17] and possibly the golden "tumors" and golden mice the Philistines sent back with the ark after they had captured it [I Sam. 6]
8:10c – holy place – mid section of the temple {in front of the Holy of Holies} - where the priests normally ministered
8:16d – II Chr. 6:5

(18) And the LORD {Jehovah} said to David my father, Whereas it was in your heart to build a house {temple} to My Name, you did well what was in your heart.
(19) Nevertheless you shall not build the house {temple}; but your son who shall come forth out of your body, he shall build the house {temple} to My Name.
(20) And the LORD {Jehovah} has performed His word that He spoke, and I have been raised up in the place of David my father, and sit on the throne of Israel, as the LORD {Jehovah} promised, and have built a house {temple} for the Name of the LORD {Jehovah} God of Israel.
(21) And I have set there a place for the ark, in which *is* the covenant of the LORD {Jehovah}, which He made with our forefathers, when He brought them out of the land of Egypt.
(22) And Solomon stood before the altar of the LORD {Jehovah} in the presence of all the congregation of Israel, and spread forth his hands towards heaven:
(23) And he said, LORD {Jehovah} God of Israel, *there is* no God like You, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants who walk before You with all their heart:
(24) Who has kept with Your servant David my father that which You promised him: You spoke also with Your mouth, and have fulfilled *it* with Your hand, as *it is* this day.
(25) Therefore now, LORD {Jehovah} God of Israel, keep with Your servant David my father that which You promised him, saying, There shall not fail of you a man in My sight to sit on the throne of Israel; so that your children take heed to their ways, that they walk before Me as you have walked before Me.[e]
(26) And now, O God of Israel, I ask You to let Your word, be verified, which You spoke to Youservant David my father.
(27) But will God indeed live on the earth? Indeed, the heaven and heaven of heavens[f] cannot contain You; how much less this house {temple} which I have built?
(28) Yet You have respect to the prayer of Your servant, and to his request, O LORD {Jehovah} my God, to listen to the cry and to the prayer, which Your servant prays before You today:
(29) That Your eyes may be open towards this house {temple} night and day, *even* towards the place of which You have said, My Name shall be there: that You may listen to the prayer which Your servant shall make towards this place.

8:25e – II Chr. 6:16
8:27f – heaven of heavens – see note on Gen. 1:8

(30) And listen to the request of Your servant, and of Your people Israel, when they shall pray towards this place: and hear in heaven Your home: and when You hear, forgive.
(31) If any man sins against his neighbor, and an oath is laid upon him to cause him to swear, and the oath comes before Your altar in this house {temple}:
(32) Then hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.
(33) When Your people Israel are struck down before the enemy, because they have sinned against You, and shall turn again to You, and confess Your Name, and pray, and make request to You in this house {temple}:
(34) Then hear in heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to their forefathers.
(35) When heaven is shut up, and there is no rain, because they have sinned against You; if they pray towards this place, and confess Your Name, and turn from their sin, when You afflict them:[g]

(36) Then hear in heaven, and forgive the sin of Your servants, and of Your people Israel, that You teach them the good way in which they should walk, and give rain upon Your land, which You have given to Your people for an inheritance.
(37) If there is in the land famine, if there is pestilence, blasting {hot wind; judgment}, mildew, locust, *or* if there is caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness *there may be;*
(38) What prayer and request ever be *Made* by any man, *or* by all Your people Israel, which shall know every man the plague of his own heart, and spreads forth his hands towards this house {temple}:
(39) Then hear in heaven Your home, and forgive, and do, and give to every man according to his ways, whose heart You know; (because You, *even* You only, know the hearts of all the children of men;)
(40) That they may fear You all the days that they live in the land which You gave to our forefathers.
(41) Furthermore concerning a stranger, that *is* not of Your people Israel, but comes out of a far country for Your Name's sake;[h]

8:35g – II Chr. 6:26
8:41h – II Chr. 6:32

(42) (Because they shall hear of Your great Name, and of Your strong hand, and of Your stretched out arm;) when he shall come and pray towards this house {temple};
(43) Hear in heaven Your home, and do according to all that the stranger calls to You for: that all people of the earth may know Your Name, to fear You, as Your people Israel *do*; and that they may know that this house {temple}, which I have built, is called by Your Name.
(44) If Your people go out to battle against their enemy, wherever You shall send them, and shall pray to the LORD {Jehovah} towards the city which You have chosen, and *towards* the house {temple} that I have built for Your Name:
(45) Then hear their prayer in heaven and their request, and maintain their cause.
(46) If they sin against You, (because *there is* no man who does not sin,) and You become angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near;
(47) *Yet* if they shall remember in the land where they were carried captives, and repent, and make request to You in the land of those who carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;
(48) And *so* return to You with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray to You towards their land, which You gave to their forefathers, the city which You have chosen, and the house {temple} which I have built for Your Name:
(49) Then hear their prayer and their request in heaven Your home, and maintain their cause,
(50) And forgive Your people who have sinned against You, and all their sins in which they have sinned against You, and give them compassion before those who carried them captive, that they may have compassion on them:
(51) Because they *are* Your people, and Your inheritance, which You brought forth out of Egypt, from the midst of the furnace of iron:
(52) That Your eyes may be open to the request of Your servant, and to the request of Your people Israel, to listen to them in all that they call to You for.
(53) Because You separated them from among all the people of the earth, *to be* Your inheritance, as You spoke by the hand of Moses Your servant, when You brought our forefathers out of Egypt, O Lord GOD {Jehovah}.
(54) And it was, that when Solomon had made an end of praying all this prayer and request to the LORD {Jehovah}, he arose from before the altar of the LORD {Jehovah}, from kneeling on his knees with his hands spread up to heaven.

(55) And he stood, and blessed all the congregation of Israel with a loud voice, saying,
(56) Blessed is the LORD {Jehovah}, Who has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant.
(57) The LORD {Jehovah} our God be with us, as He was with our forefathers: let Him not leave us, nor forsake us:
(58) That He may incline our hearts to Him, to walk in all His ways, and to keep His commandments, and His laws, and His judgments, which He commanded our forefathers.
(59) And let these my words, with which I have made request before the LORD {Jehovah}, be near to the LORD {Jehovah} our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require:
(60) That all the people of the earth may know that the LORD {Jehovah} *is* God, *and that there is* no other.
(61) Let your heart therefore be perfect with the LORD {Jehovah} our God, to walk in His laws, and to keep His commandments, as at this day.
(62) And the king, and all Israel with him, offered sacrifice before the LORD {Jehovah}.
(63) And Solomon offered a sacrifice of peace offerings, which he offered to the LORD {Jehovah}, twenty-two thousand oxen, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated the house {temple} of the LORD {Jehovah}.[i]
(64) The same day the king hallowed {cleansed; made holy} the middle of the court that *was* before the house {temple} of the LORD {Jehovah}: because there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brass altar that *was* before the LORD {Jehovah} *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.
(65) And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entrance of Hamath to the river of Egypt, before the LORD {Jehovah} our God, seven days and another seven days, *even* fourteen days in all.[j]
(66) On the eighth day he sent the people away: and they blessed the king, and went to their tents joyful and glad of heart because of all the goodness that the LORD {Jehovah} had done for David His servant, and for Israel His people.

8:63i – II Chr. 7:5
8:65j – II Chr. 7:8

Chapter 9

(1) And it came to pass, when Solomon had finished the building of the house {temple} of the LORD {Jehovah}, and the king's house {palace}, and all Solomon's desire which he was pleased to do,

(2) That the LORD {Jehovah} appeared to Solomon the second time, as He had appeared to him at Gibeon.[a]

(3) And the LORD {Jehovah} said to him, I have heard your prayer and your request, that you have made before Me: I have hallowed {cleansed; made holy} this house {temple}, which you have built, to put My Name there forever; and My eyes and My heart shall be there forever.[b]

(4) And if you will walk before Me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, *and* will keep My laws and My judgments:

(5) Then I will establish the throne of your kingdom upon Israel forever, as I promised to David your father, saying, There shall not fail of you a man upon the throne of Israel.

(6) *But* if you shall at all turn from following Me, you or your children, and will not keep My commandments *and* My laws which I have set before you, but go and serve other gods, and worship them:[c]

(7) Then I will cut off Israel out of the land which I have given them; and this house, {temple} which I have hallowed {cleansed; made holy} for My Name, I will cast out of My sight; and Israel shall be a proverb and a byword among all people:

(8) And at this house {temple}, *which* is high, everyone who passes by it shall be astonished, and shall hiss; and they shall say, Why has the LORD {Jehovah} done this to this land, and to this house {temple}?

(9) And they shall answer, Because they forsook the LORD {Jehovah} their God, who brought forth their forefathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them: therefore the LORD {Jehovah} has brought upon them all this evil.

(10) And it came to pass at the end of twenty years {3127 A.H./C-915 B.C.},[d] when Solomon had built the two houses, the house {temple} of the LORD {Jehovah}, and the king's house {palace},

(11) *(Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

9:2a – I Ki. 3:11-14
9:3b – II Chr. 7:12; 21:3; 33:3
9:6c – II Chr. 7:18
9:10d – II Chr. 8:19:10d – II Chr. 8:1 - 24th year of Solomon's reign; the 20 years of building the temple and palace were completed [3127AH./C-915 B.C.] – see Appendix G: World Time Line of Biblical History

(12) And Hiram came out from Tyre to see the cities which Solomon had given him; and they did not please him.
(13) And he said, What cities *are* these which you have given me, my brother? And he called them the land of Cabul {displeasing}[e] to this day.
(14) And Hiram sent to the king six score {120} talents of gold {about 9,072 lbs.; 4,116 kg.}.[f]
(15) And this *is* the reason for the tax which king Solomon raised; to build the house {temple} of the LORD {Jehovah}, and his own house {palace}, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.
(16) *Because* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and killed the Canaanites who lived in the city, and given it *for* a present to his daughter, Solomon's wife.
(17) And Solomon built Gezer, and the lower Bethhoron {house of hollowness},[g]
(18) And Baalath, and Tadmor in the wilderness, in the land,
(19) And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his rule.
(20) *And* all the people who *were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel,
(21) Their children who were left after them in the land, whom the children of Israel also were not able to completely destroy, upon those Solomon levied a tax of bond-service to this day.
(22) But of the children of Israel Solomon did not make bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.[h]
(23) These *were* the chief of the officers who *were* over Solomon's work, five hundred fifty, who ruled over the people who performed the work.
(24) But Pharaoh's daughter came up out of the city of David to her house which *Solomon* had built for her: then he built Millo.[i]
(25) And three times in a year Solomon offered burnt offerings and peace offerings upon the altar which he built to the LORD {Jehovah}, and he burnt incense upon the altar that *was* before the LORD {Jehovah}. So he finished the house.

9:13e - Cabul {כבול} - displeasing - according to II Chr. 8:2 Hiram returned the cities to Solomon who then gave him another gift more to his liking - it is said that the land had a lot of clay and required hard work to farm.
9:14f - a talent = about 75.6 pounds; 24.3 kilograms - 120 talents would be about 9,072 pounds; 4,116 kilograms – see Appendix J: Bible Weights and Measures
9:17g - Bethhoron {בית חרן} - house of hollowness - the lower - according to II Chr. 8:5 this city had an upper and lower part
9:22h – II Chr. 8:9
9:24i – II Chr. 8:11

(26) And king Solomon made a navy of ships in Eziongeber, which *is* beside Eloth, on the shore of the Red Sea, in the land of Edom.
(27) And Hiram sent in the navy his servants, sailors who had knowledge of the sea, with the servants of Solomon.
(28) And they came to Ophir {India}, and brought gold from there, four hundred twenty talents {about 31,752 lbs.; 14,406 kg.},[j] and brought *it* to king Solomon.

Chapter 10
(1) And when the queen of Sheba heard of the fame of Solomon concerning the Name of the LORD {Jehovah}, she came to test him with hard questions.[a]
(2) And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones: and when she had come to Solomon, she communed with him of all that was in her heart.
(3) And Solomon answered all her questions: there was not *any*thing hid from the king, which he did not tell her.
(4) And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,
(5) And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their clothing, and his cup bearers, and his stairway by which he went up to the house {temple} of the LORD {Jehovah}; there was no more spirit in her.
(6) And she said to the king, It was a true report that I heard in my own land of your acts and of your wisdom.
(7) Nevertheless I did not believe the words, until I came, and my eyes had seen *it:* and, truly, the half was not told me: your wisdom and prosperity exceeds the fame which I heard.
(8) Your men are blessed, your servants are blessed, who stand continually before you, *and* who hear your wisdom.
(9) Blessed is the LORD {Jehovah} your God, Who delighted in you, to set you on the throne of Israel: because the LORD {Jehovah} loved Israel forever, therefore He made you king, to do judgment and justice.
(10) And she gave the king one hundred twenty talents of gold {about 9,072 lbs.; 4,116 kg.},[b] and of a very great store of spices, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

9:28j - a talent = about 75.6 pounds; 24.3 kilograms
– see Appendix J: Bible Weights and Measures
10:1a – II Chr. 9:1; Mat. 12:42; Lk. 11:31
10:10b - a talent = about 75.6 pounds; 24.3 kilograms
– see Appendix J: Bible Weights and Measures

(11) And also the navy of Hiram, that brought gold from Ophir {India}, brought in from Ophir {India} great plenty of almug trees, and precious stones.
(12) And the king made of the almug trees pillars for the house of the LORD {Jehovah}, and for the king's house, harps also and lyres {stringed instruments} for singers: no such almug trees have come, nor have been seen to this day.
(13) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides *that* which Solomon gave her of his royal bounty. So she returned and went to her own country, she and her servants.
(14) Now the weight of gold that came to Solomon in one year was six hundred three score and six {666}[c] talents of gold {about 50,350 lbs.; 22,844 kg.},
(15) Besides *that he had* of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.
(16) And king Solomon made two hundred large shields *of* beaten gold:[d] six hundred *shekels* {about 15 lbs.; 6.8 kg.} of gold went to one large shield.
(17) And *he made* three hundred smaller shields *of* beaten gold; three pounds of gold {about 2 kg.} went to one smaller shield: and the king put them in the house of the forest of Lebanon.
(18) Furthermore the king made a great throne of ivory, and overlaid it with the best gold.[e]
(19) The throne had six steps, and the top of the throne *had a* round back: and *there were* supports on each side on the place of the seat, and two lions stood beside the supports.
(20) And twelve lions stood there on the one side and on the other upon the six steps: there was nothing like it made in any kingdom.
(21) And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it {silver} was accounted as nothing in the days of Solomon.
(22) Because the king had at sea a navy of Tharshish with the navy of Hiram: once in three years the navy of Tharshish came, bringing gold, and silver, ivory, and apes, and peacocks.
(23) So king Solomon exceeded all the kings of the earth for riches and for wisdom.
(24) And all the earth looked to Solomon, to hear his wisdom, which God had put in his heart.
(25) And every man brought his present, vessels of silver, and vessels of gold, and clothes, and armor, and spices, horses, and mules, a rate year by year.

10:14c – II Chr. 9:13; Ezra 2:13; Rev. 13:18
10:16d – II Chr. 9:15
10:18e – II Chr. 9:17

(26) And Solomon gathered together chariots and horsemen: and he had a thousand four hundred chariots, and twelve thousand horsemen, whom he distributed in the cities for chariots, and with the king at Jerusalem.
(27) And the king caused silver *to be* {as plentiful} in Jerusalem as stones, and he caused cedars *to be* as abundant as the sycamore trees that *are* in the valley.
(28) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
(29) And a chariot came up and went out of Egypt for six hundred *shekels* of silver {about 15 lbs.; 6.8 kg.}, and a horse for a hundred-fifty [of silver] {about 3.8 lbs.; 1.7 kg.}: and so for all the kings of the Hittites, and for the kings of Syria, they brought *them* out by their means.

Chapter 11
(1) But king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;
(2) Of the nations *concerning* which the LORD {Jehovah} said to the children of Israel, You shall not go in to them, neither shall they come in to you: *because* surely they will turn your heart away after their gods: Solomon clung to these in love.
(3) And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
(4) Because it came to pass, when Solomon was old, *that* his wives turned his heart away after other gods: and his heart was not perfect with the LORD {Jehovah} his God, as *was* the heart of David his father.
(5) Because Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
(6) And Solomon did evil in the sight of the LORD {Jehovah}, and did not fully follow the LORD {Jehovah}, as David his father *did*.
(7) Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.
(8) And he did the same for all his foreign wives, who burnt incense and sacrificed to their gods.
(9) And the LORD {Jehovah} was angry with Solomon, because his heart had turned from the LORD {Jehovah} God of Israel, Who had appeared to him twice,
(10) And had commanded him concerning this thing, that he should not go after other gods: but he did not keep that which the LORD {Jehovah} commanded.

(11) Therefore the LORD {Jehovah} said to Solomon, Since you have done this, and you have not kept My covenant and My laws, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant.
(12) Nevertheless, I will not do it for David your father's sake in your days: *but* I will tear it out of the hand of your son.
(13) However, I will not tear away all the kingdom; *but* will give one tribe to your son for David My servant's sake, and for Jerusalem's sake which I have chosen.
(14) And the LORD {Jehovah} stirred up an adversary against Solomon, Hadad the Edomite: he *was* of the king's offspring in Edom.
(15) Because it came to pass, when David was in Edom, and Joab the captain of the host {army} had gone up to bury the dead, after he had struck every male in Edom;
(16) (For six months Joab remained there with all Israel, until he had cut off every male in Edom:)
(17) That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *was* still a little child.
(18) And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; who gave him a house, and appointed him food, and gave him land.
(19) And Hadad found great favor in the sight of Pharaoh, so that he gave him the sister of his own wife to be his wife, the sister of Tahpenes the queen.
(20) And the sister of Tahpenes gave birth to him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.
(21) And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host {army} was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.
(22) Then Pharaoh said to him, But what have you lacked with me, that, you seek to go to your own country? And he answered, Nothing: however let me go anyway.
(23) And God stirred up for Himself *another* adversary, Rezon the son of Eliadah, who fled from his lord Hadadezer king of Zobah:
(24) And he gathered men to himself, and became captain over a band, when David killed those *of Zobah:* and they went to Damascus, and lived there, and reigned in Damascus.
(25) And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did:* and he hated Israel, and reigned over Syria.

(26) And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.
(27) And this *was* the reason that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.
(28) And the man Jeroboam *was* a mighty man of valor: and Solomon seeing that the young man was industrious, made him ruler over all the charge of the house of Joseph.
(29) And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new robe and the two of them *were* alone in the field:
(30) And Ahijah caught the new robe that *was* on him, and tore it *in* twelve pieces:
(31) And he said to Jeroboam, Take for yourself ten pieces: because this is what the LORD {Jehovah}, the God of Israel says, Listen, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you:
(32) (But he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)
(33) Because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do *that which is* right in My eyes, and *to keep* My laws and My judgments, as David his father *did*.
(34) However, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My laws:
(35) But I will take the kingdom out of his son's hand, and will give it to you, *even* ten tribes.
(36) And to his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen for Myself to put My Name there.
(37) And I will take you, and you shall reign according to all that your soul desires, and {you} shall be king over Israel.
(38) And it shall be, if you will listen to all that I command you, and will walk in My ways, and do *that which is* right in My sight, to keep My laws and My commandments, as David My servant did; that I will be with you, and will build you a sure house, as I built for David, and will give Israel to you.

(39) And I will because of this afflict the descendants of David, but not forever.
(40) Solomon therefore sought to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.
(41) And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?[a]
(42) And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.
(43) And Solomon slept with his fathers, and was buried in the city of David his father: {3143 A.H./C-899 B.C.} and Rehoboam his son reigned in his place.[a]

Chapter 12
(1) And Rehoboam went to Shechem: because all Israel had come to Shechem to make him king.[a]
(2) And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it,* (because he had fled from the presence of king Solomon, and Jeroboam lived in Egypt;)
(3) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spoke to Rehoboam, saying,
(4) Your father made our yoke heavy: now therefore make the grievous service of your father, and his heavy yoke which he put upon us, lighter, and we will serve you.[b]
(5) And he said to them, Depart *for* three days, then come again to me. And the people departed.
(6) And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do you advise that I may answer this people?
(7) And they spoke to him, saying, If you will be a servant to this people this day, and will serve them, and answer them, and speak good words to them, then they will be your servants forever.
(8) But he forsook the counsel of the old men, which they had given him, and consulted with the young men who had grown up with him, *and* who stood before him:
(9) And he said to them, What counsel do you give that we may answer this people, who have spoken to me, saying, Make the yoke which your father put upon us lighter?

11:41a – the book of the acts of Solomon – a book unknown to us today – see Josh. 10:13; II Sam. 1:18
11:43a – II Chr. 9:31 - Solomon's death after 40 year reign; Rehoboam, his son, begins reign [3143 A.H./C-899 B.C.] – see Appendix G: World Time Line of Biblical History
12:1a – II Chr. 10:2
12:4b – II Chr. 10:4

(10) And the young men who had grown up with him spoke to him, saying, This is what you should say to this people who spoke to you, saying, Your father made our yoke heavy, but you make *it* lighter for us; this is what you shall say to them, My little *finger* shall be thicker than my father's thighs.
(11) And now whereas my father loaded you down with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions.
(12) So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
(13) And the king answered the people roughly, and forsook the old men's counsel that they gave him;
(14) And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.
(15) Therefore the king did not listen to the people; because the matter was from the LORD {Jehovah}, that He might perform His saying, which the LORD {Jehovah} spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.[c]

(16) So when all Israel saw that the king did not listen to them, the people answered the king, saying, What portion do we have in David? neither do *we have* an inheritance in the son of Jesse: to your tents, O Israel: now see to your own house, David. So Israel departed to their tents.
(17) But *as for* the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.
(18) Then king Rehoboam sent Adoram, who *was* over the tribute {taxes}; and all Israel stoned him with stones, that he died. Therefore king Rehoboam quickly got into his chariot, to flee to Jerusalem.[d]
(19) So Israel rebelled against the house of David to this day.
(20) And it came to pass, when all Israel heard that Jeroboam had come again, that they sent and called him to the congregation, and made him king over all Israel: there was no one who followed the house of David, but the tribe of Judah only.
(21) And when Rehoboam had come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, one hundred eighty thousand {180,000} chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom back to Rehoboam the son of Solomon.

12:15c - I Ki. 11:31-37
12:18d – II Chr. 10:18

(22) But the word of God came to Shemaiah the man of God, saying,
(23) Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying,[e]
(24) This is what the LORD {Jehovah} says, You shall not go up, nor fight against your brothers the children of Israel: return every man to his house; because this thing is from Me. Therefore they listened to the word of the LORD {Jehovah}, and returned to depart, according to the word of the LORD {Jehovah}.
(25) Then Jeroboam built Shechem in mount Ephraim, and lived there; and went out from there, and built Penuel.
(26) And Jeroboam said in his heart, Now the kingdom shall return to the house of David:
(27) If this people goes up to do sacrifice in the house {temple} of the LORD {Jehovah} at Jerusalem, then the heart of this people shall turn again to their lord, *even* to Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.
(28) Upon this the king took counsel, and made two calves *of* gold, and said to them, It is too much for you to go up to Jerusalem: see your gods, O Israel, which brought you up out of the land of Egypt.
(29) And he set the one in Bethel, and the other he put in Dan.
(30) And this thing became a sin: because the people went *to worship* before the one, *even* to Dan.
(31) And he made a house of high places, and made priests of the lowest of the people, who were not of the sons of Levi.
(32) And Jeroboam ordained a feast in the eighth month {modern Heshvan [Oct.-Nov]}, on the fifteenth day of the month,[f] like the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made: and he placed in Bethel the priests of the high places which he had made.
(33) So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month {modern Heshvan [Oct.-Nov]}, *even* in the month which he had devised of his own heart; and ordained a feast to the children of Israel: and he offered upon the altar, and burnt incense.

Chapter 13
(1) And, there came a man of God out of Judah by the word of the LORD {Jehovah} to Bethel: and Jeroboam stood by the altar to burn incense.

12:23e – II Chr. 11:4
12:32f - the fifteenth of the eighth month {8/15} -- Judah celebrated the Feast of Tabernacles on the fifteenth of the seventh month [Lev. 23:34] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(2) And he cried against the altar in the word of the LORD {Jehovah}, and said, O altar, altar, this is what the LORD {Jehovah} says; Listen, a child shall be born to the house of David, Josiah by name; and upon you shall he offer the priests of the high places who burn incense upon you, and men's bones shall be burnt upon you.[a]
(3) And he gave a sign the same day, saying, This *is* the sign which the LORD {Jehovah} has spoken; See, the altar shall be torn, and the ashes that *are* upon it shall be poured out.
(4) And it came to pass, when king Jeroboam heard the saying of the man of God, who had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his {Jeroboam's} hand, which he put forth against him {the man of God}, dried up, so that he could not pull it in again to himself.
(5) The altar also was torn, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD {Jehovah}.
(6) And the king answered and said to the man of God, Call now the face of the LORD {Jehovah} your God, and pray for me, that my hand may be restored to me again. And the man of God called upon the LORD {Jehovah}, and the king's hand was restored to him again, and became as *it was* before.
(7) And the king said to the man of God, Come home with me, and refresh yourself, and I will give you a reward.
(8) And the man of God said to the king, If you will give me half your house, I will not go in with you, neither will I eat bread nor drink water in this place:
(9) Because it was so charged to me by the word of the LORD {Jehovah}, saying, Eat no bread, nor drink water, and do not return by the same way that you came.
(10) So he went another way, and did not return by the way that he came to Bethel.
(11) Now there lived an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken to the king, they also told to their father.
(12) And their father said to them, Which way did he go? Because his sons had seen the way the man of God went, who came from Judah.
(13) And he said to his sons, Saddle the donkey for me. So they saddled the donkey for him: and he rode on it,
(14) And went after the man of God, and found him sitting under an oak: and he said to him, *Are* you the man of God who came from Judah? And he said, I *am*.
(15) Then he said to him, Come home with me, and eat bread.

13:2a - fulfilled II Ki. 23:16

(16) And he said, I may not return with you, nor go in with you: neither will I eat bread nor drink water with you in this place:
(17) Because it was said to me by the word of the LORD {Jehovah}, You shall eat no bread nor drink water there, and do not return to go by the way that you came.
(18) He said to him, I *am* a prophet also as you *are;* and an angel spoke to me by the word of the LORD {Jehovah}, saying, Bring him back with you into your house, that he may eat bread and drink water. *But* he lied to him.
(19) So he went back with him, and ate bread in his house, and drank water.
(20) And it came to pass, as they sat at the table, that the word of the LORD {Jehovah} came to the prophet who brought him back:
(21) And he cried to the man of God who came from Judah, saying, This is what the LORD {Jehovah} says, Since you have disobeyed the mouth of the LORD {Jehovah}, and have not kept the commandment which the LORD {Jehovah} your God commanded you,
(22) But came back, and have eaten bread and drunk water in the place, of the which *the LORD* {Jehovah} said to you, Eat no bread, and drink no water; your dead body shall not come to the tomb of your fathers.
(23) And it came to pass, after he had eaten bread, and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.
(24) And when he had gone, a lion met him by the road, and killed him: and his dead body was cast in the road, and the donkey stood by it, the lion also stood by the dead body.
(25) And, men passed by, and saw the dead body cast into the road, and the lion standing by the dead body: and they came and told *it* in the city where the old prophet lived.
26) And when the prophet who brought him back from the road heard *of it,* he said, It *is* the man of God, who was disobedient to the word of the LORD {Jehovah}: therefore the LORD {Jehovah} has delivered him to the lion, which has torn him, and killed him, according to the word of the LORD {Jehovah}, which He spoke to him.
(27) And he spoke to his sons, saying, Saddle the donkey for me. And they saddled *him*.
(28) And he went and found his dead body cast into the road, and the donkey and the lion standing by the dead body: the lion had not eaten the dead body, nor torn the donkey.

(29) And the prophet took up the dead body of the man of God, and laid it upon the donkey, and brought it back: and the old prophet came to the city, to mourn and to bury him.
(30) And he laid his dead body in his own grave; and they mourned over him, *saying,* Alas, my brother!
(31) And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the tomb in which the man of God *is* buried; lay my bones beside his bones:
(32) Because the saying which he cried by the word of the LORD {Jehovah} against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.
(33) After this thing Jeroboam did not return from his evil way, but made again of the lowest of the people priests of the high places: whoever would, he consecrated him, and he became *one* of the priests of the high places.
(34) And this thing became sin to the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

Chapter 14
(1) At that time Abijah the son of Jeroboam fell sick.
(2) And Jeroboam said to his wife, I ask you to arise, and disguise yourself, that you not be known to be the wife of Jeroboam; and get yourself to Shiloh: Indeed, there *is* Ahijah the prophet, who told me that *I should be* king over this people.
(3) And take with you ten loaves, and biscuits, and a cruse of honey, and go to him: he shall tell you what shall become of the child.
(4) And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; because his eyes were set because of his age.
(5) And the LORD {Jehovah} said to Ahijah, Look, the wife of Jeroboam comes to ask a thing of you for her son; because he *is* sick: this and this you shall say to her: because it shall be, when she comes in, that she shall pretend *to be* another *woman*.
(6) And it was *that* when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, you wife of Jeroboam; why do you pretend to be another? because I *am* sent to you *with* bad news.
(7) Go, tell Jeroboam, This is what the LORD {Jehovah} God of Israel says, Inasmuch as I exalted you from among the people, and made you prince over My people Israel,

(8) And tore the kingdom away from the house of David, and gave it to you: and *yet* you have not been as my servant David, who kept My commandments, and who followed Me with all his heart, to do only that *which was* right in My eyes;
(9) But have done evil above all who were before you: because you have gone and made for yourself other gods, and molten images, to provoke Me to anger, and have cast Me behind your back:
(10) Therefore, listen, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam all males, *and* he who is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man takes away manure, until it is all gone.
(11) He who dies of Jeroboam in the city the dogs shall eat; and he who dies in the field the birds of the air shall eat: because the LORD {Jehovah} has spoken *it*.
(12) Arise therefore, get yourself to your own house: *and* when your feet enter into the city, the child shall die.
(13) And all Israel shall mourn for him, and bury him: because he only of Jeroboam shall come to the grave, because in him there is found *some* good thing towards the LORD {Jehovah} God of Israel in the house of Jeroboam.
(14) Furthermore the LORD {Jehovah} shall raise up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.
(15) Because the LORD {Jehovah} shall strike Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their forefathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD {Jehovah} to anger.
(16) And He shall give Israel up because of the sins of Jeroboam, who sinned, and who caused Israel to sin.
(17) And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;
(18) And they buried him; and all Israel mourned for him, according to the word of the LORD {Jehovah}, which He spoke by the hand of His servant Ahijah the prophet.
(19) And the rest of the acts of Jeroboam, how he warred, and how he reigned, indeed, they *are* written in the book of the chronicles of the kings of Israel.
(20) And the days which Jeroboam reigned *were* twenty-two years: and he slept with his fathers, and Nadab his son reigned in his place {3164 A.H./C- 878 B.C.}.[a]

14:20a - Jeroboam reigned 22 years and died 4 years after the death of Rehoboam (Solomon's son) - Jeroboam reigned over the northern 10 tribes of Israel which came to be called Israel. Rehoboam reigned over the tribes of Judah and Benjamin which came to be called Judah. [3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History

(21) And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD {Jehovah} chose out of all the tribes of Israel, to put His Name there. And his mother's name *was* Naamah an Ammonitess.
(22) And Judah did evil in the sight of the LORD {Jehovah}, and they provoked Him to jealousy with their sins which they had committed, above all that their forefathers had done.
(23) Because they also built for themselves high places, and images, and groves, on every high hill, and under every green tree.
(24) And there were also sodomites {homosexuals}[b] in the land: *and* they did according to all the abominations of the nations which the LORD {Jehovah} cast out before the children of Israel.
(25) And it came to pass in the fifth year of king Rehoboam {3148 A.H./C-894 B.C.}, *that* Shishak king of Egypt came up against Jerusalem:[c]
(26) And he took away the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house {palace}; he even took away all: and he took away all the shields of gold which Solomon had made.[d]
(27) And king Rehoboam made brass shields in their place, and committed *them* to the hands of the chief of the guard, who kept the door of the king's house.
(28) And it was *that* when the king went into the house {temple} of the LORD {Jehovah}, that the guard carried them, and brought them back into the guard chamber.
(29) Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(30) And there was war between Rehoboam and Jeroboam all *their* days.
(31) And Rehoboam slept with his fathers, {3160 A.H./C- 882 B.C.}[e] and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his place.

14:24b - sodomites - men who practiced sodomy – homosexuals
14:25c – II Chr. 12:2
14:26d – II Chr. 12:9
14:31e - Rehoboam died in the 18th year of Jeroboam's reign – II Chr. 12:16
[3160 A.H./C- 882 B.C.] – see Appendix G: World Time Line of Biblical History

Chapter 15

(1) Now in the eighteenth year of king Jeroboam the son of Nebat {3160 A.H./C- 882 B.C.} Abijam reigned over Judah.[a]
(2) Three years he reigned in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.
(3) And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD {Jehovah} his God, as the heart of David his father.
(4) Nevertheless for David's sake the LORD {Jehovah} his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:
(5) Because David did *that which was* right in the eyes of the LORD {Jehovah}, and did not turn aside from any*thing* that He commanded him all the days of his life, except in the matter of Uriah the Hittite.
(6) And there was war between Rehoboam and Jeroboam all the days of his life.
(7) Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.
(8) And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his place.
(9) And in the twentieth year of Jeroboam king of Israel {3162 A.H./C- 880 B.C.} Asa reigned over Judah.
(10) And forty-one years he reigned in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.[b]
(11) And Asa did *that which was* right in the eyes of the LORD {Jehovah}, as *did* David his father.
(12) And he took away the sodomites {homosexuals} out of the land, and removed all the idols that his fathers had made.
(13) And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.
(14) But the high places were not removed: nevertheless Asa's heart was perfect with the LORD {Jehovah} all his days.
(15) And he brought in the things which his father had dedicated, and the things which he himself had dedicated, into the house {temple} of the LORD {Jehovah}, silver, and gold, and vessels.
(16) And there was war between Asa and Baasha king of Israel all their days.
(17) And Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah.[c]

15:1a – II Chr. 13:1; 14:1 - Abijam dies after 3 years; Asa his son begins reign [3162 A.H./C- 880 B.C.] – see Appendix G: World Time Line of Biblical History
15:10b – I Ki. 22:41; II Chr. 17:1
15:17c – II Chr. 16:1

(18) Then Asa took all the silver and the gold *that were* left in the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria,[d] who lived at Damascus, saying,
(19) *There is* a league {alliance} between me and you, *and* between my father and your father: See, I have sent to you a present of silver and gold; come and break your league {alliance} with Baasha king of Israel, that he may depart from me.
(20) So Benhadad listened to king Asa, and sent the captains of the army which he had against the cities of Israel, and struck Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.
(21) And it came to pass, when Baasha heard *of it,* that he left off building of Ramah, and lived in Tirzah.
(22) Then king Asa made a proclamation throughout all Judah; no one *was* exempted: and they took away the stones of Ramah, and its timber, with which Baasha had built; and king Asa built with them Geba of Benjamin, and Mizpah.
(23) The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.
(24) And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his place {3204 A.H./C- 838 B.C.}.
(25) And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah {3164 A.H./C- 878 B.C.},[e] and reigned over Israel two years.
(26) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of his father, and in his sin with which he caused Israel to sin.
(27) And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him at Gibbethon, which *belonged* to the Philistines; because Nadab and all Israel laid siege to Gibbethon.
(28) Even in the third year of Asa king of Judah {3165 A.H./C- 877 B.C.} Baasha killed him {Nadab}, and reigned in his place.[f]

15:18d – II Chr. 16:2
15:25e - Nadab, Jeroboam's son begins reign over Israel in 2nd year of Asa, king of Judah [3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History
15:28f - Baasha kills Nadab and begins reign over Israel in 3rd year of Asa king of Judah's reign [3165 A.H./C- 877 B.C.] – see Appendix G: World Time Line of Biblical History

(29) And it came to pass, when he reigned, *that* he struck all the house of Jeroboam; he left not to Jeroboam any who breathed, until he had destroyed him, according to the saying of the LORD {Jehovah}, which He spoke by his servant Ahijah the Shilonite:[g]
(30) Because of the sins of Jeroboam which he sinned, and which he caused Israel to sin, by his provocation with which he provoked the LORD {Jehovah} God of Israel to anger.
(31) Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
(32) And there was war between Asa and Baasha king of Israel all their days.
(33) In the third year of Asa king of Judah {3165 A.H./C- 877 B.C.} Baasha the son of Ahijah began to reign over all Israel in Tirzah, twenty-four years.
(34) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of Jeroboam, and in his sin with which he caused Israel to sin.

Chapter 16
(1) Then the word of the LORD {Jehovah} came to Jehu the son of Hanani against Baasha, saying,
(2) Since I exalted you out of the dust, and made you prince over My people Israel; and you have walked in the way of Jeroboam, and have caused My people Israel to sin, to provoke Me to anger with their sins;
(3) Indeed, I will take away the posterity of Baasha, and the posterity of his house; and will make your house like the house of Jeroboam the son of Nebat.
(4) He who dies of Baasha in the city the dogs shall eat; and he who dies of his in the fields the birds of the air shall eat.
(5) Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
(6) So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his place {3188 A.H./C- 854 B.C.}.
(7) And also by the hand of the prophet Jehu the son of Hanani the word of the LORD {Jehovah} came against Baasha, and against his house, even for all the evil that he did in the sight of the LORD {Jehovah}, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.
(8) In the twenty-sixth year of Asa king of Judah {3188 A.H./C- 854 B.C.}[a] Elah the son of Baasha began to reign over Israel in Tirzah, two years.

15:29g – I Ki. 14:14
16:8a - Baasha's reign ends after 24 years; Elah his son begins reign over Israel [3188 A.H./C- 854 B.C.] – see Appendix G: World Time Line of Biblical History

(9) And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.
(10) And Zimri went in and struck him, and killed him, in the twenty-seventh year of Asa king of Judah {3189 A.H./C- 853 B.C.}, and reigned in his place.
(11) And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he killed all the house of Baasha: he did not leave to him a male, neither of his kinfolks, nor of his friends.
(12) So Zimri destroyed all the house of Baasha, according to the word of the LORD {Jehovah}, which He spoke against Baasha by Jehu the prophet,[b]
(13) For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they caused Israel to sin, in provoking the LORD {Jehovah} God of Israel to anger with their vanities.
(14) Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
(15) In the twenty-seventh year of Asa king of Judah {3189 A.H./C- 853 B.C.} Zimri reigned seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.
(16) And the people who *were* encamped heard that Zimri had conspired, and had also killed the king: therefore all Israel made Omri, the captain of the host {army}, king over Israel that day in the camp.[c]
(17) And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.
(18) And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,
(19) For his sins which he sinned in doing evil in the sight of the LORD {Jehovah}, in walking in the way of Jeroboam, and in his sin which he did, to cause Israel to sin.
(20) Now the rest of the acts of Zimri, and his treason that he did, *are* they not written in the book of the chronicles of the kings of Israel?
(21) Then the people of Israel divided were into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.
(22) But the people who followed Omri prevailed against the people who followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

16:12b – I Ki. 16:3
16:16c - Elah killed by Zimri after 2 years; Zimri kills himself 7 days later to prevent being captured; Omri begins reign over part of Israel; Tibni reigns over other part [3189 S.H./C- 853 B.C.] – see Appendix G: World Time Line of Biblical History

(23) In the thirty-first year of Asa king of Judah {3193 A.H./C- 850 B.C.} Omri began to reign over Israel, twelve years: six years he reigned in Tirzah.
(24) And he bought the hill Samaria from Shemer for two talents of silver {about 151.2 lbs; 65.6 kg.},[d] and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria {watch station}.[e]
(25) But Omri did evil in the eyes of the LORD {Jehovah}, and did worse than all who *were* before him.
(26) Because he walked in all the way of Jeroboam the son of Nebat, and in his sin with which he caused Israel to sin, to provoke the LORD {Jehovah} God of Israel to anger with their vanities.
(27) Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?
(28) So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his place.
(29) And in the thirty-eighth year of Asa king of Judah {3200 A.H./C- 842 B.C.} Ahab the son of Omri began to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.
(30) And Ahab the son of Omri did evil in the sight of the LORD {Jehovah} above all who *were* before him.
(31) And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took for his wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.
(32) And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.
(33) And Ahab made a grove; and Ahab did more to provoke the LORD {Jehovah} God of Israel to anger than all the kings of Israel who were before him.
(34) In his days Hiel the Bethelite built Jericho: he laid its foundation at the cost of Abiram his firstborn's life, and set up its gates at the cost of his youngest *son* Segub's life, according to the word of the LORD {Jehovah}, which he spoke by Joshua the son of Nun.[f]

Chapter 17
(1) And Elijah {My God is Jehovah}[a] the Tishbite, *who was* of those who live in Gilead, said to Ahab, *As* the LORD {Jehovah} God of Israel lives, before Whom I stand, there shall not be dew nor rain these years, but according to my word.
(2) And the word of the LORD {Jehovah} came to him, saying,
(3) Get yourself away from here, and go eastward, and hide yourself by the brook Cherith,[b] that *is* before {east of} the Jordan River.

16:24d – talent – see Appendix J: Bible Weights and Measures
16:24e – Samaria {שֹׁמְרוֹן} – watch station
16:34f – Josh. 6:26
17:1a – Elijah {אֵלִיָּהוּ} – My God is Jah {short for Jehovah}
17:3b – Cherith {כְּרִית} – cut off; separated

(4) And it shall be, *that* you shall drink of the brook; and I have commanded the ravens to feed you there.
(5) So he went and did according to the word of the LORD {Jehovah}: because he went and lived by the brook Cherith, that *is* before the Jordan River.
(6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
(7) And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
(8) And the word of the LORD {Jehovah} came to him, saying,
(9) Arise, get yourself to Zarephath, which *belongs* to Zidon, and live there: Indeed, I have commanded a widow woman there to sustain you.[c]
(10) So he arose and went to Zarephath. And when he came to the gate of the city, indeed, the widow woman *was* there gathering of sticks: and he called to her, and said, I ask you to fetch for me a little water in a vessel, that I may drink.
(11) And as she was going to fetch *it,* he called to her, and said, I ask you to bring me a morsel of bread in your hand.
(12) And she said, *As* the LORD {Jehovah} your God lives, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse {jar; bottle}: and, indeed, I *am* gathering two sticks, that I may go in and prepare it for me and my son, that we may eat it, and die.
(13) And Elijah said to her, Do not fear; go *and* do as you have said: but make me a little cake of it first, and bring *it* to me, and afterward make for you and for your son.
(14) Because this is what the LORD {Jehovah} God of Israel says, The barrel of meal shall not go empty, neither shall the cruse {jar; bottle} of oil fail, until the day *that* the LORD {Jehovah} sends rain upon the earth.
(15) And she went and did according to the saying of Elijah: and she, and he, and her house, ate *many* days.
(16) *And* the barrel of meal did not go empty, neither did the cruse {jar; bottle} of oil fail, according to the word of the LORD {Jehovah}, which He spoke by Elijah.[d]
(17) And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so great, that there was no breath left in him.
(18) And she said to Elijah, What have I to do with you, O you man of God? have you come to me to call my sin to remembrance, and to kill my son?
(19) And he said to her, Give me your son. And he took him out of her bosom, and carried him up into a loft, where he stayed, and laid him upon his own bed.

17:9c – Lk. 4:26
17:16d – See Appendix A: Recorded Miracles in the Bible

(20) And he cried to the LORD {Jehovah}, and said, O LORD {Jehovah} my God, have You also brought evil upon the widow with whom I live, by killing her son?
(21) And he stretched himself upon the child three times, and cried to the LORD {Jehovah}, and said, O LORD {Jehovah} my God, I ask You, let this child's soul come into him again.
(22) And the LORD {Jehovah} heard the voice of Elijah; and the soul of the child came into him again, and he revived.
(23) And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, See, your son lives.[e]
(24) And the woman said to Elijah, Now by this I know that you *are* a man of God, *and* that the word of the LORD {Jehovah} in your mouth *is* truth.

Chapter 18

(1) And it came to pass *after* many days, that the word of the LORD {Jehovah} came to Elijah in the third year, saying, Go, show yourself to Ahab; and I will send rain upon the earth.
(2) And Elijah went to show himself to Ahab. And *there was* a terrible famine in Samaria.
(3) And Ahab called Obadiah, who *was* the governor of *his* house. (Now Obadiah feared the LORD {Jehovah} greatly:
(4) Because it was, when Jezebel cut off the prophets of the LORD {Jehovah}, that Obadiah took one hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)
(5) And Ahab said to Obadiah, Go into the land, to all fountains of water, and to all brooks: perhaps we may find grass to save the horses and mules alive, that we not lose all the beasts.
(6) So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.
(7) And as Obadiah was in the way, indeed, Elijah met him: and he knew him, and fell on his face, and said, *Are* you my lord Elijah?
(8) And he answered him, I *am:* go, tell your lord, Look, Elijah *is here*.
(9) And he said, What have I sinned, that you would deliver your servant into the hand of Ahab, to kill me?
(10) *As* the LORD {Jehovah} your God lives, there is no nation or kingdom, where my lord has not sent to seek you: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they did not find you.

17:23e – See Appendix A: Recorded Miracles in the Bible

(11) And now you say, Go, tell your lord, See, Elijah *is here*.
(12) And it shall come to pass, *as soon as* I am gone from you, that the Spirit of the LORD {Jehovah} shall carry you where I do not know; and *so* when I come and tell Ahab, and he cannot find you, he shall kill me: but I your servant have feared {revered} the LORD {Jehovah} from my youth.
(13) Was it not told my lord what I did when Jezebel killed the prophets of the LORD {Jehovah}, how I hid one hundred men of the LORD's {Jehovah's} prophets by fifty in a cave, and fed them with bread and water?
(14) And now you say, Go, tell your lord, See, Elijah *is here:* and he shall kill me.
(15) And Elijah said, *As* the LORD {Jehovah} of hosts {armies} lives, before Whom I stand, I will surely show myself to him today.
(16) So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.
(17) And it came to pass, when Ahab saw Elijah, that Ahab said to him, *Are* you he who troubles Israel?
(18) And he answered, I have not troubled Israel; but you, and your father's house, because you have forsaken the commandments of the LORD {Jehovah}, and you have followed Baalim.
(19) Now therefore send, *and* gather to me all Israel to mount Carmel, and the four hundred fifty prophets of Baal, and the four hundred prophets of the groves, who eat at Jezebel's table.
(20) So Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel.
(21) And Elijah came to all the people, and said, How long will you waver between two opinions? if the LORD {Jehovah} *is* God, follow Him: but if Baal, *then* follow him. And the people did not answer him a word.
(22) Then Elijah said to the people, I, *even* I only, remain a prophet of the LORD {Jehovah}; but Baal's prophets *are* four hundred fifty men.
(23) Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bull, and lay *it* on wood, and put no fire *under:*
(24) And you call on the name of your gods, and I will call on the Name of the LORD {Jehovah}: and the God Who answers by fire, let him be God. And all the people answered and said, It is well spoken.
(25) And Elijah said to the prophets of Baal, Choose for yourselves one bull, and dress *it* first; because you *are* many; and call on the name of your gods, but put no fire *under it*.
(26) And they took the bull which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

(27) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: because he is a god; either he is talking, or he is pursuing, or he is in a journey, or perhaps he sleeps, and must be awakened.
(28) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.
(29) And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice {3 p.m.}, that *there was* neither voice, nor any to answer, nor any that regarded.
(30) And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of the LORD {Jehovah} *that was* broken down.
(31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD {Jehovah} came, saying, Israel shall be your name:
(32) And with the stones he built an altar in the Name of the LORD {Jehovah}: and he made a trench all around the altar, as great as would contain two measures of seed {about 12.5 bushels; 120 gal.; 444 L.}.[a]
(33) And he put the wood in order, and cut the bull in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.
(34) And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.
(35) And the water ran all around the altar; and he filled the trench also with water.
(36) And it came to pass at *the time of* the offering of the *evening* sacrifice {3 p.m.}, that Elijah the prophet came near, and said, LORD {Jehovah} God of Abraham, Isaac, and of Israel, let it be known this day that You *are* God in Israel, and *that* I *am Your* servant, and *that* I have done all these things at Your word.
(37) Hear me, O LORD {Jehovah}, hear me, that this people may know that You *are* the LORD {Jehovah} God, and *that* You have turned their hearts back again.
(38) Then the fire of the LORD {Jehovah} fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.
(39) And when all the people saw *it,* they fell on their faces: and they said, The LORD {Jehovah}, He *is* the God; the LORD {Jehovah}, He *is* the God.
(40) And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and killed them there.
(41) And Elijah said to Ahab, Get yourself up, eat and drink; because *there is* a sound of abundance of rain.

18:32a – measure - homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons – see Appendix J: Bible Weights and Measures

(42) So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,
(43) And said to his servant, Go up now, look towards the {Mediterranean} Sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.
(44) And it came to pass at the seventh time, that he said, Look, there arises a little cloud out of the {Mediterranean} Sea, like a man's hand. And he said, Go up, say to Ahab, Prepare your *chariot,* and get yourself down, that the rain not stop you.
(45) And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
(46) And the hand of the LORD {Jehovah} was on Elijah; and he tied his belt around his waist, and ran before Ahab to the entrance of Jezreel.

Chapter 19
(1) And Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.
(2) Then Jezebel sent a messenger to Elijah, saying, So let the gods do *to me,* and more also, if I do not make your life as the life of one of them by tomorrow about this time.
(3) And when he heard *that,* he arose, and fled for his life, and came to Beersheba, which *belongs* to Judah, and left his servant there.
(4) But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD {Jehovah}, take away my life; because I *am* not better than my forefathers.
(5) And as he lay and slept under a juniper tree, indeed, then an angel touched him, and said to him, Arise *and* eat.
(6) And he looked, and, saw, *there was* a cake baked on the coals, and a cruse {jar; bottle} of water at his head. And he ate and drank, and laid himself down again.
(7) And the angel of the LORD {Jehovah} came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for you.
(8) And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.
(9) And he came there to a cave, and lodged there; and, indeed, the word of the LORD {Jehovah} *came* to him, and He said to him, What are you doing here, Elijah?

(10) And he said, I have been very jealous for the LORD {Jehovah} God of hosts {armies}: because the children of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
(11) And He said, Go forth, and stand upon the mount before the LORD {Jehovah}. And, indeed, the LORD {Jehovah} passed by, and a great and strong wind tore the mountains, and broke the rocks in pieces before the LORD {Jehovah}; *but* the LORD {Jehovah} *was* not in the wind: and after the wind an earthquake; *but* the LORD {Jehovah} *was* not in the earthquake:
(12) And after the earthquake a fire; *but* the LORD {Jehovah} *was* not in the fire: and after the fire a still small voice.
(13) And it was *so,* when Elijah heard *it,* that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And *there came* a voice to him, and said, What are you doing here, Elijah?
(14) And he said, I have been very jealous for the LORD {Jehovah} God of hosts {armies; multitudes}: because the children of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
(15) And the LORD {Jehovah} said to him, Go, return on your way to the wilderness of Damascus: and when you come, anoint Hazael *to be* king over Syria:[a]
(16) And Jehu the son of Nimshi you shall anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah you shall anoint *to be* prophet in your place.
(17) And it shall come to pass, *that* he who escapes the sword of Hazael, Jehu shall kill: and he who escapes from the sword of Jehu Elisha shall kill.
(18) Yet I have left for Myself seven thousand in Israel, all the knees who have not bowed to Baal, and every mouth which has not kissed him.
(19) So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
(20) And he left the oxen, and ran after Elijah, and said, I ask you to let me kiss my father and my mother, and *then* I will follow you. And he said to him, Go back again: because what have I done to you?
(21) And he returned back from him, and took a yoke of oxen, and killed them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and ministered to him.

19:15a – anoint Hazael to be king over Syria – note: God chooses even the leaders of pagan nations!

Chapter 20

(1) And Benhadad the king of Syria gathered all his host {army} together: and *there were* thirty-two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.
(2) And he sent messengers to Ahab king of Israel into the city, and said to him, This is what Benhadad says,
(3) Your silver and your gold *is* mine; your wives also and your children, *even* the best, *are* mine.
(4) And the king of Israel answered and said, My lord, O king, according to your saying, I *am* yours, and all that I have.
(5) And the messengers came again, and said, This is what Benhadad, speaks saying, Although I have sent to you, saying, You shall deliver to me your silver, and your gold, and your wives, and your children;
(6) Yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, *that* whatever is pleasant in your eyes, they shall put *it* in their hand, and take *it* away.
(7) Then the king of Israel called all the elders of the land, and said, I ask you to mark and see how this *man* seeks mischief: because he sent to me for my wives, and for my children, and for my silver, and for my gold; and I did not deny him.
(8) And all the elders and all the people said to him, Do not listen *to him,* nor consent.
(9) Therefore he said to the messengers of Benhadad, Tell my lord the king, All that you sent for to your servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.
(10) And Benhadad sent to him, and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me.
(11) And the king of Israel answered and said, Tell *him,* Do not let him who ties on *his harness* brag as he who takes it off.[a]
(12) And it came to pass, when *Benhadad* heard this message, as he *was* drinking, he and the kings in the pavilions, that he said to his servants, Set *yourselves in array*. And they set *themselves in array* against the city.
(13) And, indeed, there came a prophet to Ahab king of Israel, saying, This is what the LORD {Jehovah} says, Have you seen all this great multitude? indeed, I will deliver it into your hand today; and you shall know that I *am* the LORD {Jehovah}.
(14) And Ahab said, By whom? And he said, This is what the LORD {Jehovah} says, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, You.

20:11a – As you prepare for battle, don't brag as one who has already won the victory

(15) Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.
(16) And they went out at noon. But Benhadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him.
(17) And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men coming out of Samaria.
(18) And he said, Whether they are coming out for peace, take them alive; or whether they are coming out for war, take them alive.
(19) So these young men of the princes of the provinces came out of the city, and the army which followed them.
(20) And everyone killed his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on a horse with the horsemen.
(21) And the king of Israel went out, and struck the horses and chariots, and killed the Syrians with a great slaughter.
(22) And the prophet came to the king of Israel, and said to him, Go, strengthen yourself, and mark, and see what you do: because at the return of the year the king of Syria will come up against you.
(23) And the servants of the king of Syria said to him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.
(24) And do this thing, Take the kings away, every man out of his place, and put captains in their places:
(25) And number an army, like the army that you have lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he listened to their voice, and did as they said.
(26) And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.
(27) And the children of Israel were numbered, and were all present, and went against them: and the children of Israel camped before them like two little flocks of kids {young goats}; but the Syrians filled the country.
(28) And there came a man of God, and spoke to the king of Israel, and said, This is what the LORD {Jehovah} says, Because the Syrians have said, The LORD {Jehovah} *is* God of the hills, but He *is* not God of the valleys, therefore I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD {Jehovah}.

(29) And they camped opposite each other for seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel killed of the Syrians one hundred thousand footmen in one day.
(30) But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty-seven thousand of the men *that were* left. And Benhadad fled, and came into the city, into an inner chamber.
(31) And his servants said to him, Indeed now, we have heard that the kings of the house of Israel *are* merciful kings: I ask you, let us put sackcloth on our waists, and ropes upon our heads, and go out to the king of Israel: perhaps he will save your life.
(32) So they put on sackcloth on their waists, and *put* ropes on their heads, and came to the king of Israel, and said, Your servant Benhadad says, I ask you, let me live. And he said, *Is* he yet alive? he *is* my brother.
(33) Now the men diligently observed whether *anything would come* from him, that they could quickly notice*:* and they said, Your brother Benhadad. Then he said, Go, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.
(34) And *Benhadad* said to him, The cities, which my father took from your father, I will restore; and you shall make streets for yourself in Damascus, as my father made in Samaria. Then *Ahab said,* I will send you away with this covenant. So he made a covenant with him, and sent him away.
(35) And a certain man of the sons of the prophets said to his neighbor in the word of the LORD {Jehovah}, I ask you to strike me. And the man refused to strike him.
(36) Then said he to him, Because you have not obeyed the voice of the LORD {Jehovah} {Jehovah}, indeed, as soon as you have departed from me, a lion shall kill you. And as soon as he was departed from him, a lion found him, and killed him.
(37) Then he found another man, and said, I ask you to strike me. And the man struck him, so that in striking he wounded *him*.
(38) So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.
(39) And as the king passed by, he cried to the king: and he said, Your servant went out into the midst of the battle; and, see, a man turned aside, and brought a man to me, and said, Keep this man: if by any means he is missing, then your life shall be for his life, or else thou shall pay a talent of silver {about 75.6 lbs.; 34.3 kg.}.[b]

20:39b - a talent = about 75.6 pounds; 24.3 kilograms
– see Appendix J: Bible Weights and Measures

(40) And as your servant was busy here and there, he was gone. And the king of Israel said to him, So *shall* your judgment *be;* you yourself have decided *it*.
(41) And he quickly took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.
(42) And he said to him, This is what the LORD {Jehovah} says, Because you have let go out of *your* hand a man whom I appointed to complete destruction, therefore your life shall go for his life, and your people for his people.
(43) And the king of Israel went to his house heavy and displeased, and came to Samaria.

Chapter 21
(1) And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, next to the palace of Ahab king of Samaria.
(2) And Ahab spoke to Naboth, saying, Give me your vineyard, that I may have it for a garden of herbs, because it *is* near to my house {palace}: and I will give you for it a better vineyard than it; *or,* if it seems good to you, I will give you its worth in money.
(3) And Naboth said to Ahab, The LORD {Jehovah} forbid me, that I should give the inheritance of my fathers to you.
(4) And Ahab came into his house sad and displeased because of the word which Naboth the Jezreelite had spoken to him: because he had said, I will not give you the inheritance of my fathers. And he laid himself down upon his bed, and turned away his face, and would eat no bread.
(5) But Jezebel his wife came to him, and said to him, Why is your spirit so sad, that you eat no bread?
(6) And he said to her, Because I spoke to Naboth the Jezreelite, and said to him, Give me your vineyard for money; or else, if it pleases you, I will give you *another* vineyard for it: and he answered, I will not give you my vineyard.
(7) And Jezebel his wife said to him, Do you now govern the kingdom of Israel? arise, *and* eat bread, and let your heart be merry: I will give you the vineyard of Naboth the Jezreelite.
(8) So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters to the elders and to the nobles who *were* in his city, living with Naboth.
(9) And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:
(10) And set two men, sons of Belial {wickedness}, before him, to bear witness against him, saying, You blasphemed God and the king.[a] And *then* carry him out, and stone him, that he may die.

21:10a – blasphemed God – see Lev. 24:11, 16

(11) And the men of his city, *even* the elders and the nobles who lived in his city, did as Jezebel had sent to them, *and* as it *was* written in the letters which she had sent to them.
(12) They proclaimed a fast, and set Naboth on high among the people.
(13) And there came in two men, children of Belial {wickedness}, and sat before him: and the men of Belial {wickedness} witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth blasphemed God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.
(14) Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
(15) And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give to you for money: because Naboth is not alive, but dead.
(16) And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
(17) And the word of the LORD {Jehovah} came to Elijah the Tishbite, saying,
(18) Arise, go down to meet Ahab king of Israel, which *is* in Samaria: indeed, *he is* in the vineyard of Naboth, where he has gone down to possess it.
(19) And you shall speak to him, saying, This is what the LORD {Jehovah} says, Have you killed, and also taken possession? And you shall speak to him, saying, This is what the LORD {Jehovah} says, In the place where dogs licked the blood of Naboth dogs shall lick your blood, even yours.
(20) And Ahab said to Elijah, Have you found me, O my enemy? And he answered, I have found you*:* because you have sold yourself to work evil in the sight of the LORD {Jehovah}.
(21) Indeed, I will bring evil upon you, and will take away your posterity, and will cut off from Ahab all males, and he who is shut up and left in Israel,
(22) And will make your house like the house of Jeroboam the son of Nebat,[b] and like the house of Baasha the son of Ahijah,[c] because of the provocation with which you have provoked *Me* to anger, and caused Israel to sin.
(23) And of Jezebel the LORD {Jehovah} also spoke, saying, The dogs shall eat Jezebel by the wall of Jezreel.

21:22b – I Ki. 15:29
21:22c – I Ki. 16:12

(24) He who dies of Ahab in the city the dogs shall eat; and he who dies in the field shall the birds of the air eat.
(25) But there was no one like Ahab, who sold himself to work wickedness in the sight of the LORD {Jehovah}, whom Jezebel his wife stirred up.
(26) And he very wickedly followed idols, according to all *things* as did the Amorites, whom the LORD {Jehovah} cast out before the children of Israel.
(27) And it came to pass, when Ahab heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.
(28) And the word of the LORD {Jehovah} came to Elijah the Tishbite, saying,
(29) See how Ahab humbles himself before Me? because he humbles himself before Me, I will not bring the evil in his days: *but* in his son's days I will bring the evil upon his house.

Chapter 22
(1) And they continued three years without war between Syria and Israel.
(2) And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.
(3) And the king of Israel said to his servants, Do you know that Ramoth in Gilead *is* ours, and we *are* still, *and* do not take it out of the hand of the king of Syria?
(4) And he said to Jehoshaphat, Will you go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I *am* as you *are,* my people as your people, my horses as your horses.
(5) And Jehoshaphat said to the king of Israel, I ask you to inquire at the word of the LORD {Jehovah} today.
(6) Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; because the Lord shall deliver *it* into the hand of the king.
(7) And Jehoshaphat said, *Is there* not here a prophet of the LORD {Jehovah}, that we might inquire of him?
(8) And the king of Israel said to Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD {Jehovah}: but I hate him; because he does not prophesy good concerning me, but evil. And Jehoshaphat said, Do not let the king say so.

(9) Then the king of Israel called an officer, and said, *Quickly bring* Micaiah the son of Imlah here.
(10) And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
(11) And Zedekiah the son of Chenaanah made him horns of iron: and he said, This is what the LORD {Jehovah} says, With these you shall push the Syrians, until you have consumed them.
(12) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: because the LORD {Jehovah} shall deliver *it* into the king's hand.
(13) And the messenger who had gone to call Micaiah spoke to him, saying, Indeed now, the words of the prophets *declare* good to the king with one mouth: I ask you to let your word be like the word of one of them, and speak *that which is* good.
(14) And Micaiah said, *As* the LORD {Jehovah} lives, what the LORD {Jehovah} says to me, that I will speak.
(15) So he came to the king. And the king said to him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: because the LORD {Jehovah} shall deliver *it* into the hand of the king.
(16) And the king said to him, How many times shall I command you that you tell me nothing but *that which is* true in the Name of the LORD {Jehovah}?
(17) And he said, I saw all Israel scattered upon the hills, as sheep that do not have a shepherd: and the LORD {Jehovah} said, These have no master: let them return every man to his house in peace.[a]
(18) And the king of Israel said to Jehoshaphat, Did I not tell you that he would prophesy no good concerning me, but evil?
(19) And he said, Hear therefore the word of the LORD {Jehovah}: I saw the LORD {Jehovah} sitting on His throne, and all the host {army} of heaven standing by Him on His right hand and on His left.
(20) And the LORD {Jehovah} said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.
(21) And there came forth a spirit, and stood before the LORD {Jehovah}, and said, I will persuade him.
(22) And the LORD {Jehovah} said to him, How? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, You shall persuade *him,* and prevail also: go forth, and do so.[b]

22:17a – II Chr. 18:16
22:22b – II Chr. 18:21

(23) Now therefore, indeed, the LORD {Jehovah} has put a lying spirit in the mouth of all these your prophets, and the LORD {Jehovah} has spoken evil concerning you.
(24) But Zedekiah the son of Chenaanah went near, and struck Micaiah on the cheek, and said, Which way did the Spirit of the LORD {Jehovah} go from me to speak to you?
(25) And Micaiah said, Indeed, you shall see in that day, when you shall go into an inner chamber to hide yourself.
(26) And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;
(27) And say, This is what the king says, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.
(28) And Micaiah said, If you return at all in peace, the LORD {Jehovah} has not spoken by me.[c] And he said, Listen, O people, every one of you.
(29) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.
(30) And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but you put on your robes. And the king of Israel disguised himself, and went into the battle.
(31) But the king of Syria commanded his thirty-two captains who had rule over his chariots, saying, Fight neither with small nor great, but only with the king of Israel.
(32) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.
(33) And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.
(34) And a *certain* man drew a bow at a venture, and struck the king of Israel between the joints of the harness: therefore he said to the driver of his chariot, Turn your hand, and carry me out of the army; because I am wounded.
(35) And the battle increased that day: and the king was held up in his chariot against the Syrians, and died at evening: and the blood ran out of the wound into the midst of the chariot.[d]
(36) And there went a proclamation throughout the army about the going down of the sun, saying, Every man to his city, and every man to his own country.
(37) So the king died, and was brought to Samaria; and they buried the king in Samaria.

22:28c – II Chr. 18:27
22:35d – II Chr. 18:34

(38) And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the word of the LORD {Jehovah} which He spoke.[e]
(39) Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?
(40) So Ahab slept with his fathers; and Ahaziah his son reigned in his place.
(41) And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel {3204 A.H./C- 838 B.C.}.[f]
(42) Jehoshaphat *was* thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.
(43) And he walked in all the ways of Asa his father; he did not turn aside from it, doing *that which was* right in the eyes of the LORD {Jehovah}: nevertheless the high places were not taken away; *because* the people offered and burnt incense yet in the high places.
(44) And Jehoshaphat made peace with the king of Israel.
(45) Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?
(46) And the remnant of the sodomites {homosexuals}, who remained in the days of his father Asa, he took out of the land.
(47) *There was* then no king in Edom: a deputy *was* king.
(48) Jehoshaphat made ships of Tharshish to go to Ophir {India} for gold: but they did not go; because the ships were broken at Eziongeber.
(49) Then Ahaziah the son of Ahab said to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat would not allow it.
(50) And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his place.[g]
(51) Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah {3220 A.H./C- 822 B.C.,[h] and reigned two years over Israel.

22:38e – I Ki. 21:19
22:41f - Ahab's 4th year; Asa's reign over Judah ends; Jehoshaphat his son begins reign [3204 A.H./C- 838 B.C.] – see Appendix G: World Time Line of Biblical History
22:50g – II Chr. 21:1
22:51h - Ahaziah son of Ahab begins co-reign with his father in 17th year of Jehoshaphat king of Judah [3220 A.H./C- 822 B.C.] – see Appendix G: World Time Line of Biblical History

(52) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who caused Israel to sin:

(53) Because he served Baal, and worshiped him, and provoked the LORD {Jehovah} God of Israel to anger, according to all that his father had done.

Chapter 1

(1) Then Moab rebelled against Israel after the death of Ahab.

(2) And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said to them, Go, inquire of Baalzebub the god of Ekron whether I shall recover of this disease.

(3) But the Angel of the LORD {Jehovah} said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, *Is it* because *there is* not a God in Israel, *that* you go to inquire of Baalzebub the god of Ekron?

(4) Now therefore this is what the LORD {Jehovah} says, You shall not come down from the bed on which you have gone up, but shall surely die. And Elijah departed.

(5) And when the messengers turned back to him, he said to them, Why have you already returned?

(6) And they said to him, There came a man up to meet us, and said to us, Go, return to the king who sent you, and say to him, This is what the LORD {Jehovah} says, *Is it* because *there is* not a God in Israel, *that* you send to inquire of Baalzebub the god of Ekron? therefore you shall not come down from the bed on which you have gone up, but shall surely die.

(7) And he asked them, What manner of man *was he* who came up to meet you, and told you these words?

(8) And they answered him, *He was* a hairy man, and with a belt of leather tied around his waist.[a] And he {Ahaziah} said, It *is* Elijah the Tishbite.

(9) Then the king sent to him a captain of fifty with his fifty {soldiers}. And he went up to him: and, he {Elijah} sat on the top of a hill. And he {the captain} spoke to him, You man of God, the king has said, Come down.

(10) And Elijah answered and said to the captain of fifty, If I *am* a man of God, then let fire come down from heaven, and consume you and your fifty {soldiers}. And there came down fire from heaven, and consumed him and his fifty {soldiers}.

(11) Again also he {Ahaziah} sent to him another captain of fifty with his fifty {soldiers}. And he {the captain} answered and said to him {Elijah}, O man of God, this is what the king has said, Come down quickly.

(12) And Elijah answered and said to them, If I *am* a man of God, let fire come down from heaven, and consume you and your fifty {soldiers}. And the fire of God came down from heaven, and consumed him and his fifty.

1:8a – Mat. 3:4 – see Appendix A: Recorded Miracles in the Bible

(13) And he {Ahaziah} sent again a captain of the third fifty with his fifty {soldiers}. And the third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said to him, O man of God, I pray, let my life, and the life of these fifty of your servants, be precious in your sight.
(14) Indeed, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in your sight.
(15) And the Angel of the LORD {Jehovah} said to Elijah, Go down with him: Do not be afraid of him. And he arose, and went down with him to the king.
(16) And he said to him, This is what the LORD {Jehovah} says, Since you have sent messengers to inquire of Baalzebub the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? therefore you shall not come down off the bed on which you have lain, but shall surely die.
(17) So he died according to the word of the LORD {Jehovah} which Elijah had spoken. And Jehoram reigned in his place in the second year of Jehoram the son of Jehoshaphat king of Judah {3221 A.H./C-821 B.C.};[b] because he had no son.
(18) Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Chapter 2

(1) And it came to pass, when the LORD {Jehovah} would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
(2) And Elijah said to Elisha, I ask you to stay here; because the LORD {Jehovah} has sent me to Bethel. And Elisha said *to him, As* the LORD {Jehovah} lives, and *as* your soul lives, I will not leave you. So they went down to Bethel.
(3) And the sons of the prophets that *were* at Bethel came forth to Elisha, and said to him, Do you know that the LORD {Jehovah} will take away your master from your head today? And he said, Yes, I know *it;* hold your peace.
(4) And Elijah said to him, Elisha, I ask you to stay here; because the LORD {Jehovah} has sent me to Jericho. And he said, *As* the LORD {Jehovah} lives, and *as* your soul lives, I will not leave you. So they came to Jericho.
(5) And the sons of the prophets that *were* at Jericho came to Elisha, and said to him, Do you know that the LORD {Jehovah} will take away your master from your head today? And he answered, Yes, I know *it;* hold your peace.

1:17b – Ahaziah began co-reign with his father Ahab in 3220 A.H./C-822 B.C.. His father Ahab dies in battle after 22 years of reign. Ahaziah dies due to accident. Jehoram #2 begins reign over Israel in 3221 A.H./C-821 B.C.
– see Appendix G: World Time Line of Biblical History

(6) And Elijah said to him, I ask you to stay, here; because the LORD {Jehovah} has sent me to Jordan. And he said, *As* the LORD {Jehovah} lives, and *as* your soul lives, I will not leave you. And the two of them went on.
(7) And fifty men of the sons of the prophets went, and stood to watch at a distance: and the two of them stood by Jordan.
(8) And Elijah took his mantle, and wrapped *it* together, and struck the waters, and they were divided here and there, so that the two of them went over on dry ground.[a]
(9) And it came to pass, when they had gone over, that Elijah said to Elisha, Ask what I shall do for you, before I am taken away from you. And Elisha said, I ask you, let a double portion of your spirit be upon me.
(10) And he said, You have asked a hard thing: *nevertheless,* if you see me *when I am* taken from you, it shall be so to you; but if not, it shall not be *so*.
(11) And it came to pass, as they still went on, and talked, that, *there appeared* a chariot of fire, and horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.
(12) And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and its horsemen. And he saw him no more: and he took hold of his own clothes, and tore them in two pieces.
(13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan River;
(14) And he took the mantle of Elijah that fell from him, and struck the waters, and said, Where *is* the LORD {Jehovah} God of Elijah? and when he also had stricken the waters, they parted here and there: and Elisha went over.[b]
(15) And when the sons of the prophets who *watched* at Jericho saw him, they said, The spirit of Elijah rests upon Elisha. And they came to meet him, and bowed themselves to the ground before him.
(16) And they said to him, Indeed now, there are with your servants fifty strong men; let them go, we ask you, to seek your master: lest perhaps the Spirit of the LORD {Jehovah} has taken him up, and cast him upon some mountain, or into some valley. And he said, You shall not send.
(17) And when they urged him until he was ashamed, he said, Send {them}. They sent therefore fifty men; and they sought three days, but did not find him.
(18) And when they returned to him, (because he stayed at Jericho,) he said to them, Did I not say to you, Do not go?
(19) And the men of the city said to Elisha, Look, I ask you, the situation of this city *is* pleasant, as my lord sees: but there is no water, and the ground is barren.

2:8a – see Appendix A: Recorded Miracles in the Bible
2:14b – see Appendix A: Recorded Miracles in the Bible

(20) And he said, Bring me a new bowl, and put salt in it. And they brought *it* to him.
(21) And he went forth to the spring of the waters, and cast the salt in there, and said, This is what the LORD {Jehovah} says, I have healed these waters; there shall not be from this time forth any more death or barren *land*.
(22) So the waters were healed to this day, according to the saying of Elisha which he spoke.
(23) And he went up from there to Bethel: and as he was going up by the roadway, there came forth little children out of the city, and mocked him, and said to him, Go up, you bald head; go up, you bald head.
(24) And he turned back, and looked on them, and cursed them in the Name of the LORD {Jehovah}. And there came forth two female bears out of the woods, and tore forty-two of their children.[c]
(25) And he went from there to mount Carmel, and from there he returned to Samaria.

Chapter 3
(1) Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah {3221 A.H./C- 821 B.C.}, and reigned twelve years.
(2) And he did evil in the sight of the LORD {Jehovah}; but not like his father, and like his mother: because he put away the image of Baal that his father had made.
(3) Nevertheless he held onto the sins of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from them.
(4) And Mesha king of Moab was a sheep-master, and rendered to the king of Israel one hundred thousand lambs, and one hundred thousand rams, with the wool.
(5) But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.
(6) And king Jehoram went out of Samaria the same time, and numbered all Israel.
(7) And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me: will you go with me against Moab to battle? And he said, I will go up: I *am* as you *are,* my people as your people, *and* my horses as your horses.
(8) And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.
(9) So the king of Israel went, and the king of Judah, and the king of Edom: and they traveled a seven days' journey: and there was no water for the army, or for the cattle that followed them.

2:24c – Note: Elisha did not kill the children; when he cursed them; they lost the Lord's protection over them and the bears attacked.

(10) And the king of Israel said, Alas! the LORD {Jehovah} has called these three kings together, to deliver them into the hand of Moab!
(11) But Jehoshaphat said, *Is there* not here a prophet of the LORD {Jehovah}, that we may inquire of the LORD {Jehovah} by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, who poured water on the hands of Elijah.
(12) And Jehoshaphat said, The word of the LORD {Jehovah} is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.
(13) And Elisha said to the king of Israel, What have I to do with you? go to the prophets of your father, and to the prophets of your mother. And the king of Israel said to him, No: because the LORD {Jehovah} has called these three kings together, to deliver them into the hand of Moab.
(14) And Elisha said, *As* the LORD {Jehovah} of hosts {armies} lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look towards you, nor see you.
(15) But now bring to me a musician. And it came to pass, when the musician played, that the hand of the LORD {Jehovah} came upon him.
(16) And he said, This is what the LORD {Jehovah} says, Make this valley full of ditches.
(17) Because this is what the LORD {Jehovah} says, You shall not see wind, neither shall you see rain; yet that valley shall be filled with water, that you may drink, both you, and your cattle, and your beasts.
(18) And this is *but* a light thing in the sight of the LORD {Jehovah}: He will deliver the Moabites also into your hand.
(19) And you shall strike every fenced city, and every choice city, and shall cut down every good tree, and stop all wells of water, and cover every good piece of land with stones.
(20) And it came to pass in the morning, when the meat offering was offered {9 a.m.}, that, indeed, there came water by the road of Edom, and the country was filled with water.
(21) And when all the Moabites heard that the kings had come up to fight against them, they gathered all who were able to put on armor, and upward, and stood in the border.
(22) And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:
(23) And they said, This *is* blood: the kings are surely killed, and they have killed one another: now therefore, Moab, to the spoil.

(24) And when they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them: but they went forward striking the Moabites, even in *their* country.
(25) And they beat down the cities, and on every good piece of land every man cast his stone, and filled it; and they stopped all the wells of water, and cut down all the good trees: only in Kirharaseth they left its stones; however the slingers[a] went about *it,* and struck it.
(26) And when the king of Moab saw that the battle was too great for him, he took with him seven hundred men who drew swords, to break through *even* to the king of Edom: but they could not.
(27) Then he took his eldest son who should have reigned in his place, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Chapter 4
(1) Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, Your servant my husband is dead; and you know that your servant did fear the LORD {Jehovah}: and the creditor has come to take to himself my two sons to be slaves.
(2) And Elisha said to her, What shall I do for you? tell me, what do you have in the house? And she said, Your handmaid does not have anything in the house, except a pot of oil.
(3) Then he said, Go, borrow containers abroad of all your neighbors, *even* empty containers; do not borrow just a few.
(4) And when you have come in, you shall shut the door upon you and upon your sons, and shall pour out into all those containers, and you shall set aside that which is full.
(5) So she went from him, and shut the door upon her and upon her sons, who brought *the containers* to her; and she poured out.
(6) And it came to pass, when the containers were full, that she said to her son, Bring me yet another container. And he said to her, *There is* not a container left. And the oil stopped.
(7) Then she came and told the man of God. And he said, Go, sell the oil, and pay your debt, and you and your children live off the rest.
(8) And it fell on a day, that Elisha passed to Shunem, where there *was* a prominent woman; and she constrained him to eat bread. And *so* it was, *that* as often as he passed by, he turned in there to eat bread.

3:25a – slingers – soldiers who used slings {[as David did against Goliath [I Sam. 17:49]}

(9) And she said to her husband, Look now, I perceive that this *is* a holy man of God, who passes by us continually.
(10) I ask you to let us make a little room, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall turn in there.
(11) And it fell on a day, that he came there, and he turned into the room, and lay there.
(12) And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.
(13) And he said to him, Say now to her, Look, you have been careful for us with all this care; what *is* to be done for you? would you be spoken for to the king, or to the captain of the army? And she answered, I live among my own people.
(14) And he said, What then *is* to be done for her? And Gehazi answered, Truly she has no child, and her husband is old.
(15) And he said, Call her. And when he had called her, she stood in the door.
(16) And he said, About this season, according to the time of life, you shall embrace a son. And she said, No, my lord, *you* man of God, do not lie to your handmaid.
(17) And the woman conceived, and bore a son at that season that Elisha had said to her, according to the time of life.
(18) And when the child was grown, it fell on a day, that he went out to his father to the reapers.
(19) And he said to his father, My head, my head. And he said to a lad, Carry him to his mother.
(20) And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.
(21) And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.
(22) And she called to her husband, and said, I ask you to send me, one of the young men, and one of the donkeys, that I may run to the man of God, and come again.
(23) And he said, Why will you go to him today? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.
(24) Then she saddled a donkey, and said to her servant, Drive, and go forward; do not slow down for me, unless I ask you to.
(25) So she went and came to the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Look, *yonder is* that Shunammite:

(26) I ask you to run now, to meet her, and say to her, *Is it* well with you? *is it* well with your husband? *is it* well with the child? And she answered, *It is* well.
(27) And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to pull her away. And the man of God said, Let her alone; because her soul *is* troubled within her: and the LORD {Jehovah} has hidden *it* from me, and has not told me.
(28) Then she said, Did I ask a son of my lord? did I not say, Do not deceive me?
(29) Then he said to Gehazi, Put a belt around your waist, and take my staff in your hand, and go your way: if you meet any man, do not greet him; and if anyone greets you, do not answer him: and lay my staff upon the face of the child.
(30) And the mother of the child said, *As* the LORD {Jehovah} lives, and *as* your soul lives, I will not leave you. And he arose, and followed her.
(31) And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Therefore he went again to meet him, and told him, saying, The child has not awakened.
(32) And when Elisha had come into the house, the child was dead, *and* laid upon his bed.
(33) Therefore he went in, and shut the door upon the two of them, and prayed to the LORD {Jehovah}.
(34) And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child grew warm.
(35) Then he returned, and walked in the house back and forth; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.[a]
(36) And he called Gehazi, and said, Call this Shunammite. So he called her. And when she had come in to him, he said, Take up your son.
(37) Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.
(38) And Elisha came again to Gilgal: and *there was* a drought in the land; and the sons of the prophets *were* sitting before him: and he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.
(39) And one went out into the field to gather herbs, and found a wild vine, and gathered of it wild gourds his lap full, and came and shred *them* into the pot of pottage: because they did not know it.

4:35a – see Appendix A: Recorded Miracles in the Bible

(40) So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, *there is* death in the pot. And they could not eat of it.
(41) But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.
(42) And there came a man from Baalshalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in its husk. And he said, Give to the people, that they may eat.
(43) And his servant said, What, should I set this before one hundred men? He said again, Give the people, that they may eat: because this is what the LORD {Jehovah} says, They shall eat, and shall have food left over.
(44) So he set *it* before them, and they ate, and had food left over, according to the word of the LORD {Jehovah}.[b]

Chapter 5
(1) Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him the LORD {Jehovah} had given deliverance to Syria: he was also a mighty man in valor, *but he was* a leper.
(2) And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.
(3) And she said to her mistress, I wish to God that my master *were* with the prophet who *is* in Samaria! because he would heal him of his leprosy.
(4) And *one* went in, and told his lord, saying, This is what the maid said who *is* of the land of Israel.
(5) And the king of Syria said, Go there, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver {about 750 lbs; 340 kg.}, and six thousand *pieces* of gold, and ten changes of clothing.
(6) And he brought the letter to the king of Israel, saying,

> Now when this letter has come to you, see, I have sent Naaman my servant to you with all of this, that you may heal him of his leprosy.

(7) And it came to pass, when the king of Israel had read the letter, that he tore his clothes, and said, *Am* I God, to kill and to make alive, that this man sends to me to heal a man of his leprosy? I ask you therefore consider, and see how he seeks a quarrel against me.
(8) And it was *that,* when Elisha the man of God had heard that the king of Israel had torn his clothes, that he sent to the king, saying, Why have you torn your clothes? let him come now to me, and he shall know that there is a prophet in Israel.
(9) So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

4:44b – see Appendix A: Recorded Miracles in the Bible

(10) And Elisha sent a messenger to him, saying, Go and wash in the Jordan River seven times, and your flesh shall return to you, and you shall be clean.
(11) But Naaman was angry, and went away, and said, Indeed, I thought, He will surely come out to me, and stand, and call on the Name of the LORD {Jehovah} his God, and strike his hand over the place, and heal the leprosy.
(12) *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.
(13) And his servants came near, and spoke to him, and said, My father, *if* the prophet had bid you *do some* great thing, would you not have done *it?* how much rather then, when he said to you, Wash, and be clean?
(14) Then he went down, and dipped himself seven times in the Jordan River, according to the saying of the man of God: and his flesh returned like the flesh of a little child, and he was clean.[a]
(15) And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Look, now I know that *there is* no God in all the earth, but in Israel: I ask you now therefore, receive a gift from your servant.
(16) But he said, *As* the LORD {Jehovah} lives, before Whom I stand, I will receive none. And he {Naaman} urged him to take *it;* but he {Elisha} refused.
(17) And Naaman said, I ask you then shall there not then, be given to your servant two mules' load of dirt? because your servant will from this time forth offer neither burnt offering nor sacrifice to other gods, but to the LORD {Jehovah} only.
(18) May the LORD {Jehovah} pardon your servant, in this one thing *that* when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, may the LORD {Jehovah} pardon your servant in this thing.
(19) And he said to him, Go in peace. So he departed from him a little way.
(20) But Gehazi, the servant of Elisha the man of God, said, Indeed, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD {Jehovah} lives, I will run after him, and take something from him.

5:14a – Lk. 4:27

(21) So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he climbed down from the chariot to meet him, and said, *Is* all well?
(22) And he said, All *is* well. My master has sent me, saying, Look, even now there have come to me from mount Ephraim two young men of the sons of the prophets: I ask you to give to them, a talent of silver {about 75 lbs; 34 kg.}, and two changes of clothes.
(23) And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of clothes, and laid *them* upon two of his servants; and they carried *them* before him.
(24) And when he came to the tower, he took *them* from their hand, and put *them* in the house: and he let the men go, and they departed.
(25) But he went in, and stood before his master. And Elisha said to him, Where have you *come from,* Gehazi? And he said, Your servant went nowhere.
(26) And he {Elisha} said to him, Did not my heart go *with you,* when the man turned again from his chariot to meet you? *Is it* a time to receive money, and to receive clothes, and olive groves, and vineyards, and sheep, and oxen, and menservants, and maidservants?
(27) Therefore the leprosy of Naaman shall cling to you, and to your descendants forever. And he went out from his presence a leper *as white* as snow.

Chapter 6

(1) And the sons of the prophets said to Elisha, Look now, the place where we live with you is too small for us.
(2) We ask you to let us go, to the Jordan River, and let each one take from there a beam, and let us build us a place there, where we may live. And he answered, Go.
(3) And one said, I ask you to be content, and go with your servants. And he answered, I will go.
(4) So he went with them. And when they came to the Jordan River, they cut down wood.
(5) But as one was cutting a beam, the ax head fell into the water: and he cried, and said, Alas, master! because it was borrowed.
(6) And the man of God said, Where did it fall? And he showed him the place. And he cut down a stick, and cast *it* in there; and the iron floated.[a]
(7) Therefore he said, Take *it* up to yourself. And he put out his hand, and took it.

6:6a – see Appendix A: Recorded Miracles in the Bible

(8) Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.
(9) And the man of God sent to the king of Israel, saying, Beware that you not pass such a place; because there the Syrians have come down.
(10) And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not {just} once nor twice.
(11) Therefore the heart of the king of Syria was greatly troubled because of this; and he called his servants, and said to them, Will you not show me which of us *is* for the king of Israel?
(12) And one of his servants said, None, my lord, O king: but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedchamber.
(13) And he said, Go and spy where he *is,* that I may send and fetch him. And it was told him, saying, Indeed, *he is* in Dothan.
(14) Therefore he sent horses, and chariots, and a great army there: and they came by night, and encircled the city.
(15) And when the servant of the man of God had risen early, and gone forth, an army had encircled the city both with horses and chariots. And his servant said to him, Alas, my master! what shall we do?
(16) And he answered, Do not be afraid: because those who are with us *are* more than those who are with them.
(17) And Elisha prayed, and said, LORD {Jehovah}, I ask You, open his eyes, that he may see. And the LORD {Jehovah} opened the eyes of the young man; and he saw: and, indeed, the mountain *was* full of horses and chariots of fire all around Elisha.
(18) And when they came down to him, Elisha prayed to the LORD {Jehovah}, and said, I ask You to strike this people with blindness. And He struck them with blindness according to the word of Elisha.
(19) And Elisha said to them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom you seek. But he led them to Samaria.
(20) And it came to pass, when they had come into Samaria, that Elisha said, LORD {Jehovah}, open the eyes of these *men,* that they may see. And the LORD {Jehovah} opened their eyes, and they saw; and *they were* in the midst of Samaria.
(21) And the king of Israel said to Elisha, when he saw them, My father, shall I strike *them?* shall I strike *them?*
(22) And he answered, You shall not strike *them:* would you strike those whom you have taken captive with your sword and with your bow? set bread and water before them, that they may eat and drink, and go to their master.

(23) And he prepared great provision for them: and when they had eaten and drank, he sent them away, and they went to their master. So the bands of Syria did not return to the land of Israel.
(24) And it came to pass after this, that Benhadad king of Syria gathered all his army, and went up, and besieged Samaria.
(25) And there was a great famine in Samaria: and, they besieged it, until a donkey's head was *sold* for eighty *pieces* of silver {shekel} {about 32 oz.; 912 gm.},[b] and the fourth part of a cab of dove's dung {about 11 oz.; 0.31 L.} for five *pieces* of silver.
(26) And as the king of Israel was passing by upon the wall, a woman cried to him there, saying, Help, my lord, O king.
(27) And he said, If the LORD {Jehovah} does not help you, how shall I help you? out of the barn floor, or out of the wine press?
(28) And the king said to her, What ails you? And she answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son tomorrow.
(29) So we boiled my son, and ate him: and I said to her on the next day, Give your son, that we may eat him: and she has hidden her son.
(30) And it came to pass, when the king heard the words of the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, saw, *he had* sackcloth within upon his flesh.
(31) Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall remain on him this day.
(32) But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but before the messenger came to him, he said to the elders, See how this son of a murderer has sent to take away my head? look, when the messenger comes, shut the door, and hold him fast at the door: *are* not the sound of his master's feet behind him?
(33) And while he yet talked with them, the messenger came down to him: and he said, Look, this evil *is* of the LORD {Jehovah}; why should I wait for the LORD {Jehovah} any longer?

Chapter 7
(1) Then Elisha said, Hear the word of the LORD {Jehovah}; This is what the LORD {Jehovah} says, Tomorrow about this time a measure of fine flour {homer; cor} {about 6.25 bushels; 60 gallons; 222 liters}[a] shall *be sold* for a shekel [of silver] {about 0.4 oz; 11.4 grams}, and two measures of barley for a shekel, in the gate of Samaria.

6:25b – shekel – 0.4 ounces; 11.4 grams
– ¼ of a cab – about 11 ounces or 0.31 liters – a little less than a pint
- 1 cab = 1/6 seah = about 1 1/3 quarts or 1.2 liters
– see Appendix J: Bible Weights and Measures
7:1a - – measure – cor – homer – 6.25 bushels = 60 gallons = 222 liters
– see Appendix J: Bible Weights and Measures

(2) Then an officer on whose hand the king leaned answered the man of God, and said, Indeed, *if* the LORD {Jehovah} would make windows in heaven, could this thing be? And he {Elisha} said, You shall see *it* with your eyes, but shall not eat of it.
(3) And there were four leprous men at the entrance of the gate: and they said to one another, Why should we sit here until we die?
(4) If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we will die also. Now therefore come, and let us fall to the host {army} of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.
(5) And they rose up in the twilight, to go to the camp of the Syrians: and when they had come to the outermost part of the camp of Syria, *there was* no man there.
(6) Because the Lord had caused the army of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great army: and they said to one another, The king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.
(7) Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it *was,* and fled for their lives.
(8) And when these lepers came to the outermost part of the camp, they went into one tent, and ate and drank, and carried from there silver, and gold, and clothing, and went and hid *it;* and came again, and entered into another tent, and carried from there *also,* and went and hid *it*.
(9) Then they said to one another, We are not doing well: this day *is* a day of good news, and we are holding our peace: if we stay until the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.
(10) So they came and called to the porter {gate keeper} of the city: and they told them, saying, We came to the camp of the Syrians, and, indeed, *there was* no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they *were*.
(11) And he called the gate keepers; and they told *it* to the king's household inside.
(12) And the king arose in the night, and said to his servants, I will now show you what the Syrians have done to us. They know that we are hungry; therefore they have gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

(13) And one of his servants answered and said, I ask you let *some* take, five of the horses that remain, which are left in the city, (indeed, they *are* as all the multitude of Israel that are left in it: look, *I say,* they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.
(14) They therefore took two chariot horses; and the king sent after the army of the Syrians, saying, Go and see.
(15) And they went after them to the Jordan River: and, all the road *was* full of clothes and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.
(16) And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour {homer; cor} {about 6.25 bushels; 60 gallons; 222 liters} was *sold* for a shekel [of silver] {about 0.4 oz; 11.4 grams}, and two measures of barley for a shekel, according to the word of the LORD {Jehovah}. [b]
(17) And the king appointed the officer on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate, and he died, as the man of God had said, who spoke when the king came down to him.
(18) And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria:
(19) And that officer answered the man of God, and said, Now, look, *if* the LORD {Jehovah} should make windows in heaven, could such a thing be? And he said, Indeed, you shall see it with your eyes, but shall not eat of it.[c]
(20) And so it happened to him: because the people trampled him in the gate, and he died.

Chapter 8

(1) Then Elisha spoke to the woman, whose son he had restored to life, saying, Arise, and go both you and your household, and live wherever you can live: because the LORD {Jehovah} has called for a famine; and it shall also come upon the land seven years.
(2) And the woman arose, and did according to the saying of the man of God: and she went with her household, and lived in the land of the Philistines seven years.
(3) And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry to the king for her house and for her land.
(4) And the king talked with Gehazi the servant of the man of God, saying, I ask you, Tell me, all the great things that Elisha has done.

7:16b – II Ki. 7:1
7:19c – II Ki. 7:2

(5) And it came to pass, as he was telling the king how he had restored a dead body to life, that, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.
(6) And when the king asked the woman, she told him. So the king appointed to her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.
(7) And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God has come here.
(8) And the king said to Hazael, Take a present in your hand, and go, meet the man of God, and inquire of the LORD {Jehovah} by him, saying, Shall I recover of this disease?
(9) So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' loads, and came and stood before him, and said, Your son Benhadad king of Syria has sent me to you, saying, Shall I recover of this disease?
(10) And Elisha said to him, Go, say to him, You may certainly recover: however the LORD {Jehovah} has shown me that he shall surely die.
(11) And he stared at him, until he was ashamed: and the man of God wept.
(12) And Hazael said, Why do you weep my lord? And he answered, Because I know the evil that you will do to the children of Israel: their strongholds you will set on fire, and their young men you will kill with the sword, and will dash their children, and rip up their women with child.
(13) And Hazael said, But what, *is* your servant a dog, that he should do this terrible thing? And Elisha answered, The LORD {Jehovah} has shown me that you *shall be* king over Syria.
(14) So he departed from Elisha, and came to his master; who said to him, What did Elisha say to you? And he answered, He told me *that* you shall surely recover.
(15) And it came to pass on the morning, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his place.
(16) And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign {3225 A.H./C- 817 B.C.}.[a]
(17) He was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.[b]
(18) And he walked in the way of the kings of Israel, as the house of Ahab had done: because the daughter of Ahab was his wife: and he did evil in the sight of the LORD {Jehovah}.

8:16a -5th year of Joram king of Israel; Jehoram co-reigns with his father Jehoshaphat over Judah [3225 A.H./C- 817 B.C.] - see Appendix G: World Time Line of Biblical History
8:17b – II Chr. 21:5

(19) Yet the LORD {Jehovah} would not destroy Judah for David His servant's sake, as He promised him to give him always a light, *and* to his children.
(20) In his days Edom revolted from under the hand of Judah, and made a king over themselves.[c]
(21) So Joram went over to Zair, and all the chariots with him: and he rose by night, and struck the Edomites who surrounded him, and the captains of the chariots: and the people fled into their tents.
(22) Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time.
(23) And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(24) And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his place.
(25) Ahaziah the son of Jehoram king of Judah began to reign in the twelfth year of Joram the son of Ahab king of Israel {3232 A.H./C-810 B.C.}.[d]
(26) Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter {granddaughter} of Omri king of Israel.[e]
(27) And he walked in the ways of the house of Ahab, and did evil in the sight of the LORD {Jehovah}, as the house of Ahab had done: because he *was* the son-in-law of the house of Ahab.
(28) And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.
(29) And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.[f]

Chapter 9

(1) And Elisha the prophet called one of the children of the prophets, and said to him, Put your belt on, and take this box of oil in your hand, and go to Ramothgilead:
(2) And when you come there, seek out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and cause him to rise up from among his brothers, and carry him to an inner room;
(3) Then take the box of oil, and pour *it* on his head, and say, This is what the LORD {Jehovah} says, I have anointed you king over Israel. Then open the door, and flee, and do not delay.

8:20c – II Chr. 21:10
8:25d – II Chr. 22:1 -Jehoram's death; Ahaziah becomes sole king over Judah [3232 A.H./C-810 B.C.]
8:26e – daughter – actually granddaugher of Omri – see note on II Chr. 22:2
8:29f – II Chr. 22:6

(4) So the young man, *even* the young man the prophet, went to Ramothgilead.
(5) And when he came, the captains of the army *were* sitting; and he said, I have an errand for you, O captain. And Jehu said, To which of us? And he said, To you, O captain.
(6) And he arose, and went into the house; and he poured the oil on his head, and said to him, This is what the LORD {Jehovah} God of Israel says, I have anointed you king over the people of the LORD {Jehovah}, *even* over Israel.
(7) And you shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD {Jehovah}, at the hand of Jezebel.
(8) Because the whole house of Ahab shall perish: and I will cut off from Ahab all males, and everyone who is shut up and left in Israel:
(9) And I will make the house of Ahab like the house of Jeroboam the son of Nebat,[a] and like the house of Baasha the son of Ahijah:[b]
(10) And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* no one to bury *her*.[c] And he opened the door, and fled.
(11) Then Jehu came forth to the servants of his lord: and *one* said to him, *Is* all well? why did this mad *fellow* come to you? And he said to them, You know the man, and his communication.
(12) And they said, No we don't; tell us now. And he said, This is what he spoke to me, saying, This is what the LORD {Jehovah} says, I have anointed you king over Israel.
(13) Then every man quickly took his clothes, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.
(14) So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.
(15) But king Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it is your mind, *then* let no one go forth *nor* escape out of the city to go to tell *it* in Jezreel.
(16) So Jehu rode in a chariot, and went to Jezreel; because Joram lay there. And Ahaziah king of Judah had come down to see Joram.
(17) And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it* peace?

9:9a – I Ki. 15:29
9:9b – I Ki. 16:12
9:10c – II Ki. 9:36

(18) So there went one on horseback to meet him, and said, This is what the king asks, *Is it* peace? And Jehu said, What do you have to do with peace? turn behind me. And the watchman told, saying, The messenger came to them, but he does not return.
(19) Then he sent out a second on horseback, which came to them, and said, This is what the king asks, *Is it* peace? And Jehu answered, What do you have to do with peace? turn behind me.
(20) And the watchman told, saying, He came even to them, and does not return: and the driving *is* like the driving of Jehu the son of Nimshi; because he drives furiously.
(21) And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.
(22) And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the prostitutions of your mother Jezebel and her witchcrafts *are so* many?
(23) And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.
(24) And Jehu drew a bow with his full strength, and struck Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.
(25) Then *Jehu* said to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: because remember how that, when I and you rode together after Ahab his father, the LORD {Jehovah} laid this burden upon him;
(26) Surely I have seen yesterday the blood of Naboth, and the blood of his sons, says the LORD {Jehovah}; and I will require it of you in this place, says the LORD {Jehovah}. Now therefore take *and* cast him into the plat *of ground,* according to the word of the LORD {Jehovah}.
(27) But when Ahaziah the king of Judah saw *this,* he fled by the way of the garden house. And Jehu followed after him, and said, Strike him also in the chariot. *And they did so* at the road going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.[a]
(28) And his servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.
(29) And in the eleventh year of Joram the son of Ahab, {3233 A.H./C- 809B.C.}[b] Ahaziah began to reign over Judah.
(30) And when Jehu had come to Jezreel, Jezebel heard *of it;* and she painted her face, and adorned her head,[c] and looked out at a window.
(31) And as Jehu entered in at the gate, she said, Did Zimri who killed his master have peace?

9:27a – II Chr. 22:8
9:29b - 11th year of Joram king of Israel; Jehu begins reign over Israel
[3233 A.H./C- 809B.C.] - see Appendix G: World Time Line of Biblical History
9:30c – adorned her head – possibly put on ear rings or jewels or crown

(32) And he lifted up his face to the window, and said, Who *is* on my side? who? And two *or* three eunuchs looked out to him.
(33) And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trampled her under foot.
(34) And when he had come in, he ate and drank, and said, Go, see now this cursed *woman,* and bury her: because she *is* a king's daughter.
(35) And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.
(36) Therefore they came again, and told him. And he said, This *is* the word of the LORD {Jehovah}, which He spoke by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:[d]
(37) And the dead body of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

Chapter 10
(1) And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, to the elders, and to those who brought up Ahab's *children,* saying,
(2) Now as soon as this letter comes to you, since your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armor;
(3) Seek out the best and fit of your master's sons, and set *him* on his father's throne, and fight for your master's house.
(4) But they were exceedingly afraid, and said, Look, two kings could not stand before him: how then shall we stand?
(5) And he who *was* over the house, and he who *was* over the city, the elders also, and those who brought up *of the children,* sent to Jehu, saying, We *are* your servants, and will do what you tell us; we will not make any king: You do *that which is* good in your eyes.
(6) Then he wrote a letter the second time to them, saying, If you *are* mine, and *if* you will listen to my voice, take the heads of the men your master's sons, and come to me to Jezreel by tomorrow this time. Now the king's sons, *were* seventy persons, *were* with the great men of the city, who brought them up.
(7) And it came to pass, when the letter came to them, that they took the king's sons, and killed seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

9:36d – I Ki. 21:23; II Ki. 9:10

(8) And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay them in two piles at the entrance of the gate until the morning.
(9) And it came to pass in the morning, that he went out, and stood, and said to all the people, B*e* righteous: I conspired against my master, and killed him: but who killed all these?
(10) Know now that nothing of the word of the Lord {Jehovah} shall fall to the earth, which the LORD {Jehovah} spoke concerning the house of Ahab: because the LORD {Jehovah} has done *that* which He spoke by His servant Elijah.[a]
(11) So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men, and his relatives, and his priests, until he left him no one remaining.
(12) And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house in the way,
(13) Jehu met with the brothers of Ahaziah king of Judah, and said, Who *are* you? And they answered, We *are* the brothers of Ahaziah; and we are going down to greet the children of the king and the children of the queen.
(14) And he said, Take them alive. And they took them alive, and killed them at the pit of the shearing house, *even* forty-two men; neither did he leave any of them {alive}.
(15) And when he had departed from there, he came upon Jehonadab the son of Rechab *coming* to meet him: and he greeted him, and said to him, Is your heart right, as my heart *is* with your heart? And Jehonadab answered, It is. If it is, give *me* your hand. And he gave *him* his hand; and he took him up to him into the chariot.
(16) And he said, Come with me, and see my zeal for the LORD {Jehovah}. So they made him ride in his chariot.
(17) And when he came to Samaria, he killed all that remained to Ahab in Samaria, until he had destroyed him, according to the saying of the LORD {Jehovah}, which He spoke to Elijah.[a]
(18) And Jehu gathered all the people together, and said to them, Ahab served Baal a little; *but* Jehu shall serve him much.
(19) Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let no one be lacking: because I have a great sacrifice *to do* to Baal; whoever shall be missing, he shall not live. But Jehu did *it* deceitfully, to the intent that he might destroy the worshipers of Baal.
(20) And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

10:10,17a – I Ki. 21:21-22; II Ki. 9:8

(21) And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left who did not come. And they came into the house of Baal; and the house of Baal was full from one end to another.
(22) And he said to him who *was* over the robe-room, Bring forth robes for all the worshipers of Baal. And he brought them robes.
(23) And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said to the worshipers of Baal, Search, and look that there are here with you no one of the servants of the LORD {Jehovah}, but the worshipers of Baal only.
(24) And when they went in to offer sacrifices and burnt offerings, Jehu appointed eighty men outside, and said, *If* any of the men whom I have brought into your hands escape, *he who lets him go,* his life *shall be* for the life of him.
(25) And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* kill them; let no one come forth. And they struck them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.
(26) And they brought forth the images out of the house of Baal, and burned them.
(27) And they broke down the image of Baal, and broke down the house of Baal, and made it an outhouse to this day.
(28) So Jehu destroyed Baal out of Israel.
(29) However *from* the sins of Jeroboam the son of Nebat, who caused Israel to sin, Jehu did not depart from after them, that is, the golden calves that *were* in Bethel, and that *were* in Dan.
(30) And the LORD {Jehovah} said to Jehu, Because you have done well in executing *that which is* right in My eyes, *and* have done to the house of Ahab according to all that *was* in My heart, your children of the fourth *generation* shall sit on the throne of Israel.
(31) But Jehu did not take heed to walk in the law of the LORD {Jehovah} God of Israel with all his heart: because he did not depart from the sins of Jeroboam, who caused Israel to sin.
(32) In those days the LORD {Jehovah} began to cut Israel short: and Hazael struck them in all the coasts of Israel;
(33) From the Jordan River eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan.
(34) Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

(35) And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his place {3261 A.H./C- 781 B.C.}.[b]
(36) And the time that Jehu reigned over Israel in Samaria *was* twenty-eight years.

Chapter 11
(1) And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal children.
(2) But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *who were* killed; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not killed.[a]
(3) And he was hidden from her in the house {temple} of the LORD {Jehovah} six years. And Athaliah reigned over the land.
(4) And the seventh year {of Jehu king of Israel} {3239 A.H./C-803 B.C.} Jehoiada {the priest} sent and called for the rulers over hundreds, with the captains and the guard, and brought them to himself into the house {temple} of the LORD {Jehovah}, and made a covenant with them, and took an oath of them in the house {temple} of the LORD {Jehovah}, and showed them the king's son.
(5) And he commanded them, saying, This *is* the thing that you shall do; A third part of you that enter in on the sabbath {Saturday} shall keep watch over the king's house;
(6) And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall you keep the watch of the house, that it not be broken down.
(7) And two parts of all you that go forth on the sabbath {Saturday}, even they shall keep the watch of the house {temple} of the LORD {Jehovah} about the king.
(8) And you shall surround the king, every man with his weapons in his hand: and anyone who comes near the king, let him be killed: and be with the king as he goes out and as he comes in.
(9) And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and every man took his men who were to come in on the sabbath {Saturday}, with those who should go out on the sabbath {Saturday}, and came to Jehoiada the priest.
(10) And to the captains over hundreds the priest gave king David's spears and shields, that *were* in the temple of the LORD {Jehovah}.
(11) And the guard stood, every man with his weapons in his hand, all around the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

10:35b - 28th year of Jehu; Jehu dies; Jehoahaz his son reigns over Israel
[3261 A.H./C- 781 B.C.] - see Appendix G: World Time Line of Biblical History
11:2a – II Ki. 11:21; 12:1; II Chr. 22:11

(12) And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.
(13) And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD {Jehovah}.
(14) And when she looked, the king stood by a pillar, as the custom *was,* and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah tore her clothes, and cried, Treason, Treason.
(15) But Jehoiada the priest commanded the captains of the hundreds, the officers of the host {army}, and said to them, Take her forth outside the temple: and everyone who follows her kill with the sword. Because the priest had said, Let her not be killed in the house {temple} of the LORD {Jehovah}.
(16) And they laid hands on her; and she went by the roadway by the which the horses came into the king's house: and there she was killed.
(17) And Jehoiada made a covenant between the LORD {Jehovah} and the king and the people, that they should be the LORD's {Jehovah's} people; between the king also and the people.
(18) And all the people of the land went into the house of Baal, and broke it down; his altars and his images they broke in pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house {temple} of the LORD {Jehovah}.
(19) And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house {temple} of the LORD {Jehovah}, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.
(20) And all the people of the land rejoiced, and the city was in quiet: and they killed Athaliah with the sword *beside* the king's house.
(21) Jehoash was seven years old when he began to reign {over Judah} {3239 A.H./C- 803 B.C.}.[b]

Chapter 12

(1) In the seventh year of Jehu Jehoash began to reign {3239 A.H./C- 803 B.C.}; and he reigned forty years in Jerusalem. And his mother's name *was* Zibiah of Beersheba.[a]
(2) And Jehoash did *that which was* right in the sight of the LORD {Jehovah} all his days in which Jehoiada the priest instructed him.

11:21b – II Chr. 22:11 - 7th year of Jehu king of Israel; Jehoash begins reign over Judah [3239 A.H./C- 803 B.C.] – see Appendix G: World Time Line of Biblical History
12:1a – II Chr. 22:11; 25:1

(3) But the high places were not taken away: the people still sacrificed and burnt incense in the high places.
(4) And Jehoash said to the priests, All the money of the dedicated things that is brought into the house {temple} of the LORD {Jehovah}, *even* the money of everyone that passes *the account,* the money that every man is set at, *and* all the money that comes into any man's heart to bring into the house {temple} of the LORD {Jehovah},
(5) Let the priests take *it* to themselves, every man of his acquaintance: and let them repair the damage of the house {temple}, wherever any damage shall be found.
(6) But it was*, that* in the twenty-third year of king Jehoash {3261 A.H./C- 781 B.C.}[b] the priests had not repaired the damages of the house {temple}.
(7) Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said to them, Why have you not repaired the damages of the house {temple}? now therefore receive no *more* money of your acquaintance, but deliver it for the damages of the house {temple}.
(8) And the priests consented to receive no *more* money from the people, neither to repair the damages of the house {temple}.
(9) But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one enters into the house of the LORD {Jehovah}: and the priests who kept the door put in it all the money *that was* brought into the house of the LORD {Jehovah}.
(10) And it was*,* when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and counted the money that was found in the house of the LORD {Jehovah}.
(11) And they gave the money, being counted, into the hands of those who did the work, who had the oversight of the house {temple} of the LORD {Jehovah}: and they laid it out to the carpenters and builders, who did the work on the house {temple} of the LORD {Jehovah},
(12) And to masons, and stone cutters, and to buy timber and cut stone to repair the damage of the house of the LORD {Jehovah}, and for all that was laid out for the house {temple} to repair *it*.
(13) However there were not made for the house {temple} of the LORD {Jehovah} bowls of silver, snuffers, wash bowls, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD {Jehovah}:

12:6b - Twenty-third year of king Jehoash – repairs made to the temple
[3261 A.H./C- 781 B.C.]

(14) But they gave that to the workmen, and repaired the house {temple} of the LORD {Jehovah} with it.
(15) Furthermore they did not reckon with the men, into whose hand they delivered the money to be paid on workmen: because they dealt faithfully.
(16) The trespass money and sin money was not brought into the house {temple} of the LORD {Jehovah}: it was the priests'.
(17) Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.
(18) And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house {temple} of the LORD {Jehovah}, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.
(19) And the rest of the acts of Joash,[c] and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(20) And his servants arose, and made a conspiracy, and killed Joash in the house of Millo, which goes down to Silla.
(21) Because Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his place.

Chapter 13
(1) In the twenty-third year of Joash the son of Ahaziah king of Judah {3261 A.H./C- 781 B.C.},[a] Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.
(2) And he did *that which was* evil in the sight of the LORD {Jehovah}, and followed the sins of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from it.
(3) And the anger of the LORD {Jehovah} was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all *their* days.
(4) And Jehoahaz sought the LORD {Jehovah}, and the LORD {Jehovah} listened to him: because He saw the oppression of Israel, because the king of Syria oppressed them.
(5) (And the LORD {Jehovah} gave Israel a savior, so that they went out from under the hand of the Syrians: and the children of Israel lived in their tents, as before.
(6) Nevertheless they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, *but* walked in them: and there remained the grove also in Samaria.)
(7) Neither did He leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; because the king of Syria had destroyed them, and had made them like the dust by threshing.

12:19c – Joash – alternate spelling of Jehoash
13:1a - 23rd year of Joash king of Judah; Jehoahaz begins reign over Israel
[3261 A.H./C- 781 B.C.] - see Appendix G: World Time Line of Biblical History

(8) Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
(9) And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his place.
(10) In the thirty-seventh year of Joash king of Judah {3275 A.H./C-767 B.C.}, Jehoash the son of Jehoahaz began to reign over Israel in Samaria, *and reigned* sixteen years.
(11) And he did *that which was* evil in the sight of the LORD {Jehovah}; he did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel sin: *but* he walked in them.
(12) And the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?
(13) And Joash slept with his fathers {3293 A.H./C-749 B.C.}; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.
(14) Now Elisha had fallen sick of his sickness of which he died. And Joash the king of Israel came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and its horsemen.
(15) And Elisha said to him, Take bow and arrows. And he took to himself bow and arrows.
(16) And he said to the king of Israel, Put your hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.
(17) And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's {Jehovah's} deliverance, and the arrow of deliverance from Syria: because you shall strike the Syrians in Aphek, until you have consumed *them*.
(18) And he said, Take the arrows. And he took *them*. And he said to the king of Israel, Strike the ground. And he struck three times, and stopped.
(19) And the man of God was angry with him, and said, You should have stricken five or six times; then you would have stricken Syria until you had consumed *it:* since now you shall strike Syria *but* three times.
(20) And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.
(21) And it came to pass, as they were burying a man, that, they saw a group *of men;* and they cast the man into the tomb of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.
(22) But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

(23) And the LORD {Jehovah} was gracious to them, and had compassion on them, and had respect towards them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither did He cast them from His presence as yet.
(24) So Hazael king of Syria died; and Benhadad his son reigned in his place.
(25) And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times Joash beat him, and recovered the cities of Israel.

Chapter 14
(1) In the second year of Joash son of Jehoahaz king of Israel, Amaziah the son of Joash king of Judah reigned {3279 A.H./C- 763 B.C.}.[a]
(2) He was twenty-five years old when he began to reign, and reigned twenty-nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem. [b]
(3) And he did *that which was* right in the sight of the LORD {Jehovah}, yet not like David his father: he did according to all things as Joash his father did.
(4) However the high places were not taken away: as yet the people still sacrificed and burnt incense on the high places.
(5) And it came to pass, as soon as the kingdom was confirmed in his hand, that he killed his servants who had killed his father the king.
(6) But the children of the murderers he did not kill: according to that which is written in the book of the law of Moses, in which the LORD {Jehovah} commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.[c]
(7) He killed of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel {obedience to God}[d] to this day.
(8) Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.[e]
(9) And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give your daughter to my son to be his wife: and there passed by a wild beast that *was* in Lebanon, and trampled down the thistle.

14:1a - The second year of Joash king of Israel; Amaziah begins reign over Judah
[3279 A.H./C- 763 B.C.] – see Appendix G: World Time Line of Biblical History
14:2b – II Chr. 24:27; 25:1
14:6c – Deut. 24:16; II Chr. 25:4
14:7d - Joktheel {יקתאל} - obedience to God
14:8e – II Chr. 25:17

(10) You have indeed stricken Edom, and your heart has lifted you up: be content with *this,* and stay at home: because why should you meddle to *your* hurt, that you should fall, *even* you, and Judah with you?
(11) But Amaziah would not listen. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which *belongs* to Judah.
(12) And Judah was put to the worse before Israel; and every man fled to their tents.
(13) And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits {about 600 ft.; 183 m.}.[f]
(14) And he took all the gold and silver, and all the vessels that were found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house, and hostages, and returned to Samaria.
(15) Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?
(16) And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place {3293 A.H./C- 749 B.C.}.[g]
(17) And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.
(18) And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?
(19) Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and killed him there.[h]
(20) And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.
(21) And all the people of Judah took Azariah, who *was* sixteen years old, and made him king in the place of his father Amaziah.
(22) He built Elath, and restored it to Judah, after that the king slept with his fathers.
(23) In the fifteenth year of Amaziah the son of Joash king of Judah {3293 A.H./C- 749 B.C.}, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty-one years.
(24) And he did *that which was* evil in the sight of the LORD {Jehovah}: he did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel to sin.

14:13f – II Chr. 25:23 cubit – 1.5 feet; 0.457 meters – see Appendix J: Bible Weights and Measures
14:16g - Jehoash's reign ends after 16 years; Jeroboam#2 begins reign over Israel in 15th year of Amaziah king of Judah [3293 A.H./C- 749 B.C.} - see Appendix G: World Time Line of Biblical History
14:19h – II Chr. 25:27

(25) He restored the coast of Israel from the entering of Hamath to the sea of the plain, according to the word of the LORD {Jehovah} God of Israel, which He spoke by the hand of his servant Jonah, the son of Amittai,[i] the prophet, who *was* of Gathhepher.
(26) Because the LORD {Jehovah} saw the affliction of Israel, *that it was* very bitter: because *there was* not any shut up, nor any left, nor any helper for Israel.
(27) And the LORD {Jehovah} did not say that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.
(28) Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?
(29) And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his place.

Chapter 15
(1) In the twenty-seventh year of Jeroboam king of Israel {3319 A.H./C- 723 B.C.},[a] Azariah son of Amaziah king of Judah began to reign.
(2) He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.
(3) And he did *that which was* right in the sight of the LORD {Jehovah}, according to all that his father Amaziah had done;
(4) Except the high places were not removed: the people sacrificed and burnt incense still on the high places.
(5) And the LORD {Jehovah} struck the king {Azariah (Uzziah)}, so that he was a leper to the day of his death, and lived in a hospital house. And Jotham the king's son *was* over the house, judging the people of the land.[b]
(6) And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(7) So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his place.
(8) In the thirty-eighth year of Azariah king of Judah {3356 A.H./C- 686 B.C.},[c] Zachariah the son of Jeroboam reigned over Israel in Samaria six months.
(9) And he did *that which was* evil in the sight of the LORD {Jehovah}, as his fathers had done: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

14:25i – Jonah son of Amittai – Jonah 1:1
15:1a - 27th year of Jeroboam king of Israel; Azariah (also called Uzziah) begins reign over Judah [3319 A.H./C- 723 B.C.}
15:5b – II Chr. 26:20
15:8c - 38th year of Azariah (Uzziah) king of Judah; Zachariah begins reign over Israel [3356 A.H./C- 686 B.C.] – see Appendix G: World Time Line of Biblical History

(10) And Shallum the son of Jabesh conspired against him, and struck him before the people, and killed him, and reigned in his place.
(11) And the rest of the acts of Zachariah, look, they *are* written in the book of the chronicles of the kings of Israel.
(12) This *was* the word of the LORD {Jehovah} which He spoke to Jehu, saying, Your sons shall sit on the throne of Israel to the fourth *generation*.[d] And so it came to pass.
(13) Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah {3357 A.H./C- 685 B.C.}; and he reigned a full month in Samaria.
(14) Because Menahem the son of Gadi went up from Tirzah, and came to Samaria, and struck Shallum the son of Jabesh in Samaria, and killed him, and reigned in his place.
(15) And the rest of the acts of Shallum, and his conspiracy which he made, indeed, they *are* written in the book of the chronicles of the kings of Israel.
(16) Then Menahem struck Tiphsah, and all who *were* in it, and its coasts from Tirzah: because they did not open *to him,* therefore he struck *it; and* all the women in it who were with child he ripped up.
(17) In the thirty-ninth year of Azariah king of Judah {3357 A.H./C- 685 B.C.},[e] Menahem the son of Gadi began to reign over Israel, *and reigned* ten years in Samaria.
(18) And he did *that which was* evil in the sight of the LORD {Jehovah}: he did not depart all his days from the sins of Jeroboam the son of Nebat, who caused Israel to sin.
(19) *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver {about 75000 lbs; 34000 kg.}[f], that his hand might be with him to confirm the kingdom in his hand.
(20) And Menahem taxed the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver {about 20 oz.; 567 gm.}, to give to the king of Assyria. So the king of Assyria turned back, and did not stay in the land.
(21) And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
(22) And Menahem slept with his fathers; and Pekahiah his son reigned in his place.

15:12d – II Ki. 10:30
15:17e - 39th year of Uzziah (Azariah) king of Judah; Shallum reigns for 1 month then Menahem begins reign over Israel [3357 A.H./C- 685 B.C.] – see Appendix G: World Time Line of Biblical History
15:19f – talent – 75.6 pounds; 34.3 kilograms – see Appendix J: Bible Weights and Measures

(23) In the fiftieth year of Azariah king of Judah {3368 A.H./C- 674 B.C.},[g] Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.
(24) And he did *that which was* evil in the sight of the LORD {Jehovah}: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.
(25) But Pekah the son of Remaliah, a captain of his, conspired against him, and struck him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his place.
(26) And the rest of the acts of Pekahiah, and all that he did, indeed, they *are* written in the book of the chronicles of the kings of Israel.
(27) In the fifty-second year of Azariah king of Judah {3370 A.H./C- 672 B.C.},[h] Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.
(28) And he did *that which was* evil in the sight of the LORD {Jehovah}: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.
(29) In the days of Pekah king of Israel, Tiglathpileser king of Assyria came, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.
(30) And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck him, and killed him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah {3390 A.H./C- 652 B.C.}.[i]
(31) And the rest of the acts of Pekah, and all that he did, look, they *are* written in the book of the chronicles of the kings of Israel.
(32) In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah began to reign {3371 A.H./C- 671 B.C.}.[j]
(33) He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.[k]

15:23g - 50th year of Azariah (Uzziah) king of Judah; Pekahiah son of Menahem reigns over Israel [3368 A.H./C- 674 B.C.] – see Appendix G: World Time Line of Biblical History
15:27h - 52nd year of Azariah (Uzziah) king of Judah; Pekah begins reign over Israel [3370 A.H./C- 672 B.C.]
15:30i - 20th year of Jotham, son of Uzziah king of Judah; Pekah's reign ends; no reigning king over Israel [3390 A.H./C- 652 B.C.]
15:32j - 2nd year of Pekah king of Israel, Uzziah dies; his son Jotham begins reign over Judah [3371 A.H./C- 671 B.C.] - see Appendix G: World Time Line of Biblical History
15:33k – II Chr. 27:8

(34) And he did *that which was* right in the sight of the LORD {Jehovah}: he did according to all that his father Uzziah had done.
(35) However the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house {temple} of the LORD {Jehovah}.
(36) Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(37) In those days the LORD {Jehovah} began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.
(38) And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his place.

Chapter 16
(1) In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign {3386 A.H./C- 656 B.C.}.[a]
(2) Ahaz was twenty years old when he began to reign, and reigned sixteen years in Jerusalem, and did not do *that which was* right in the sight of the LORD {Jehovah} his God, like David his father.[b]
(3) But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the ungodly nations, whom the LORD {Jehovah} cast out from before the children of Israel.
(4) And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.
(5) Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to make war: and they besieged Ahaz, but could not overcome *him*.
(6) At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and lived there to this day.
(7) So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I *am* your servant and your son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.
(8) And Ahaz took the silver and gold that were found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.
(9) And the king of Assyria listened to him: because the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and killed Rezin.

16:1a - 17th year of Pekah king of Israel; Ahaz, son of Jotham begins reign over Judah [3386 A.H./C- 656 B.C.] – see Appendix G: World Time Line of Biblical History
16:2b – II Ki. 16:20; 18:1-2; II Chr. 29:1

(10) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the design of the altar, and its pattern, according to all its workmanship.
(11) And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* before king Ahaz's return from Damascus.
(12) And when the king had come from Damascus, the king saw the altar: and the king approached the altar, and offered upon it.
(13) And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.
(14) And he brought also the brass altar, which *was* before the LORD {Jehovah}, from the front of the house {temple}, from between the altar and the house {temple} of the LORD {Jehovah}, and put it on the north side of the altar.
(15) And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brass altar shall be for me to inquire *by*.
(16) So Urijah the priest did, according to all that king Ahaz commanded.
(17) And king Ahaz cut off the borders of the bases, and removed the bowl from off them; and took down the sea {large bowl; bath tub}[c] from off the brass oxen that *were* under it, and put it upon a pavement of stones.
(18) And the covered seats for the sabbath {Saturday} that they had built in the house {temple}, and the king's entry outside, he took from the house {temple} of the LORD {Jehovah} for the king of Assyria.
(19) Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?
(20) And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his place.

Chapter 17

(1) In the twelfth year of Ahaz king of Judah {3398 A.H./C- 644B.C.}[a] Hoshea the son of Elah began to reign in Samaria over Israel nine years.
(2) And he did *that which was* evil in the sight of the LORD {Jehovah}, but not as the kings of Israel that were before him.
(3) Against him Shalmaneser king of Assyria came up; and Hoshea became his servant, and gave him presents.

16:17c – molten sea – bath tub for priests – I Ki. 7:23
17:1a - 12th year of Ahaz king of Judah; Hoshea begins reign over Israel
[3398 A.H./C- 644B.C.]

(4) And the king of Assyria found conspiracy in Hoshea: because he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.
(5) Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.
(6) In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria {3406 A.H./C-636 B.C.},[b] and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.
(7) Because, the children of Israel had sinned against the LORD {Jehovah} their God, Who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had served other gods,
(8) And walked in the laws of the ungodly nations, whom the LORD {Jehovah} had cast out from before the children of Israel, and of the kings of Israel, which they had made.
(9) And the children of Israel secretly did *those* things that *were* not right against the LORD {Jehovah} their God, and they built for themselves high places {to worship idols} in all their cities, from the tower of the watchmen to the fenced city.
(10) And they setup for themselves images and groves in every high hill, and under every green tree:
(11) And there they burnt incense in all the high places, as the ungodly nations *did* whom the LORD {Jehovah} carried away before them; and did wicked things to provoke the LORD {Jehovah} to anger:
(12) Because they served idols, which the LORD {Jehovah} had said to them, You shall not do these things.
(13) Yet the LORD {Jehovah} testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn from your evil ways, and keep My commandments *and* My laws, according to all the law which I commanded your forefathers, and which I sent to you by My servants the prophets.
(14) Nevertheless they would not listen, but hardened their necks, like the necks of their forefathers, who did not believe in the LORD {Jehovah} their God.
(15) And they rejected His laws, and His covenant that He had made with their forefathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the ungodly nations who *were* all around them, *concerning* whom the LORD {Jehovah} had charged them, that they should not do like them.

17:6b – ninth year of Hoshea - [3406 A.H./C- 636 B.C.] - end of the Northern Kingdom of Israel - 35th year of Isaiah's ministry - 263 years after death of Solomon. 114 years before captivity of the southern kingdom of Judah

(16) And they left all the commandments of the LORD {Jehovah} their God, and made for themselves molten images, *even* two calves, and made a grove, and worshiped all the host of heaven, and served Baal.
(17) And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD {Jehovah}, to provoke Him to anger.
(18) Therefore the LORD {Jehovah} was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only.[c]
(19) Also Judah did not keep the commandments of the LORD {Jehovah} their God, but walked in the laws of Israel which they made.
(20) And the LORD {Jehovah} rejected all the descendants of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.
(21) Because He tore Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the LORD {Jehovah}, and caused them to sin a great sin.
(22) Because the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them;
(23) Until the LORD {Jehovah} removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away out of their own land to Assyria to this day.
(24) And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and lived in its cities.
(25) And *so* it was at the beginning of their living there, *that* they did not honor the LORD {Jehovah}: therefore the LORD {Jehovah} sent lions among them, which killed *some* of them.
(26) Therefore they spoke to the king of Assyria, saying, The nations which you have removed, and placed in the cities of Samaria, do not know the ways of the God of the land: therefore He has sent lions among them, and, indeed, they kill them, because they do not know the ways of the God of the land.
(27) Then the king of Assyria commanded, saying, Carry there one of the priests whom you brought from there; and let them go and live there, and let him teach them the ways of the God of the land.
(28) Then one of the priests whom they had carried away from Samaria came and lived in Bethel, and taught them how they should honor the LORD {Jehovah}.

17:18c – Judah only – actually the tribe of Benjamin was counted with the tribe of Judah as southern Kingdom of Judah

(29) However every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived.
(30) And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,
(31) And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.
(32) So they feared the LORD {Jehovah}, but made to themselves of the lowest of them priests of the high places, who sacrificed for them in the houses of the high places.
(33) They feared the LORD {Jehovah}, but served their own gods, after the ways of the nations whom they carried away from there.
(34) To this day they do according to their former ways: they do not honor the LORD {Jehovah}, neither do they keep their laws, or their commandments, or after the law and commandment which the LORD {Jehovah} commanded the children of Jacob, whom He named Israel;
(35) With whom the LORD {Jehovah} had made a covenant, and charged them, saying, You shall not honor other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:[d]
(36) But the LORD {Jehovah}, Who brought you up out of the land of Egypt with great power and a stretched-out arm, Him you shall honor, and Him you shall worship, and to Him you shall do sacrifice.
(37) And the laws, and the commandments, and the law, and the commandment, which He wrote for you, you shall observe to do for evermore; and you shall not honor other gods.
(38) And the covenant that I have made with you, you shall not forget; neither shall you honor other gods.
(39) But the LORD {Jehovah} your God you shall honor; and He shall deliver you out of the hand of all your enemies.
(40) However they did not listen, but they did after their former ways.
(41) So these nations honored the LORD {Jehovah}, but served their graven images, both their children, and their children's children: as did their forefathers, so they do to this day.

Chapter 18
(1) Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign {3400 A.H./C- 642 B.C.}.[a]
(2) He was twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.[b]

17:35d – Ex. 20:3-5
18:1a – 3400 A.H./C- 642 B.C. - [12] Hezekiah (good) age 25 becomes co-king with his father Ahaz in 3rd year of Hoshea king of Israel (II Ki. 16:2,20; II Ki. 18:1-2)
18:2b – II Ki. 20:21-21:1; II Chr. 33:1

(3) And he did *that which was* right in the sight of the LORD {Jehovah}, according to all that David his father did.
(4) He removed the high places, and broke the images, and cut down the groves, and broke in pieces the brass serpent that Moses had made: because until those days the children of Israel burnt incense to it: and he called it Nehushtan {the copper [brass] thing}.[c]
(5) He trusted in the LORD {Jehovah} God of Israel; so that after him there was none like him among all the kings of Judah, nor *any* that were before him.
(6) Because he hung onto the LORD {Jehovah}, *and* did not depart from following him, but kept His commandments, which the LORD {Jehovah} commanded Moses.
(7) And the LORD {Jehovah} was with him; *and* he prospered wherever he went: and he rebelled against the king of Assyria, and did not serve him.
(8) He struck the Philistines, *even* to Gaza, and its borders, from the tower of the watchmen to the fenced city.
(9) And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel {3404 A.H./C- 638 B.C.},[d] *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.
(10) And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, {3406 A.H./C-636 B.C.} Samaria was taken.[e]
(11) And the king of Assyria carried away Israel to Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:
(12) Because they did not obey the voice of the LORD {Jehovah} their God, but sinned against His covenant, *and* all that Moses the servant of the LORD {Jehovah} commanded, and would not listen to *them,* nor do *them.*
(13) Now in the fourteenth year of king Hezekiah {3414 A.H./C-628 B.C.}[f] Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.

18:4c - Nehushtan {נחשתן} – the copper thing

18:9d - 4th year of Hezekiah king of Judah; 7th year of Hoshea king of Israel [3404 A.H./C- 638 B.C.]

18:10e – see note on II Ki. 17:6 – II Chr. 32:15

18:13f - 14th year of Hezekiah king of Judah; Hezekiah gathers gold and silver from temple and palace to pay off the king of Assyria [3414 A.H./C-628 B.C.] - see Appendix G: World Time Line of Biblical History

(14) And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which you put on me I will bear. And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver {about 22500 lbs.; 10205 kg.}[g] and thirty talents of gold {about 2250 lbs.; 1020 kg.}.
(15) And Hezekiah gave *him* all the silver that was found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house.
(16) At that time Hezekiah cut off *the gold from* the doors of the temple of the LORD {Jehovah}, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
(17) And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they had come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.
(18) And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.
(19) And Rabshakeh said to them, Speak now to Hezekiah, This is what the great king, the king of Assyria says, What confidence *is* this in which you trust?
(20) You say, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom do you trust, that you rebel against me?
(21) Now, indeed, you trust upon the staff of this bruised reed, *even* upon Egypt, on which if a man leans, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all who trust on him.
(22) But if you say to me, We trust in the LORD {Jehovah} our God: *is* not He, Whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, You shall worship before this altar in Jerusalem?
(23) Now therefore, I ask you, give pledges to my lord the king of Assyria, and I will deliver you two thousand horses, if you are able on your part to set riders upon them.
(24) How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?
(25) Have I now come up without the LORD {Jehovah} against this place to destroy it? The LORD {Jehovah} said to me, Go up against this land, and destroy it.[h]
(26) Then Eliakim the son of Hilkiah, and Shebna, and Joah, said to Rabshakeh, Speak, I ask you, to your servants in the Syrian language; because we understand *it:* and do not talk with us in the Jews' language in the ears of the people who *are* on the wall.

18:14g – talent - a talent = about 75.6 pounds; 24.3 kilograms
– see Appendix J: Bible Weights and Measures
18:25h – The Lord {Jehovah} said ...- but it is obvious from II Ki. 19:16-17 that the Lord {Jehovah} did not speak to the king of Assyria.

(27) But Rabshakeh said to them, Has my master sent me to your master, and to you, to speak these words? *has he* not *sent me* to the men who sit on the wall, that they may eat their own dung, and drink their own piss with you?
(28) Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, Hear the word of the great king, the king of Assyria:
(29) This is what the king says, Do not let Hezekiah deceive you: because he shall not be able to deliver you out of his hand:
(30) Do not let Hezekiah make you trust in the LORD {Jehovah}, saying, The LORD {Jehovah} will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.
(31) Do not listen to Hezekiah: because this is what the king of Assyria says, Make *an agreement* with me by a present, and come out to me, and *then* every man may eat of his own vine, and everyone of his fig tree, and everyone drink the waters of his own well:
(32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey, that you may live, and not die: and do not listen to Hezekiah, when he persuades you, saying, The LORD {Jehovah} will deliver us.
(33) Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?
(34) Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand?
(35) Who *are* they among all the gods of the countries, that have delivered their country out of my hand, that the LORD {Jehovah} should deliver Jerusalem out of my hand?
(36) But the people held their peace, and did not answer him a word: because the king's commandment was, saying, Do not answer him.
(37) Then Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, came to Hezekiah with *their* clothes torn, and told him the words of Rabshakeh.

Chapter 19

(1) And it came to pass, when king Hezekiah heard *it,* that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD {Jehovah}.
(2) And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

(3) And they said to him, This is what Hezekiah says, This day *is* a day of trouble, and of rebuke, and blasphemy: because the children have come to the birth, and *there is* not strength to bring them forth.
(4) It may be the LORD {Jehovah} your God will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which the LORD {Jehovah} your God has heard: therefore lift up *your* prayer for the remnant that are left.
(5) So the servants of king Hezekiah came to Isaiah.
(6) And Isaiah said to them, This is what you shall say to your master, This is what the LORD {Jehovah} says, Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.
(7) Indeed, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.
(8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: because he had heard that he had departed from Lachish.
(9) And when he heard it said of Tirhakah king of Ethiopia, Indeed, he has come out to fight against you: he sent messengers again to Hezekiah, saying,
(10) This is what you shall say to Hezekiah king of Judah, saying, Do not let your God in Whom you trust deceive you, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.
(11) Surely, you have heard what the kings of Assyria have done to all lands, by completely destroying them: and shall you be delivered?
(12) Have the gods of the nations delivered those whom my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?
(13) Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?
(14) And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house {temple} of the LORD {Jehovah}, and spread it before the LORD {Jehovah}.
(15) And Hezekiah prayed before the LORD {Jehovah}, and said, O LORD {Jehovah} God of Israel, Who lives *between* the cherubims,[a] You are the God, *even* You alone, of all the kingdoms of the earth; You have made heaven and earth.[b]
(16) LORD {Jehovah}, bow down Your ear, and hear: open, LORD {Jehovah}, Your eyes, and see: and hear the words of Sennacherib, who has sent him to reproach the living God.

19:15a – Ex. 25:18-22
19:15b – Gen. 1:1

(17) Of a truth, LORD {Jehovah}, the kings of Assyria have destroyed the nations and their lands,
(18) And have cast their gods into the fire: because they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
(19) Now therefore, O LORD {Jehovah} our God, I beg You, save us out of his hand, that all the kingdoms of the earth may know that You *are* the LORD {Jehovah} God, *even* You alone.
(20) Then Isaiah the son of Amoz sent to Hezekiah, saying, This is what the LORD {Jehovah} God of Israel says, *That* which you have prayed to Me against Sennacherib king of Assyria I have heard.
(21) This *is* the word that the LORD {Jehovah} has spoken concerning him; The virgin the daughter of Zion has despised you, *and* laughed you to scorn; the daughter of Jerusalem has shaken her head at you.
(22) Whom have you reproached and blasphemed? and against Whom have you exalted *your* voice, and lifted up your eyes on high? *even* against the Holy *One* of Israel.
(23) By your messengers you have reproached the Lord, and have said, With the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon, and will cut down its tall cedar trees, *and* its choice fir trees: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.
(24) I have dug and drank foreign waters, and with the sole of my feet I have dried up all the rivers of besieged places.
(25) Have you not heard long ago *how* I have done it, *and* of ancient times that I have formed it? Now I have brought it to pass, that you should be {the one} to lay waste fenced cities *into* ruinous heaps.
(26) Therefore those who lived in them were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.
(27) But I know where you live, and where you go out, and where you come in, and your rage against Me.
(28) Because your rage against Me and your trouble has come up into My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the way by which you came.
(29) And this *shall be* a sign to you, You shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year you shall sow, and reap, and plant vineyards, and eat its fruits.
(30) And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.
(31) Because out of Jerusalem shall go forth a remnant, and those who escape out of mount Zion: the zeal of the LORD {Jehovah} *of hosts {armies}* shall do this.

(32) Therefore this is what the LORD {Jehovah} says concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.
(33) By the way that he came, by the same he shall return, and shall not come into this city, says the LORD {Jehovah}.
(34) Because I will defend this city, to save it, for My own sake, and for My servant David's sake.
(35) And it came to pass that night, that the Angel of the LORD {Jehovah} went out, and struck in the camp of the Assyrians one hundred eighty-five thousand: and when they arose early in the morning, indeed, they *were* all dead bodies.
(36) So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh.
(37) And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his place.[c]

Chapter 20

(1) In those days Hezekiah was sick to death. And the prophet Isaiah the son of Amoz came to him, and said to him, This is what the LORD {Jehovah} says, Set your house in order; because you shall die, and not live.[a]
(2) Then he turned his face to the wall, and prayed to the LORD {Jehovah}, saying,
(3) I beg You, O LORD {Jehovah}, remember now how I have walked before You in truth and with a perfect heart, and have done *that which is* good in Your sight. And Hezekiah wept greatly.
(4) And it came to pass, before Isaiah had gone out into the middle court, that the word of the LORD {Jehovah} came to him, saying,
(5) Return, and tell Hezekiah the captain of My people, This is what the LORD {Jehovah}, the God of David your father says, I have heard your prayer, I have seen your tears: indeed, I will heal you: on the third day you shall go up to the house {temple} of the LORD {Jehovah}.
(6) And I will add to your days fifteen years; and I will deliver you and this city out of the hand of the king of Assyria; and I will defend this city for My own sake, and for My servant David's sake.
(7) And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.
(8) And Hezekiah said to Isaiah, What shall be the sign that the LORD {Jehovah} will heal me, and that I shall go up into the house {temple} of the LORD {Jehovah} the third day?

19:37c – II Chr. 32:21
20:1a – II Chr. 32:24

(9) And Isaiah said, This sign you shall have of the LORD {Jehovah}, that the LORD {Jehovah} will do the thing that He has spoken: shall the shadow go forward ten degrees, or go back ten degrees {on the sun dial}?
(10) And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees.
(11) And Isaiah the prophet cried to the LORD {Jehovah}: and He brought the shadow ten degrees[b] backward, by which it had gone down in the sun dial of Ahaz.
(12) At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: because he had heard that Hezekiah had been sick.
(13) And Hezekiah listened to them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them.
(14) Then Isaiah the prophet came to king Hezekiah, and said to him, What did these men say? and from where have they come to you? And Hezekiah said, They have come from a far country, *even* from Babylon.
(15) And he said, What have they seen in your house? And Hezekiah answered, All *the things* that *are* in my house they have seen: there is nothing among my treasures that I have not shown them.
(16) And Isaiah said to Hezekiah, Hear the word of the LORD {Jehovah}.
(17) Indeed, the days will come, that all that *is* in your house, and that which your fathers have laid up in store to this day, shall be carried into Babylon: nothing shall be left, says the LORD {Jehovah}.
(18) And of your sons who shall be born by you, which you shall father, they shall take away; and they shall be eunuchs in the palace of the king of Babylon.
(19) Then Hezekiah said to Isaiah, The word of the LORD {Jehovah} is good which you have spoken. And he said, *Is it* not *good,* if in my days there is peace and truth?
(20) And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?
(21) And Hezekiah slept with his fathers: and Manasseh his son reigned in his place.[c]

20:11b - 10 degrees - on a sundial - 15 degrees of arc for the sun is 1 hour of time [360°/24 hr.=15°/hr.], so 10 degrees of arc on the sun dial would be 40 minutes. See Is. 38:8 – sun dial of Ahaz
20:21c - After 29 years Hezekiah king of Judah dies; Manasseh his son begins reign over Judah [3430 A.H./C- 612 B.C.] - see Appendix G: World Time Line of Biblical History

Chapter 21

(1) Manasseh *was* twelve years old when he began to reign {3430 A.H./C- 612 B.C.}, and reigned fifty-five years in Jerusalem. And his mother's name *was* Hephzibah.[a]

(2) And he did *that which was* evil in the sight of the LORD {Jehovah}, after the abominations of the heathen {ungodly nations}, whom the LORD {Jehovah} cast out before the children of Israel.

(3) Because he built up again the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made a grove, as Ahab king of Israel had done; and worshiped all the host of heaven, and served them.[b]

(4) And he built altars in the house {temple} of the LORD {Jehovah}, of which the LORD {Jehovah} said, In Jerusalem I will put My Name.

(5) And he built altars for all the host of heaven in the two courts of the house {temple} of the LORD {Jehovah}.

(6) And he made his son pass through the fire, and observed times,[c] and used enchantments, and dealt with familiar spirits and wizards: he did much wickedness in the sight of the LORD {Jehovah}, to provoke *Him* to anger.

(7) And he set a graven image of the grove that he had made in the house {temple}, of which the LORD {Jehovah} said to David, and to Solomon his son, In this house {temple}, and in Jerusalem, which I have chosen out of all tribes of Israel, I will put My Name forever:

(8) Neither will I make the feet of Israel move any more out of the land which I gave their fathers; if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

(9) But they did not listen: and Manasseh seduced them to do more evil than the nations whom the LORD {Jehovah} destroyed before the children of Israel.

(10) And the LORD {Jehovah} spoke by His servants the prophets, saying,

(11) Because Manasseh king of Judah has done these abominations, *and* has done wickedly above all that the Amorites did, who *were* before him, and has caused Judah also to sin with his idols:

(12) Therefore this is what the LORD {Jehovah} God of Israel says, Indeed, I *am* bringing *such* evil upon Jerusalem and Judah, that whoever hears of it, both his ears shall tingle.

21:1a – II Ki. 21:18-19; II Chr. 33:3,20
21:3b – I Ki. 9:3; II Chr. 33:3
21:6c – observed times – practiced astrology and horoscopes – Lev. 19:26; II Chr. 33:6; Gal. 4:10

(13) And I will stretch over Jerusalem the line of Samaria, and the plummet {plumb bob}[d] of the house of Ahab: and I will wipe Jerusalem as *a man* wipes a dish, wiping *it,* and turning *it* upside down.
(14) And I will forsake the remnant of My inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;
(15) Because they have done *that which was* evil in My sight, and have provoked Me to anger, since the day their forefathers came forth out of Egypt, even to this day.
(16) Furthermore Manasseh shed very much innocent blood, until he had filled Jerusalem from one end to another; besides his sin with which he caused Judah to sin, in doing *that which was* evil in the sight of the LORD {Jehovah}.
(17) Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?
(18) And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his place {3485 A.H./C- 557 B.C.}.[e]
(19) Amon *was* twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.[f]
(20) And he did *that which was* evil in the sight of the LORD {Jehovah}, as his father Manasseh did.
(21) And he walked in all the way that his father walked in, and served the idols that his father served, and worshiped them:
(22) And he forsook the LORD {Jehovah} God of his forefathers, and did not walk in the way of the LORD {Jehovah}.
(23) And the servants of Amon conspired against him, and killed the king in his own house.
(24) And the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place.
(25) Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?
(26) And he was buried in his tomb in the garden of Uzza: and Josiah his son reigned in his place.[g]

21:13d - plummet - plumb bob - a string with a pointed weight on the end which is used to determine if a wall is truly straight up and down [perpendicular to the earth]
21:18e - After 55 years Manasseh king of Judah dies; Amon, his son, begins reign over Judah [3485 A.H./C- 557 B.C.] - see Appendix G: World Time Line of Biblical History
21:19f – II Ki. 22:1; II Chr. 33:20; 34:1
21:26g - After 2nd year of reign Amon is killed by his servants; Josiah, his son, begins reign over Judah [3487 A.H./C- 555 B.C.]

Chapter 22

(1) Josiah *was* eight years old when he began to reign {3487 A.H./C- 555 B.C.}, and he reigned thirty-one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

(2) And he did *that which was* right in the sight of the LORD {Jehovah}, and walked in all the way of David his father, and did not turn aside to the right hand or to the left.

(3) And it came to pass in the eighteenth year of king Josiah {3504 A.H./C- 538 B.C.},[a] *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house {temple} of the LORD {Jehovah}, saying,

(4) Go up to Hilkiah the high priest, that he may count the silver which is brought into the house {temple} of the LORD {Jehovah}, which the door keepers have gathered from the people:

(5) And let them deliver it into the hand of the workers, who have the oversight of the house {temple} of the LORD {Jehovah}: and let them give it to the workers who are in the house {temple} of the LORD {Jehovah}, to repair the damages of the house {temple},

(6) To carpenters, and builders, and masons, and to buy timber and cut stone to repair the house {temple}.

(7) However there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

(8) And Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house {temple} of the LORD {Jehovah}. And Hilkiah gave the book to Shaphan, and he read it.

(9) And Shaphan the scribe came to the king, and brought the king word again, and said, Your servants have gathered the money that was found in the house {temple}, and have delivered it into the hand of those who do the work, that have the oversight of the house {temple} of the LORD {Jehovah}.

(10) And Shaphan the scribe showed the king, saying, Hilkiah the priest has delivered me a book. And Shaphan read it before the king.[b]

(11) And it came to pass, when the king had heard the words of the book of the law, that he tore his clothes.

(12) And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

22:3a - 18th year of Josiah king of Judah repairs are made to the temple
- the Great Revival begins when the book of the Law {of Moses} is found during the renovation – II Chr. 34:8 [3504 A.H./C- 538 B.C.] - see Appendix G: World Time Line of Biblical History

22:10b – II Chr. 34:16

(13) Go, inquire of the LORD {Jehovah} for me, and for the people, and for all Judah, concerning the words of this book that is found: because great *is* the anger of the LORD {Jehovah} that is kindled against us, because our forefathers have not listened to the words of this book, to do according to all that which is written concerning us.
(14) So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she lived in Jerusalem in the college;) and they communed with her.
(15) And she said to them, This is what the LORD {Jehovah} God of Israel says, Tell the man that sent you to Me,
(16) This is what the LORD {Jehovah} says, Indeed, I will bring evil upon this place, and upon those who live here, *even* all the words of the book which the king of Judah has read:[c]
(17) Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My anger will be kindled against this place, and will not be quenched.
(18) But to the king of Judah who sent you to inquire of the LORD {Jehovah}, this is what you shall say to him, This is what the LORD {Jehovah} God of Israel says, *As concerning* the words which you have heard;
(19) Because your heart was tender, and you have humbled yourself before the LORD {Jehovah}, when you heard what I spoke against this place, and against those who live in it, that they should become a desolation and a curse, and have torn your clothes, and wept before Me; I also have heard you, says the LORD {Jehovah}.
(20) Therefore, I will gather you to your fathers, and you will be gathered into your grave in peace; and your eyes will not see all the evil which I will bring upon this place. And they brought the king word again.

Chapter 23
(1) And the king sent, and they gathered to him all the elders of Judah and of Jerusalem.
(2) And the king went up into the house {temple} of the LORD {Jehovah}, and all the men of Judah and all those who live in Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he {king Josiah} read in their hearing all the words of the book of the covenant which was found in the house {temple} of the LORD {Jehovah}.[a]

22:16c – II Chr. 34:23
23:2a – the king {Josiah} read the book of the covenant to the people – II Chr. 34:30

(3) And the king stood by a pillar, and made a covenant before the LORD {Jehovah}, to walk after the LORD {Jehovah}, and to keep His commandments and His testimonies and His laws with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people agreed to the covenant.
(4) And the king commanded Hilkiah the high priest, and the priests of the second order, and the door keepers, to bring forth out of the temple of the LORD {Jehovah} all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them outside of Jerusalem in the fields of Kidron, and carried their ashes to Bethel.
(5) And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places all around Jerusalem; those also who burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.
(6) And he brought out the grove from the house {temple} of the LORD {Jehovah}, outside of Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast its powder upon the graves of the children of the people.
(7) And he broke down the houses of the sodomites {homosexuals}, that *were* by the house {temple} of the LORD {Jehovah}, where the women wove hangings for the grove.
(8) And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and broke down the high places of the gates that *were* in the entrance of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.
(9) Nevertheless the priests of the high places did not come to the altar of the LORD {Jehovah} in Jerusalem, but they ate of the unleavened bread among their brothers.
(10) And he defiled Topheth,[b] which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.
(11) And he took away the horses that the kings of Judah had given to the sun, at the entrance of the house {temple} of the LORD {Jehovah}, by the chamber of Nathanmelech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

23:10b – Topheth (also spelled Tophet) - the valley of Hinnon southeast of Jerusalem where garbage was continually burned - also called Gehenna {γέεννα} in Mat. 5:22 as a reference to hell – see Is. 30:33

(12) And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD {Jehovah}, the king beat down, and broke *them* down from there, and cast their dust into the brook Kidron.
(13) And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, the king defiled.
(14) And he broke in pieces the images, and cut down the groves, and filled their places with the bones of men.
(15) Furthermore the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who caused Israel to sin, had made, both that altar and the high place he broke down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.
(16) And as Josiah turned himself, he spied the tombs that *were* there in the mount, and sent, and took the bones out of the tombs, and burned *them* upon the altar, and polluted it, according to the word of the LORD {Jehovah} which the man of God proclaimed, who proclaimed these words.[c]
(17) Then he said, What title {inscription} *is* this that I see? And the men of the city told him, *It is* the tomb of the man of God, who came from Judah, and proclaimed these things that you have done against the altar of Bethel.
(18) And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet who came out of Samaria.
(19) And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD {Jehovah}* to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.
(20) And he killed all the priests of the high places who *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.
(21) And the king commanded all the people, saying, Keep the Passover[d] to the LORD {Jehovah} your God, as *it is* written in the book of this covenant.
(22) Surely there was not such a Passover held from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;
(23) But in the eighteenth year of king Josiah {3504 A.H./C- 538 B.C.},[e] *wherein* this Passover was held to the LORD {Jehovah} in Jerusalem.

23:16c – I Ki. 13:1-3
23:21d – Passover – see Lev. 23 - 14th day of the first month {Nisan [Mar.-Apr.]}
- II Chr. 35:1 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
23:23e - 18th year of Josiah; 13 years before Josiah's death; 16 years before Babylonian captivity [3504 A.H./C- 538 B.C.] - see Appendix G: World Time Line of Biblical History

(24) Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD {Jehovah}.
(25) And there was no king like him before him, who turned to the LORD {Jehovah} with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him did any arise like him.
(26) Nevertheless the LORD {Jehovah} did not turn from the fierceness of His great anger, with which His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him with.
(27) And the LORD {Jehovah} said, I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house {temple} of which I said, My Name shall be there.
(28) Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?[f]

(29) In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he killed him {Josiah} at Megiddo, when he had seen him.
(30) And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place {3517 A.H./C- 525 B.C.}.[g]
(31) Jehoahaz *was* twenty-three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.
(32) And he did *that which was* evil in the sight of the LORD {Jehovah}, according to all that his forefathers had done.
(33) And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land under a tax of one hundred talents of silver {about 7500 lbs.; 3400 kg.},[h] and one talent of gold {about 75 lbs.; 34 kg.}.

23:28f – II Chr. 35:22; 36:1
23:30g - Josiah's reign ends after 31 years; 13 years after the Great Revival; 3 years before Babylonian captivity [3517 A.H./C- 525 B.C.] - see Appendix G: World Time Line of Biblical History
23:33h – talent – see Appendix J: Bible Weights and Measures

(34) And Pharaohnechoh made Eliakim the son of Josiah king in the place of Josiah his father {3518 A.H./C- 524 B.C.},[i] and changed his name to Jehoiakim {Jehovah will raise},[j] and took Jehoahaz away: and he came to Egypt, and died there.
(35) And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give *it* to Pharaohnechoh.
(36) Jehoiakim *was* twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.
(37) And he did *that which was* evil in the sight of the LORD {Jehovah}, according to all that his forefathers had done.

Chapter 24
(1) In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him {3520 A.H./C-522 B.C.}.[a]
(2) And the LORD {Jehovah} sent against him armies of the Chaldees, and armies of the Syrians, and armies of the Moabites, and armies of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD {Jehovah}, which He spoke by His servants the prophets.[b]
(3) Surely at the commandment of the LORD {Jehovah} *this* came upon Judah, to remove *them* out of His sight, for the sins of Manasseh, according to all that he did;
(4) And also for the innocent blood that he shed: because he filled Jerusalem with innocent blood; which the LORD {Jehovah} would not pardon.
(5) Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
(6) So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his place.
(7) And the king of Egypt did not come again any more out of his land: because the king of Babylon had taken from the river of Egypt to the river Euphrates all that belonged to the king of Egypt.

23:34i - Jehoiakim begins reign over Judah [3518 A.H./C- 524 B.C.] - see Appendix G: World Time Line of Biblical History

23:34j- Jehoiakim {יְהוֹיָקִים} - Jehovah will raise – Jehoiakim reigns under taxation of Egypt - he reigns for 11 years, but in the 3rd year of his reign [3520 A.H./C-522 B.C.] Nebuchadnezzar carries first group of captives (including Daniel and his friends and other royalty) to Babylon

24:1a – II Ki. 24:14; II Chr. 36:6; Dan. 2:1
24:2b – II Chr. 36:18

(8) Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.
(9) And he did *that which was* evil in the sight of the LORD {Jehovah}, according to all that his father had done.
(10) At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
(11) And Nebuchadnezzar king of Babylon came against the city, and his servants laid siege to it.
(12) And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.
(13) And he carried out from there all the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD {Jehovah}, as the LORD {Jehovah} had said.
(14) And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, *even* ten thousand captives, and all the craftsmen and smiths: no one remained, except the poorest sort of the people of the land {3528 A.H./C- 514 B.C.}.[c]
(15) And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* he carried into captivity from Jerusalem to Babylon.
(16) And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.
(17) And the king of Babylon made Mattaniah his father's brother king in his place, and changed his name to Zedekiah {right of Jehovah}.[d]
(18) Zedekiah *was* twenty-one years old when he began to reign {3529 A.H./C-513 B.C.}, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.
(19) And he did *that which was* evil in the sight of the LORD {Jehovah}, according to all that Jehoiakim had done.

24:14c – Zedekiah appointed by Nebuchadnezzar as king over Judah
11th year of Jehoiachin; 2nd group of captives including Ezekiel (see Ezek. 1) and other priests into Babylonian captivity – 8 years after first group of captives taken [3528 A.H./C- 514 B.C.] - see Appendix G: World Time Line of Biblical History

24:17d - Zedekiah {צדקיהו} - right of Jah [Jah is short for Jehovah]

(20) Because through the anger of the LORD {Jehovah} it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

Chapter 25

(1) And it came to pass in the ninth year of his {Zedekiah's} reign, in the tenth month {Tebeth [Dec.-Jan.]},[a] in the tenth *day* of the month {10/10/3537 A.H./C-505 B.C.}, *that* Nebuchadnezzar king of Babylon came, he, and all his host {army}, against Jerusalem, and encamped against it; and they built forts against it all around.

(2) And the city was besieged until the eleventh year of king Zedekiah {3539 A.H./C- 503 B.C.}.[b]

(3) And on the ninth *day* of the *fourth* month {Tammuz [June-July]}{4/9/3539 A.H.}[c] the famine prevailed in the city, and there was no bread for the people of the land.

(4) And the city was broken up, and all the men of war *fled* by night by the roadway of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city all around:) and *the king* went down the roadway towards the plain.

(5) And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

(6) So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

(7) And they killed the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.[d]

(8) And in the fifth month {Ab [July/Aug.]},[e] on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon {3539 A.H./C- 503 B.C.}, Nebuzaradan, captain of the guard, a servant of the king of Babylon, came to Jerusalem:

25:1a - tenth month - Tebeth {Dec.-Jan.} {10/10/3537 A.H.} - II Chr. 36:11-19; Jer. 39:2; Jer. 52:6; Ezek. 4:5 = see note on Ezek. 4:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

25:2b - 11th year of king Zedekiah; temple destroyed [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History; Jer. 1:3; Jer. 39:2; Jer. 52:6; II Chr. 36:11-19; Ezek. 4:5

25:3c - fourth month - Tammuz {June-July}

25:7d – Jer. 39:7

25:8e - fifth month - Ab {July/Aug.}

(9) And he burnt the house {temple} of the LORD {Jehovah}, and the king's house, and all the houses of Jerusalem, and every great *man's* house he burnt with fire.[f]
(10) And all the army of the Chaldees, that *were with* the captain of the guard, broke down the walls of Jerusalem all around.
(11) Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, Nebuzaradan the captain of the guard carried away.
(12) But the captain of the guard left of the poor of the land *to be* vine-dressers and gardeners.
(13) And the pillars of brass that *were* in the house {temple} of the LORD {Jehovah}, and the bases, and the brass sea {great bowl; bath tub} that *was* in the house {temple} of the LORD {Jehovah}, the Chaldees broke in pieces, and carried their brass to Babylon.
(14) And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass with which they ministered, they took away.
(15) And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.
(16) The two pillars, one sea {large bowl; bath tub},[g] and the bases which Solomon had made for the house {temple} of the LORD {Jehovah}; the brass of all these vessels was without weight.
(17) The height of the one pillar *was* eighteen cubits {about 27 ft.; 8.2 m.},[h] and the cap that was upon it *was* brass: and the height of the cap was three cubits {about 4.5 ft.; 1.4 m.}; and the braided work, and pomegranates upon the cap all around, all of brass: and the second pillar like these had braided work.
(18) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three door keepers:
(19) And out of the city he took an officer who was set over the men of war, and five men of those who were in the king's presence, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and sixty men of the people of the land who *were* found in the city:
(20) And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:
(21) And the king of Babylon struck them, and killed them at Riblah in the land of Hamath. So Judah was carried away out of their land.

25:9f – in Zedekiah's 11th year [19 years from first captivity] Nebuchadnezzar destroys the temple, Jerusalem, and its walls due to Zedekiah's rebellion
25:16g – molten sea – made by Solomon for the priests to bathe in – see I Ki. 7:23; II Chr. 4:6
25:17h- a cubit is 1 1/2 feet [1.5 feet]; 0.46 meters
- see Appendix J: Bible Weights and Measures

(22) And *as for* the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.
(23) And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.
(24) And Gedaliah swore to them, and to their men, and said to them, Do not be afraid to be the servants of the Chaldees: live in the land, and serve the king of Babylon; and it shall be well with you.
(25) But it came to pass in the seventh month {Tishri [Sep.-Oct.]},[i] that Ishmael the son of Nethaniah, the son of Elishama, of the royal descent, came, and ten men with him, and struck Gedaliah, that he died, and the Jews and the Chaldees who were with him at Mizpah.
(26) And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: because they were afraid of the Chaldees.
(27) And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah {3564 A.H./C-478 B.C.},[j] in the twelfth month {Adar [Feb.-Mar.]},[k] on the twenty-seventh *day* of the month, *that* Evilmerodach king of Babylon in the year that he began to reign lifted up the head of Jehoiachin king of Judah out of prison;
(28) And he spoke kindly to him, and set his throne above the throne of the kings who *were* with him in Babylon;
(29) And changed his prison clothes: and he ate bread continually before him all the days of his life.
(30) And his allowance *was* a continual allowance given him by the king, a daily rate for every day, all the days of his life.

25:25i - seventh month - Tishri {Sep.-Oct.}
25:27j - 37th year of Jehoiachin's captivity [45th year since first captivity of Judah; 26th year since the destruction of the temple] [3564 A.H./C- 478 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
25:27k - twelfth month - Adar {Feb.-Mar.}

Chapter 1

(1) Adam, Sheth, Enosh,
(2) Kenan, Mahalaleel, Jered,
(3) Henoch, Methuselah, Lamech,
(4) Noah, Shem, Ham, and Japheth.
(5) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
(6) And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
(7) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
(8) The sons of Ham; Cush, and Mizraim, Put, and Canaan.
(9) And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
(10) And Cush fathered Nimrod: he began to be mighty upon the earth.
(11) And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim,
(12) And Pathrusim, and Casluhim, (of whom the Philistines came,) and Caphthorim.
(13) And Canaan fathered Zidon his firstborn, and Heth,
(14) The Jebusite also, and the Amorite, and the Girgashite,
(15) And the Hivite, and the Arkite, and the Sinite,
(16) And the Arvadite, and the Zemarite, and the Hamathite.
(17) The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
(18) And Arphaxad fathered Shelah, and Shelah fathered Eber.
(19) And to Eber were born two sons: the name of the one *was* Peleg {division};[a] because in his days the earth was divided: and his brother's name *was* Joktan.
(20) And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,
(21) Hadoram also, and Uzal, and Diklah,
(22) And Ebal, and Abimael, and Sheba,
(23) And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
(24) Shem, Arphaxad, Shelah,
(25) Eber, Peleg, Reu,
(26) Serug, Nahor, Terah,
(27) Abram; the same *is* Abraham.
(28) The sons of Abraham; Isaac, and Ishmael.
(29) These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
(30) Mishma, and Dumah, Massa, Hadad, and Tema,
(31) Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
(32) Now the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

1:19a – Peleg {פלג} – division – possibly born soon after the division of languages and nations at the tower of Babel or possibly the division of the continents as we know them – this latter is proposed by Dr. David Cooper – see Appendix G: World Time Line of Biblical History - See Genesis 10:25

(33) And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
(34) And Abraham fathered Isaac. The sons of Isaac; Esau and Israel.
(35) The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
(36) The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
(37) The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
(38) And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
(39) And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.
(40) The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
(41) The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
(42) The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.
(43) Now these *are* the kings who reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.
(44) And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his place.
(45) And when Jobab was dead, Husham of the land of the Temanites reigned in his place.
(46) And when Husham was dead, Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place: and the name of his city *was* Avith.
(47) And when Hadad was dead, Samlah of Masrekah reigned in his place.
(48) And when Samlah was dead, Shaul of Rehoboth by the river reigned in his place.
(49) And when Shaul was dead, Baalhanan the son of Achbor reigned in his place.
(50) And when Baalhanan was dead, Hadad reigned in his place: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
(51) Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,
(52) Duke Aholibamah, duke Elah, duke Pinon,
(53) Duke Kenaz, duke Teman, duke Mibzar,
(54) Duke Magdiel, duke Iram. These *are* the dukes of Edom.

Chapter 2

(1) These *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
(2) Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

(3) The sons of Judah; Er, and Onan, and Shelah: *these* three were born to him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD {Jehovah}; and He killed him.
(4) And Tamar his daughter-in-law bore him Pharez and Zerah. All the sons of Judah *were* five.
(5) The sons of Pharez; Hezron, and Hamul.
(6) And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
(7) And the sons of Carmi; Achar, the troubler of Israel, who sinned in the thing accursed.[a]
(8) And the sons of Ethan; Azariah.
(9) The sons also of Hezron, who were born to him; Jerahmeel, and Ram, and Chelubai.
(10) And Ram fathered Amminadab; and Amminadab fathered Nahshon, prince of the children of Judah;
(11) And Nahshon fathered Salma, and Salma fathered Boaz,
(12) And Boaz fathered Obed, and Obed fathered Jesse,
(13) And Jesse fathered his firstborn Eliab, and Abinadab the second, and Shimma the third,
(14) Nethaneel the fourth, Raddai the fifth,
(15) Ozem the sixth, David the seventh:
(16) Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.
(17) And Abigail bore Amasa: and the father of Amasa *was* Jether the Ishmeelite.
(18) And Caleb the son of Hezron fathered *children* by Azubah *his* wife, and by Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.
(19) And when Azubah was dead, Caleb took to himself Ephrath as his wife, who bore to him Hur.
(20) And Hur fathered Uri, and Uri fathered Bezaleel.
(21) And afterwards Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* sixty years old; and she bore to him Segub.
(22) And Segub fathered Jair, who had twenty-three cities in the land of Gilead.
(23) And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and its towns, *even* sixty cities. All these *belonged to* the sons of Machir the father of Gilead.
(24) And after Hezron was dead in Calebephratah, then Abiah Hezron's wife bore him Ashur the father of Tekoa.
(25) And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.
(26) Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.
(27) And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

2:7a – Josh. 7:1f

(28) And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
(29) And the name of the wife of Abishur *was* Abihail, and she bore to him Ahban, and Molid.
(30) And the sons of Nadab; Seled, and Appaim: but Seled died without children.
(31) And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.
(32) And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
(33) And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
(34) Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.
(35) And Sheshan gave his daughter to Jarha his servant to be his wife; and she bore to him Attai.
(36) And Attai fathered Nathan, and Nathan fathered Zabad,
(37) And Zabad fathered Ephlal, and Ephlal fathered Obed,
(38) And Obed fathered Jehu, and Jehu fathered Azariah,
(39) And Azariah fathered Helez, and Helez fathered Eleasah,
(40) And Eleasah fathered Sisamai, and Sisamai fathered Shallum,
(41) And Shallum fathered Jekamiah, and Jekamiah fathered Elishama.
(42) Now the sons of Caleb the brother of Jerahmeel *were,* Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron.
(43) And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
(44) And Shema fathered Raham, the father of Jorkoam: and Rekem fathered Shammai.
(45) And the son of Shammai *was* Maon: and Maon *was* the father of Bethzur.
(46) And Ephah, Caleb's concubine, gave birth to Haran, and Moza, and Gazez: and Haran fathered Gazez.
(47) And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
(48) Maachah, Caleb's concubine, gave birth to Sheber, and Tirhanah.
(49) She bore also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsah.
(50) These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim,
(51) Salma the father of Bethlehem, Hareph the father of Bethgader.
(52) And Shobal the father of Kirjathjearim had sons; Haroeh, *and* half of the Manahethites.
(53) And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

(54) The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.
(55) And the families of the scribes who lived at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites who came of Hemath, the father of the house of Rechab.

Chapter 3
(1) Now these were the sons of David, who were born to him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:
(2) The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:
(3) The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.
(4) *These* six were born to him in Hebron;[a] and there he reigned seven years and six months: and in Jerusalem he reigned thirty-three years.
(5) And these were born to him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:
(6) Ibhar also, and Elishama, and Eliphelet,
(7) And Nogah, and Nepheg, and Japhia,
(8) And Elishama, and Eliada, and Eliphelet, nine.
(9) *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.
(10) And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
(11) Joram his son, Ahaziah his son, Joash his son,
(12) Amaziah his son, Azariah his son, Jotham his son,
(13) Ahaz his son, Hezekiah his son, Manasseh his son,
(14) Amon his son, Josiah his son.
(15) And the sons of Josiah *were,* the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
(16) And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
(17) And the sons of Jeconiah; Assir, Salathiel his son,
(18) Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
(19) And the sons of Pedaiah *were,* Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
(20) And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.
(21) And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

3:4a – II Sam. 3:1-4

(22) And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
(23) And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.
(24) And the sons of Elioenai *were,* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

Chapter 4
(1) The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.
(2) And Reaiah the son of Shobal fathered Jahath; and Jahath fathered Ahumai, and Lahad. These *are* the families of the Zorathites.
(3) And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:
(4) And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.
(5) And Ashur the father of Tekoa had two wives, Helah and Naarah.
(6) And Naarah bore to him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.
(7) And the sons of Helah *were,* Zereth, and Jezoar, and Ethnan.
(8) And Coz fathered Anub, and Zobebah, and the families of Aharhel the son of Harum.
(9) And Jabez was more honorable than his brothers and his mother called his name Jabez {sorrow},[a] saying, Because I gave birth to him with sorrow.
(10) And Jabez called on the God of Israel, saying, Oh that You would bless me indeed, and enlarge my coast, and that Your hand might be with me, and that You would keep *me* from evil, that it may not grieve me! And God granted him that which he requested.
(11) And Chelub the brother of Shuah fathered Mehir, who *was* the father of Eshton.
(12) And Eshton fathered Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These *are* the men of Rechah.
(13) And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.
(14) And Meonothai fathered Ophrah: and Seraiah fathered Joab, the father of the valley of Charashim; because they were craftsmen.
(15) And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.
(16) And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
(17) And the sons of Ezra *were,* Jether, and Mered, and Epher, and Jalon: and she bore Miriam, and Shammai, and Ishbah the father of Eshtemoa.

4:9a - Jabez {יעבץ} - sorrow or grief

(18) And his wife Jehudijah bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, whom Mered took to be his wife.
(19) And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
(20) And the sons of Shimon *were,* Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi *were,* Zoheth, and Benzoheth.
(21) The sons of Shelah the son of Judah *were,* Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of those who worked in fine linen, of the house of Ashbea,
(22) And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the kingdom in Moab, and Jashubilehem. And *these are* ancient things.
(23) These *were* the potters, and those who lived among plants and hedges: there they lived with the king for his work.
(24) The sons of Simeon *were,* Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:
(25) Shallum his son, Mibsam his son, Mishma his son.
(26) And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
(27) And Shimei had sixteen sons and six daughters; but his brothers did not have many children, neither did all their family multiply, like the children of Judah.
(28) And they lived at Beersheba, and Moladah, and Hazarshual,
(29) And at Bilhah, and at Ezem, and at Tolad,
(30) And at Bethuel, and at Hormah, and at Ziklag,
(31) And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These *were* their cities until the reign of David.
(32) And their villages *were,* Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:
(33) And all their villages that *were* all around the same cities, to Baal. These *were* their houses, and their genealogy.
(34) And Meshobab, and Jamlech, and Joshah the son of Amaziah,
(35) And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,
(36) And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
(37) And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;
(38) These mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.
(39) And they went to the entrance of Gedor, *even* to the east side of the valley, to seek pasture for their flocks.

(40) And they found good and lush pasture, and the land *was* wide, and quiet, and peaceable; because *those* of Ham had lived there from of old.
(41) And these written by name came in the days of Hezekiah king of Judah, and struck their tents, and the houses that were found there, and totally destroyed them to this day, and lived in their places: because *there was* pasture there for their flocks.
(42) And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.
(43) And they struck the rest of the Amalekites who had escaped, and lived there to this day.

Chapter 5
(1) Now the sons of Reuben the firstborn of Israel, (because he *was* the firstborn; but, because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.
(2) Because Judah prevailed above his brothers, and of him *came* the chief ruler; but the birthright *was* Joseph's:)
(3) The sons, *I say,* of Reuben the firstborn of Israel *were,* Hanoch, and Pallu, Hezron, and Carmi.
(4) The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,
(5) Micah his son, Reaia his son, Baal his son,
(6) Beerah his son, whom Tilgathpilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.
(7) And his brothers by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,
(8) And Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baalmeon:
(9) And eastward he lived up to the entrance of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.
(10) And in the days of Saul they made war with the Hagarites, who fell by their hand: and they lived in their tents throughout all the east *land* of Gilead.
(11) And the children of Gad lived opposite them, in the land of Bashan to Salchah:
(12) Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.
(13) And their brothers of the house of their fathers *were,* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.
(14) These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

(15) Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.
(16) And they lived in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.
(17) All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.
(18) The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, *were* forty-four thousand seven hundred sixty, who went out to the war.
(19) And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.
(20) And they were helped against them, and the Hagarites were delivered into their hand, and all who *were* with them: because they cried to God in the battle, and He was called upon by them; because they put their trust in Him.
(21) And they took away their cattle; of their camels fifty thousand, and of sheep two hundred fifty thousand, and of donkeys two thousand, and of men one hundred thousand.
(22) Because there fell down many dead, because the war *was* of God. And they lived in their places until the captivity.
(23) And the children of the half tribe of Manasseh lived in the land: they increased from Bashan to Baalhermon and Senir, and to mount Hermon.
(24) And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.
(25) And they sinned against the God of their fathers, and went prostituting themselves after the gods of the people of the land, whom God destroyed before them.
(26) And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, to this day.

Chapter 6
(1) The sons of Levi; Gershon, Kohath, and Merari.
(2) And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.
(3) And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.
(4) Eleazar fathered Phinehas, Phinehas fathered Abishua,
(5) And Abishua fathered Bukki, and Bukki fathered Uzzi,
(6) And Uzzi fathered Zerahiah, and Zerahiah fathered Meraioth,

(7) Meraioth fathered Amariah, and Amariah fathered Ahitub,
(8) And Ahitub fathered Zadok, and Zadok fathered Ahimaaz,
(9) And Ahimaaz fathered Azariah, and Azariah fathered Johanan,
(10) And Johanan fathered Azariah, (he *is the one* who executed the priest's office in the temple that Solomon built in Jerusalem:)
(11) And Azariah fathered Amariah, and Amariah fathered Ahitub,
(12) And Ahitub fathered Zadok, and Zadok fathered Shallum,
(13) And Shallum fathered Hilkiah, and Hilkiah fathered Azariah,
(14) And Azariah fathered Seraiah, and Seraiah fathered Jehozadak,
(15) And Jehozadak went *into captivity,* when the LORD {Jehovah} carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
(16) The sons of Levi; Gershom, Kohath, and Merari.
(17) And these *are* the names of the sons of Gershom; Libni, and Shimei.
(18) And the sons of Kohath *were,* Amram, and Izhar, and Hebron, and Uzziel.
(19) The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.
(20) Of Gershom; Libni his son, Jahath his son, Zimmah his son,
(21) Joah his son, Iddo his son, Zerah his son, Jeaterai his son.
(22) The sons of Kohath; Amminadab his son, Korah his son, Assir his son,
(23) Elkanah his son, and Ebiasaph his son, and Assir his son,
(24) Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
(25) And the sons of Elkanah; Amasai, and Ahimoth.
(26) *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,
(27) Eliab his son, Jeroham his son, Elkanah his son.
(28) And the sons of Samuel; the firstborn Vashni, and Abiah.
(29) The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
(30) Shimea his son, Haggiah his son, Asaiah his son.
(31) And these *are those* whom David set over the service of song in the house of the LORD {Jehovah}, after the ark had rest.
(32) And they ministered before the house of the tabernacle of the congregation with singing, until Solomon had built the house {temple} of the LORD {Jehovah} in Jerusalem: and *then* they waited on their office according to their order.

(33) And these *are* those who waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,
(34) The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
(35) The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
(36) The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
(37) The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,
(38) The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
(39) And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
(40) The son of Michael, the son of Baaseiah, the son of Malchiah,
(41) The son of Ethni, the son of Zerah, the son of Adaiah,
(42) The son of Ethan, the son of Zimmah, the son of Shimei,
(43) The son of Jahath, the son of Gershom, the son of Levi.
(44) And their brothers the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
(45) The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
(46) The son of Amzi, the son of Bani, the son of Shamer,
(47) The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
(48) Their brothers also the Levites *were* appointed to all manner of service of the tabernacle of the house {temple} of God.
(49) But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the most holy *place {Holy of Holies}*, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
(50) And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
(51) Bukki his son, Uzzi his son, Zerahiah his son,
(52) Meraioth his son, Amariah his son, Ahitub his son,
(53) Zadok his son, Ahimaaz his son.
(54) Now these *are* their houses throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: because theirs was the lot.
(55) And they gave them Hebron in the land of Judah, and its suburbs all around it.
(56) But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh.
(57) And to the sons of Aaron they gave the cities of Judah, *namely,* Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
(58) And Hilen with her suburbs, Debir with her suburbs,

(59) And Ashan with her suburbs, and Bethshemesh with her suburbs:
(60) And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.
(61) And to the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, by lot, ten cities.
(62) And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
(63) To the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
(64) And the children of Israel gave to the Levites *these* cities with their suburbs.
(65) And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.
(66) And *the remainder* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
(67) And they gave to them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,
(68) And Jokmeam with her suburbs, and Bethhoron with her suburbs,
(69) And Aijalon with her suburbs, and Gathrimmon with her suburbs:
(70) And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
(71) To the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
(72) And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
(73) And Ramoth with her suburbs, and Anem with her suburbs:
(74) And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
(75) And Hukok with her suburbs, and Rehob with her suburbs:
(76) And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
(77) To the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

(78) And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
(79) Kedemoth also with her suburbs, and Mephaath with her suburbs:
(80) And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
(81) And Heshbon with her suburbs, and Jazer with her suburbs.

Chapter 7
(1) Now the sons of Issachar *were,* Tola, and Puah, Jashub, and Shimron, four.
(2) And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David twenty-two thousand six hundred.
(3) And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.
(4) And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, thirty-six thousand *men:* because they had many wives and sons.
(5) And their brothers among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies eighty-seven thousand.
(6) *The sons* of Benjamin; Bela, and Becher, and Jediael, three.
(7) And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valor; and were reckoned by their genealogies twenty-two thousand thirty-four.
(8) And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.
(9) And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, *was* twenty thousand two hundred.
(10) The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
(11) All these the sons of Jediael, by the heads of their fathers, mighty men of valor, *were* seventeen thousand two hundred *soldiers,* fit to go out for war *and* battle.
(12) Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.
(13) The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

(14) The sons of Manasseh; Ashriel, whom she bore: *(but* his concubine the Aramitess bore Machir the father of Gilead:
(15) And Machir took to for himself a wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.
(16) And Maachah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.
(17) And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.
(18) And his sister Hammoleketh bore Ishod, and Abiezer, and Mahalah.
(19) And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.
(20) And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,
(21) And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *who were* born in *that* land killed, because they came down to take away their cattle.
(22) And Ephraim their father mourned many days, and his brothers came to comfort him.
(23) And when he went in to his wife, she conceived, and bore a son, and he called his name Beriah {in trouble},[a] because evil went with his house.
(24) (And his daughter *was* Sherah, who built Bethhoron the lower, and the upper, and Uzzensherah.)
(25) And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,
(26) Laadan his son, Ammihud his son, Elishama his son,
(27) Non his son, Jehoshua his son.
(28) And their possessions and houses *were,* Bethel and its towns, and eastward Naaran, and westward Gezer, with its towns; Shechem also and its towns, to Gaza and its towns:
(29) And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these the children of Joseph the son of Israel lived.
(30) The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
(31) And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.
(32) And Heber fathered Japhlet, and Shomer, and Hotham, and Shua their sister.
(33) And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

7:23a - Beriah {בריעה} - literally “in evil” or “in trouble”

(34) And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
(35) And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.
(36) The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
(37) Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
(38) And the sons of Jether; Jephunneh, and Pispah, and Ara.
(39) And the sons of Ulla; Arah, and Haniel, and Rezia.
(40) All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valor, chief of the princes. And the number throughout their genealogy who were apt to the war *and* to battle *was* twenty-six thousand men.

Chapter 8
(1) Now Benjamin fathered Bela his firstborn, Ashbel the second, and Aharah the third,
(2) Nohah the fourth, and Rapha the fifth.
(3) And the sons of Bela were, Addar, and Gera, and Abihud,
(4) And Abishua, and Naaman, and Ahoah,
(5) And Gera, and Shephuphan, and Huram.
(6) And these *are* the sons of Ehud: these are the heads of the fathers of those who live in Geba, and they removed them to Manahath:
(7) And Naaman, and Ahiah, and Gera, he removed them, and fathered Uzza, and Ahihud.
(8) And Shaharaim fathered *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.
(9) And he fathered by Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
(10) And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.
(11) And of Hushim he fathered Abitub, and Elpaal.
(12) The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with its towns:
(13) Beriah also, and Shema, who *were* heads of the fathers of those who live in Aijalon, who drove away those who live in Gath:
(14) And Ahio, Shashak, and Jeremoth,
(15) And Zebadiah, and Arad, and Ader,
(16) And Michael, and Ispah, and Joha, the sons of Beriah;
(17) And Zebadiah, and Meshullam, and Hezeki, and Heber,

(18) Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
(19) And Jakim, and Zichri, and Zabdi,
(20) And Elienai, and Zilthai, and Eliel,
(21) And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;
(22) And Ishpan, and Heber, and Eliel,
(23) And Abdon, and Zichri, and Hanan,
(24) And Hananiah, and Elam, and Antothijah,
(25) And Iphedeiah, and Penuel, the sons of Shashak;
(26) And Shamsherai, and Shehariah, and Athaliah,
(27) And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
(28) These *were* heads of the fathers, by their generations, chief *men*. These lived in Jerusalem.
(29) And the father of Gibeon lived at Gibeon; whose wife's name *was* Maachah:
(30) And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
(31) And Gedor, and Ahio, and Zacher.
(32) And Mikloth fathered Shimeah. And these also lived with their brothers in Jerusalem, opposite them.
(33) And Ner fathered Kish, and Kish fathered Saul, and Saul fathered Jonathan, and Malchishua, and Abinadab, and Eshbaal.
(34) And the son of Jonathan *was* Meribbaal; and Meribbaal fathered Micah.
(35) And the sons of Micah *were,* Pithon, and Melech, and Tarea, and Ahaz.
(36) And Ahaz fathered Jehoadah; and Jehoadah fathered Alemeth, and Azmaveth, and Zimri; and Zimri fathered Moza,
(37) And Moza fathered Binea: Rapha *was* his son, Eleasah his son, Azel his son:
(38) And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
(39) And the sons of Eshek his brother *were,* Ulam his firstborn, Jehush the second, and Eliphelet the third.
(40) And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these *are* of the sons of Benjamin.

Chapter 9

(1) So all Israel were reckoned by genealogies; and, indeed, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon because of their sin.
(2) Now the first who *lived* in their possessions in their cities *were,* the Israelites, the priests, Levites, and the Nethinims {temple servants}.[a]
(3) And the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh lived in Jerusalem;
(4) Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

9:2a - the Nethinims {הנתינים}- temple servants

(5) And of the Shilonites; Asaiah the firstborn, and his sons.
(6) And of the sons of Zerah; Jeuel, and their brothers, six hundred ninety.
(7) And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,
(8) And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;
(9) And their brothers, according to their generations, nine hundred fifty-six. All these men *were* chief of the fathers in the house of their fathers.
(10) And of the priests; Jedaiah, and Jehoiarib, and Jachin,
(11) And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house {temple} of God;
(12) And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
(13) And their brothers, heads of the house of their fathers, a thousand seven hundred sixty; very able men for the work of the service of the house {temple} of God.
(14) And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
(15) And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;
(16) And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, wh lived in the villages of the Netophathites.
(17) And the porters {door keepers} *were,* Shallum, and Akkub, and Talmon, and Ahiman, and their brothers: Shallum *was* the chief;
(18) Who before now *waited* in the king's gate eastward: they *were* porters {door keepers} in the companies of the children of Levi.
(19) And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host {multitude} of the LORD {Jehovah}, *were* keepers of the entry.
(20) And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD {Jehovah} *was* with him.
(21) *And* Zechariah the son of Meshelemiah *was* porter {door keeper} of the door of the tabernacle of the congregation.

(22) All these *who were* chosen to be gate keepers in the gates *were* two hundred twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer ordained in their set office.
(23) So they and their children *had* the oversight of the gates of the house {temple} of the LORD {Jehovah}, *namely,* the house {temple} of the tabernacle, by wards.
(24) In four quarters were the porters {door keepers}, towards the east, west, north, and south.
(25) And their brothers, who *were* in their villages, *were* to come after seven days from time to time with them.
(26) Because these Levites, the four chief porters {door keepers}, were in *their* set office, and were over the chambers and treasuries of the house {temple} of God.
(27) And they lodged all around the house {temple} of God, because the charge *was* upon them, and its opening every morning *belonged* to them.
(28) And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by count.
(29) *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.
(30) And *some* of the sons of the priests made the ointment of the spices.
(31) And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.
(32) And *other* of their brothers, of the sons of the Kohathites, *were* over the holy bread, to prepare *it* every sabbath {Saturday}.
(33) And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: because they were employed in *that* work day and night.
(34) These chief fathers of the Levites *were* chief throughout their generations; these lived at Jerusalem.
(35) And the father of Gibeon lived in Gibeon, Jehiel, whose wife's name *was* Maachah:
(36) And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
(37) And Gedor, and Ahio, and Zechariah, and Mikloth.
(38) And Mikloth fathered Shimeam. And they also lived with their brothers at Jerusalem, opposite their brothers.
(39) And Ner fathered Kish; and Kish fathered Saul; and Saul fathered Jonathan, and Malchishua, and Abinadab, and Eshbaal.
(40) And the son of Jonathan *was* Meribbaal: and Meribbaal fathered Micah.
(41) And the sons of Micah *were,* Pithon, and Melech, and Tahrea, *and Ahaz.*

(42) And Ahaz fathered Jarah; and Jarah fathered Alemeth, and Azmaveth, and Zimri; and Zimri fathered Moza;
(43) And Moza fathered Binea; and Rephaiah his son, Eleasah his son, Azel his son.
(44) And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

Chapter 10
(1) Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down dead in mount Gilboa.
(2) And the Philistines followed hard after Saul, and after his sons; and the Philistines killed Jonathan, and Abinadab, and Malchishua, the sons of Saul.[a]
(3) And the battle went bad against Saul, and the archers hit him, and he was wounded by the archers.[b]
(4) Then Saul said to his armor-bearer, Draw your sword, and thrust me through with it; lest these uncircumcised come and abuse me. But his armor-bearer would not; because he was greatly afraid. So Saul took a sword, and fell upon it.
(5) And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died.
(6) So Saul died, and his three sons, and all his house died together.
(7) And when all the men of Israel who *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and lived in them.
(8) And it came to pass in the morning when the Philistines came to strip the dead, that they found Saul and his sons fallen in mount Gilboa.
(9) And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines all around, to carry news to their idols, and to the people.
(10) And they put his armor in the house of their gods, and fastened his head in the temple of Dagon {their god}.[c]
(11) And when all Jabeshgilead heard all that the Philistines had done to Saul,
(12) All the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.[d]
(13) So Saul died for his sin which he committed against the LORD {Jehovah}, *even* against the word of the LORD {Jehovah}, which he did not keep, and also for asking *counsel* of *one who had* a familiar spirit, to inquire *of it;*
(14) And did not inquire of the LORD {Jehovah}: therefore He killed him, and turned the kingdom over to David the son of Jesse.

10:2a – I Sam. 31:2
10:3b – I Sam. 31:3
10:10c – I Sam. 31:10f
10:12d – I Sam. 31:13

Chapter 11

(1) Then all Israel gathered themselves to David to Hebron, saying, Indeed, we *are* your bone and your flesh.
(2) And furthermore in time past, even when Saul was king, you *were* the one who led out and brought in Israel: and the LORD {Jehovah} your God said to you, You shall feed My people Israel, and you shall be ruler over My people Israel.[a]
(3) Therefore all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before the LORD {Jehovah}; and they anointed David king over Israel {3063 A.H./C-979 B.C.},[b] according to the word of the LORD {Jehovah} by Samuel.
(4) And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were,* those who lived in the land.
(5) And those who lived in Jebus said to David, You shall not come here. Nevertheless David took the castle of Zion, which *is* the city of David.[c]
(6) And David said, Whoever strikes the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.
(7) And David lived in the castle; therefore they called it the city of David.
(8) And he built the city all around, even from Millo all around: and Joab repaired the rest of the city.
(9) So David grew greater and greater: because the LORD {Jehovah} of hosts {armies; multitudes} *was* with him.
(10) These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD {Jehovah} concerning Israel.
(11) And this *is* the number of the mighty men whom David had; Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred killed *by him* at one time.
(12) And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.
(13) He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.
(14) And they set themselves in the midst of *that* parcel, and delivered it, and killed the Philistines; and the LORD {Jehovah} saved *them* by a great deliverance.
(15) Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.
(16) And David *was* then in the stronghold, and the Philistines' garrison *was* then at Bethlehem.

11:2a – II Sam. 5:2
11:3b - David age 30 begins reign over Judah at Hebron - [3063 A.H./C-979 B.C.]
See: Appendix G: World Time Line of Biblical History
11:5c – II Sam. 5:7

(17) And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that *is* at the gate![d]
(18) And the three broke through the host {army} of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it,* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD {Jehovah},
(19) And said, My God forbid it to me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? because with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things these three mightiest did.
(20) And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he killed *them,* and had a name among the three.
(21) Of the three, he was more honorable than the two; because he was their captain: however he did not attain to the *first* three.
(22) Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he killed two lion-like men of Moab: also he went down and killed a lion in a pit in a snowy day.
(23) And he killed an Egyptian, a man of *great* stature, five cubits high {about 7.5 ft.; 2.29 m.};[e] and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.
(24) These *things* Benaiah the son of Jehoiada did, and had the name among the three mighties.
(25) Indeed, he was honorable among the thirty, but did not attain to the *first* three: and David set him over his guard.
(26) Also the valiant men of the armies *were,* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,
(27) Shammoth the Harorite, Helez the Pelonite,
(28) Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,
(29) Sibbecai the Hushathite, Ilai the Ahohite,
(30) Maharai the Netophathite, Heled the son of Baanah the Netophathite,
(31) Ithai the son of Ribai of Gibeah, who *belonged* to the children of Benjamin, Benaiah the Pirathonite,
(32) Hurai of the brooks of Gaash, Abiel the Arbathite,
(33) Azmaveth the Baharumite, Eliahba the Shaalbonite,
(34) The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,
(35) Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,
(36) Hepher the Mecherathite, Ahijah the Pelonite,
(37) Hezro the Carmelite, Naarai the son of Ezbai,
(38) Joel the brother of Nathan, Mibhar the son of Haggeri,

11:17d – II Sam. 23:15f
11:23e – cubit - 1.5 feet or 0.46 m– see Appendix J: Bible Weights and Measures

(39) Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,
(40) Ira the Ithrite, Gareb the Ithrite,
(41) Uriah the Hittite, Zabad the son of Ahlai,
(42) Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
(43) Hanan the son of Maachah, and Joshaphat the Mithnite,
(44) Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
(45) Jediael the son of Shimri, and Joha his brother, the Tizite,
(46) Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
(47) Eliel, and Obed, and Jasiel the Mesobaite.

Chapter 12
(1) Now these *are* those who came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.
(2) *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brothers of Benjamin.
(3) The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,
(4) And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,
(5) Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
(6) Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,
(7) And Joelah, and Zebadiah, the sons of Jeroham of Gedor.
(8) And of the Gadites there separated themselves to David into the stronghold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and spear, whose faces *were like* the faces of lions, and *were* as swift as the deer upon the mountains;
(9) Ezer the first, Obadiah the second, Eliab the third,
(10) Mishmannah the fourth, Jeremiah the fifth,
(11) Attai the sixth, Eliel the seventh,
(12) Johanan the eighth, Elzabad the ninth,
(13) Jeremiah the tenth, Machbanai the eleventh.
(14) These *were* of the sons of Gad, captains of the host {army}: one of the least *was* over one hundred, and the greatest over a thousand.
(15) These *are* those who went over the Jordan River in the first month {Nisan [Mar.-Apr]}, when it had overflowed all its banks; and they put to flight all *those* of the valleys, *both* towards the east, and towards the west.

(16) And there came of the children of Benjamin and Judah to the hold to David.
(17) And David went out to meet them, and answered and said to them, If you have come peaceably to me to help me, my heart shall be knit to you: but if *you have come* to betray me to my enemies, since *there is* no wrong in my hands, the God of our fathers looks *on,* and rebukes *it.*
(18) Then the spirit came upon Amasai, *who was* chief of the captains, *and he said,* We are yours*,* David, and on your side, you son of Jesse: peace, peace *be* to you, and peace *be* to your helpers; because your God helps you. Then David received them, and made them captains of the band.
(19) And *some* of Manasseh fell to David, when he came with the Philistines against Saul to battle: but they did not help them: because the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy of* our own heads.
(20) As he went to Ziklag, some of Manasseh fell to him, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.
(21) And they helped David against the band *of the robbers:* because they *were* all mighty men of valor, and were captains in the host.
(22) Because at *that* time day by day there came to David to help him, until *there was* a great host {army}, like the host {army} of God.
(23) And these *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD {Jehovah}.
(24) The children of Judah who carried shield and spear *were* six thousand eight hundred, ready armed to the war.
(25) Of the children of Simeon, mighty men of valor for the war, seven thousand one hundred.
(26) Of the children of Levi four thousand six hundred.
(27) And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand seven hundred;
(28) And Zadok, a young man mighty of valor, and of his father's house twenty-two captains.
(29) And of the children of Benjamin, the relatives of Saul, three thousand: because the greatest part of them had kept the ward of the house of Saul.
(30) And of the children of Ephraim twenty thousand eight hundred, mighty men of valor, famous throughout the house of their fathers.
(31) And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

(32) And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brothers *were* at their commandment.
(33) Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.
(34) And of Naphtali a thousand captains, and with them with shield and spear thirty-seven thousand.
(35) And of the Danites expert in war twenty-eight thousand six hundred.
(36) And of Asher, such as went forth to battle, expert in war, forty thousand.
(37) And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, one hundred twenty thousand.
(38) All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.
(39) And there they were with David three days, eating and drinking: because their brothers had prepared for them.
(40) Furthermore those who were near them, *even* to Issachar and Zebulun and Naphtali, brought bread on donkeys, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: because *there was* joy in Israel.

Chapter 13
(1) And David consulted with the captains of thousands and hundreds, *and* with every leader.
(2) And David said to all the congregation of Israel, If *it seems* good to you, and *that it be* of the LORD {Jehovah} our God, let us send abroad to our brothers everywhere, *who are* left in all the land of Israel, and with them *also* to the priests and Levites *who are* in their cities *and* suburbs, that they may gather themselves to us:
(3) And let us bring again the ark of our God to us: because we did not inquire at it in the days of Saul.
(4) And all the congregation said that they would do so: because the thing was right in the eyes of all the people.
(5) So David gathered all Israel together, from Shihor of Egypt even to the entrance of Hemath, to bring the ark of God from Kirjathjearim.[a]

13:5a – II Sam. 6:1f

(6) And David went up, and all Israel, to Baalah, *that is,* to Kirjathjearim, which *belonged* to Judah, to bring up from there the ark of God the LORD {Jehovah}, Who lives *between* the cherubims, Whose Name is called *on it*.
(7) And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.
(8) And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries {lyres, stringed instruments}, and with tambourines, and with cymbals, and with trumpets.
(9) And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; because the oxen stumbled.
(10) And the anger of the LORD {Jehovah} was kindled against Uzza, and He struck him, because he put his hand to the ark: and there he died before God.[b]
(11) And David was displeased, because the LORD {Jehovah} had made a breach upon Uzza: therefore that place is called Perezuzza {breach of Uzza}[c] to this day.
(12) And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?
(13) So David did not bring the ark *home* to himself to the city of David, but carried it aside into the house of Obededom the Gittite.
(14) And the ark of God remained with the family of Obededom in his house three months. And the LORD {Jehovah} blessed the house of Obededom, and all that he had.

Chapter 14
(1) Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.[a]
(2) And David perceived that the LORD {Jehovah} had confirmed him king over Israel, because his kingdom was lifted up on high, because of his people Israel.
(3) And David took more wives at Jerusalem: and David fathered more sons and daughters.
(4) Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,
(5) And Ibhar, and Elishua, and Elpalet,
(6) And Nogah, and Nepheg, and Japhia,
(7) And Elishama, and Beeliada, and Eliphalet.

13:10b - David later realized that the Law of Moses was very clear as to how the ark of the covenant was to be carried on poles {not on a cart} by the Levites after they had properly cleansed and prepared themselves. See II Sam. 6:6f; I Chr. 15:2, 13

13:11c - Perezuzza {פרץ עזא} - break or breach of Uzza

14:1a – II Sam. 5:11f

14:8b - David age 37 begins reign over all Israel [3070 A.H./C-972 B.C.]
- See: Appendix G: World Time Line of Biblical History

(8) And when the Philistines heard that David was anointed king over all Israel {3070 A.H./C-972 B.C.},[b] all the Philistines went up to seek David. And David heard *of it,* and went out against them.
(9) And the Philistines came and spread themselves in the valley of Rephaim.
(10) And David inquired of God, saying, Shall I go up against the Philistines? and will You deliver them into my hand? And the LORD {Jehovah} said to him, Go up; because I will deliver them into your hand.[c]
(11) So they came up to Baalperazim; and David struck them there. Then David said, God has broken in upon my enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baalperazim {possessor of breaches}.[d]
(12) And when they had left their gods there, David gave a commandment, and they were burned with fire.
(13) And the Philistines yet again spread themselves abroad in the valley.
(14) Therefore David inquired again of God; and God said to him, Do not go up after them; turn away from them, and come upon them opposite the mulberry trees.[e]
(15) And it shall be, when you shall hear a sound of movement in the tops of the mulberry trees, *that* then you shall go out to battle: because God has gone forth before you to strike the host {army} of the Philistines.
(16) David therefore did as God commanded him: and they struck the host {army} of the Philistines from Gibeon even to Gazer.
(17) And the fame of David went out into all lands; and the LORD {Jehovah} brought the fear of him upon all nations.

Chapter 15
(1) And *David* made for himself houses in the city of David, and prepared a place for the ark of God, and pitched a tent for it.
(2) Then David said, No one should carry the ark of God except the Levites: because the LORD {Jehovah} has chosen them to carry the ark of God, and to minister to Him forever.
(3) And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD {Jehovah} to his place, which he had prepared for it.

14:10c – II Sam. 5:19
14:11d - Baalperazim {בעל פרצים} - possessor of breaches
14:14e – II Sam. 5:23f

(4) And David assembled the children of Aaron, and the Levites:
(5) Of the sons of Kohath; Uriel the chief, and his brothers one hundred twenty:
(6) Of the sons of Merari; Asaiah the chief, and his brethren two hundred twenty:
(7) Of the sons of Gershom; Joel the chief, and his brethren one hundred thirty:
(8) Of the sons of Elizaphan; Shemaiah the chief, and his brothers two hundred:
(9) Of the sons of Hebron; Eliel the chief, and his brothers eighty:
(10) Of the sons of Uzziel; Amminadab the chief, and his brothers one hundred twelve.
(11) And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,
(12) And said to them, You *are* the chief of the fathers of the Levites: sanctify yourselves, *both* you and your brothers, that you may bring up the ark of the LORD {Jehovah} God of Israel to *the place that* I have prepared for it.
(13) Because you *did not do it* at the first, the LORD {Jehovah} our God made a breach upon us, because we did not seek Him after the proper order.[a]
(14) So the priests and the Levites sanctified themselves to bring up the ark of the LORD {Jehovah} God of Israel.
(15) And the children of the Levites bore the ark of God upon their shoulders with the poles, as Moses commanded according to the word of the LORD {Jehovah}.
(16) And David spoke to the chief of the Levites to appoint their brothers *to be* the singers with instruments of music, psalteries {lyres, stringed instruments} and harps and cymbals, sounding, by lifting up the voice with joy.
(17) So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah;
(18) And with them their brothers of the second *degree,* Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters.
(19) So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;
(20) And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries {lyres; stringed instruments} on Alamoth {for the virgins};
(21) And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

15:13a - David realized that the reason for the Lord's striking Uzza {13:10} was that the proper method of carrying the ark of the covenant had not been followed. See also 15:2 and II Sam. 6:6f

(22) And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he *was* skillful.
(23) And Berechiah and Elkanah *were* doorkeepers for the ark.
(24) And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with the trumpets before the ark of God: and Obededom and Jehiah *were* doorkeepers for the ark.
(25) So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD {Jehovah} out of the house of Obededom with joy.[b]
(26) And it came to pass, when God helped the Levites who carried the ark of the covenant of the LORD {Jehovah}, that they offered seven bulls and seven rams.
(27) And David *was* clothed with a robe of fine linen, and all the Levites who carried the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod {priestly robe} of linen.
(28) So all Israel brought up the ark of the covenant of the LORD {Jehovah} with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries {lyres, stringed instruments} and harps.
(29) And it came to pass, *as* the ark of the covenant of the LORD {Jehovah} came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.[c]

Chapter 16
(1) So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.
(2) And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the Name of the LORD {Jehovah}.
(3) And he gave to everyone of Israel, both man and woman, to everyone a loaf of bread, and a good piece of meat, and a container *of wine*.
(4) And he appointed *certain* of the Levites to minister before the ark of the LORD {Jehovah}, and to record, and to thank and praise the LORD {Jehovah} God of Israel:
(5) Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries {lyres, stringed instruments} and with harps; but Asaph made a sound with cymbals;

15:25b – II Sam. 6:11f
15:29c – II Sam. 6:16

(6) Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.
(7) Then on that day David delivered first *this psalm* {song} to thank the LORD {Jehovah} into the hand of Asaph and his brothers.
(8) Give thanks to the LORD {Jehovah}, call upon His Name, make known His deeds among the people.
(9) Sing to Him, sing songs to Him, talk of all His wondrous works.
(10) Glory in His holy Name: let the heart of those who seek the LORD {Jehovah} rejoice.
(11) Seek the LORD {Jehovah} and His strength, seek His face continually.
(12) Remember His marvelous works that He has done, His wonders, and the judgments of His mouth;
(13) O you descendants of Israel His servant, you children of Jacob, His chosen ones.
(14) He *is* the LORD {Jehovah} our God; His judgments *are* in all the earth.
(15) Always remember His covenant; the word *which* He commanded to a thousand generations;
(16) *Even of the covenant* which He made with Abraham, and of His oath to Isaac;
(17) And has confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,
(18) Saying, To you I will give the land of Canaan, the lot of your inheritance;
(19) When you were but few, even a few, and strangers in it.
(20) And *when* they went from nation to nation, and from *one* kingdom to another people;
(21) He allowed no man to do them wrong: yes, He reproved kings for their sakes,
(22) *Saying,* Do not touch My anointed, and do My prophets no harm.
(23) Sing to the LORD {Jehovah}, all the earth; show forth from day to day His salvation.
(24) Declare His glory among the heathen {ungodly nations}; His marvelous works among all nations.
(25) Because great *is* the LORD {Jehovah}, and greatly to be praised: He also *is* to be feared above all gods.
(26) Because all the gods of the people *are* idols: but the LORD {Jehovah} made the heavens.
(27) Glory and honor *are* in His presence; strength and gladness *are* in His place.
(28) Give to the LORD {Jehovah}, you families of the people, give to the LORD {Jehovah} glory and strength.
(29) Give to the LORD {Jehovah} the glory *due* to His Name: bring an offering, and come before Him: worship the LORD {Jehovah} in the beauty of holiness.

(30) Have fear before Him, all the earth: the world also shall be stable, that it not be moved.
(31) Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD {Jehovah} reigns.
(32) Let the sea roar, and its fullness: let the fields rejoice, and all that *is* in them.
(33) Then the trees of the wood shall sing out at the presence of the LORD {Jehovah}, because He comes to judge the earth.
(34) O give thanks to the LORD {Jehovah}; because H*e is* good; because His mercy *endures* forever.
(35) And say, Save us, O God of our salvation, and gather us together, and deliver us from the heathen {ungodly nations}, that we may give thanks to Your holy Name, *and* glory in Your praise.
(36) Blessed *is* the LORD {Jehovah} God of Israel forever and ever.
And all the people said, Amen {let it be}, and praised the LORD {Jehovah}.
(37) So he left there before the ark of the covenant of the LORD {Jehovah} Asaph and his brothers, to minister before the ark continually, as every day's work required:
(38) And Obededom with their brothers, sixty-eight; Obededom also the son of Jeduthun and Hosah *to be* porters {door keepers}:
(39) And Zadok the priest, and his brothers the priests, before the tabernacle of the LORD {Jehovah} in the high place that *was* at Gibeon,
(40) To offer burnt offerings to the LORD {Jehovah} upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD {Jehovah}, which He commanded Israel;
(41) And with them Heman and Jeduthun, and the rest who were chosen, who were expressed by name, to give thanks to the LORD {Jehovah}, because His mercy *endures* forever;
(42) And with them Heman and Jeduthun with trumpets and cymbals for those who should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* doorkeepers.
(43) And all the people departed each man to his house: and David returned to bless his house.

Chapter 17
(1) Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Look, I live in a house of cedar, but the ark of the covenant of the LORD {Jehovah} *remains* under curtains.
(2) Then Nathan said to David, Do all that *is* in your heart; because God *is* with you.
(3) And it came to pass the same night, that the word of God came to Nathan, saying,

(4) Go and tell David My servant, This is what the LORD {Jehovah} says, You shall not build Me a house {temple} to live in:[a]
(5) Because I have not lived in a house {temple} since the day that I brought up Israel to this day; but have gone from tent to tent, and from *one* tabernacle *to another*.
(6) Wherever I have walked with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have you not built Me a house {temple} of cedar?
(7) Now therefore this is what you shall say to my servant David, This is what the LORD {Jehovah} of hosts {armies; multitudes} says, I took you from the sheep pens, *even* from following the sheep, that you should be ruler over My people Israel:
(8) And I have been with you wherever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* in the earth.
(9) Also I will ordain a place for My people Israel, and will plant them, and they shall live in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning,
(10) And since the time that I commanded judges *to be* over My people Israel. Furthermore I will subdue all your enemies. Furthermore I tell you that the LORD {Jehovah} will build you a house.
(11) And it shall come to pass, when your days are expired that you must go *to be* with your fathers, that I will raise up your Descendant after you, Who shall be of your descendants; and I will establish His kingdom.
(12) He shall build Me a house {temple}, and I will establish His throne forever.
(13) I will be His Father, and He shall be My Son: and I will not take My mercy away from Him, as I took *it* from *him* who was before you:
(14) But I will settle Him in My house and in My kingdom forever: and His throne shall be established forevermore.
(15) According to all these words, and according to all this vision, Nathan spoke to David.
(16) And David the king came and sat before the LORD {Jehovah}, and said, Who *am* I, O LORD {Jehovah} God, and what *is* my house, that You have brought me here?[b]
(17) And *yet* this was a small thing in Your eyes, O God; because You have *also* spoken of Your servant's house for a great while to come, and have regarded me according to the estate of a man of high degree, O LORD {Jehovah} God.
(18) What can David *speak* more to You for the honor of Your servant? because You know Your servant.
(19) O LORD {Jehovah}, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all *these* great things.

17:4a – II Sam. 7:5f
17:16b – II Sam. 7:18f

(20) O LORD {Jehovah}, *there is* no one like You, neither *is there any* God besides You, according to all that we have heard with our ears.
(21) And what one nation in the earth *is* like Your people Israel, whom God went to redeem *to be* His own people, to make You a Name of greatness and terribleness, by driving out nations from before Your people, whom You have redeemed out of Egypt?
(22) Because Your people Israel You made to be Your own people forever; and You, LORD {Jehovah}, became their God.
(23) Therefore now, LORD {Jehovah}, let the thing that You have spoken concerning Your servant and concerning his house be established forever, and do as You have said.
(24) Let it even be established, that Your Name may be magnified forever, saying, The LORD {Jehovah} of hosts {armies; multitudes} *is* the God of Israel, *even* a God to Israel: and *let* the house of David Your servant *be* established before You.
(25) Because You, O my God, have told Your servant that You will build him a house: therefore Your servant has found *in his heart* to pray before You.
(26) And now, LORD {Jehovah}, You are God, and have promised this goodness to Your servant:
(27) Now therefore let it please You to bless the house of Your servant, that it may be before You forever: because You bless, O LORD {Jehovah}, and *it shall be* blessed forever.

Chapter 18

(1) Now after this it came to pass, that David struck the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.[a]
(2) And he struck Moab; and the Moabites became David's servants, *and* brought gifts.
(3) And David struck Hadarezer king of Zobah to Hamath, as he went to establish his kingdom by the river Euphrates.
(4) And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also hamstrung all the chariot *horses,* but reserved of them one hundred chariots.
(5) And when the Syrians of Damascus came to help Hadarezer king of Zobah, David killed of the Syrians twenty-two thousand men.
(6) Then David put *garrisons* in Syriadamascus; and the Syrians became David's servants, *and* brought gifts. So the LORD {Jehovah} preserved David wherever he went.

18:1a – II Sam. 8:1

(7) And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.[b]
(8) Likewise from Tibhath, and from Chun, cities of Hadarezer, David brought very much brass, with which Solomon made the brass sea {great bowl; bath tub},[c] and the pillars, and the vessels of brass.
(9) Now when Tou king of Hamath heard how David had struck all the host {army} of Hadarezer king of Zobah;
(10) He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and struck him; (because Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.
(11) King David also dedicated them to the LORD {Jehovah}, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
(12) Furthermore Abishai the son of Zeruiah killed of the Edomites in the valley of salt eighteen thousand.
(13) And he put garrisons in Edom; and all the Edomites became David's servants. So the LORD {Jehovah} preserved David wherever he went.
(14) So David reigned over all Israel, and executed judgment and justice among all his people.
(15) And Joab the son of Zeruiah *was* over the host {army}; and Jehoshaphat the son of Ahilud, recorder.
(16) And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests; and Shavsha was scribe;
(17) And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief around the king.

Chapter 19

(1) Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his place.[a]
(2) And David said, I will show kindness to Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.
(3) But the princes of the children of Ammon said to Hanun, Do you think that David honors your father, that he has sent comforters to you? Have not his servants come to you to search, and to overthrow, and to spy out the land?
(4) Therefore Hanun took David's servants, and shaved them, and cut off their clothes in the middle next to their buttocks, and sent them away.[b]

18:7b – II Sam. 8:7
18:8c – brass sea – bath tub – I Ki. 7:23, 44; II Ki. 16:17
19:1a – II Sam. 10:1f
19:4b – II Sam. 10:4

(5) Then *certain ones* went, and told David how the men were served. And he sent to meet them: because the men were greatly ashamed. And the king said, Stay at Jericho until your beards have grown, and *then* return.
(6) And when the children of Ammon saw that they had made themselves a stench to David, Hanun and the children of Ammon sent a thousand talents of silver {about 75,000 lbs.; 34,000 kg.} to hire for themselves chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.
(7) So they hired thirty-two thousand chariots, and the king of Maachah and his people; who came and camped before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.
(8) And when David heard *of it,* he sent Joab, and all the host {army} of the mighty men.
(9) And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.
(10) Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.
(11) And the rest of the people he delivered to the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.
(12) And he said, If the Syrians are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will help you.
(13) Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD {Jehovah} do *that which is* good in His sight.
(14) So Joab and the people that *were* with him drew near before the Syrians to the battle; and they fled before him.
(15) And when the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.
(16) And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them.
(17) And it was told David; and he gathered all Israel, and passed over the Jordan River, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.
(18) But the Syrians fled before Israel; and David killed of the Syrians seven thousand *men who fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host {army}.

(19) And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

Chapter 20

(1) And it came to pass, that after the year had ended, at the time that kings go out *to battle,* Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah, and destroyed it.
(2) And David took the crown of their king from off his head, and found it to weigh a talent of gold {about 75 lbs.; 34 kg.},[a] and *there were* precious stones in it; and it was set upon David's head: and he also brought exceedingly much spoil out of the city.
(3) And he brought out the people that *were* in it, and cut *them* with saws, and with tools of iron, and with axes. Even so David dealt with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
(4) And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite killed Sippai, *who was* of the children of the giant: and they were subdued.
(5) And there was war again with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.
(6) And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* twenty-four, six *on each hand,* and six *on each foot:* and he also was the son of the giant.
(7) But when he defied Israel, Jonathan the son of Shimea David's brother killed him.
(8) These were born to the giant in Gath;[b] and they fell by the hand of David, and by the hand of his servants.

Chapter 21

(1) And Satan stood up against Israel, and provoked David to number Israel.[a]
(2) And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know *it*.

20:2a - talent - about 75 pounds; 34.0 kilograms – see Appendix J: Bible Weights and Measures
20:8b - Goliath whom David killed earlier had these three brothers who were also giants as well their father. David when he killed Goliath had picked up five smooth stones. [I Sam. 17:40] It turned out he only had to use one of them.
21:1a – II Sam. 24:1f

(3) And Joab answered, The LORD {Jehovah} make his people one hundred times so many more as they *are:* but, my lord the king, *are* they not all my lord's servants? why then does my lord require this thing? why will he be a cause of sin to Israel?
(4) Nevertheless the king's word prevailed against Joab. Therefore Joab departed, and went throughout all Israel, and came to Jerusalem.
(5) And Joab gave the sum of the number of the people to David. And all *those of* Israel were one million one hundred thousand men who drew the sword: and Judah *was* four hundred seventy thousand men who drew the sword.
(6) But Levi and Benjamin he did not count among them: because the king's word was abominable to Joab.
(7) And God was displeased with this thing; therefore He struck Israel.
(8) And David said to God, I have sinned greatly, because I have done this thing: but now, I beg You, do away with the sin of Your servant; because I have done very foolishly.
(9) And the LORD {Jehovah} spoke to Gad, David's seer, saying,
(10) Go and tell David, saying, This is what the LORD {Jehovah} says, I offer you three *things:* choose one of the three, that I may do *it* to you.[b]
(11) So Gad came to David, and said to him, This is what the LORD {Jehovah} says, Choose for yourself
(12) Either three years' famine; or three months to be destroyed before your enemies, while that the sword of your enemies overtakes you*;* or else three days the sword of the LORD {Jehovah}, even the pestilence, in the land, and the angel of the LORD {Jehovah} destroying throughout all the coasts of Israel. Now therefore advise yourself what word I shall bring again to Him Who sent me.
(13) And David said to Gad, I am in a great strait: let me fall now into the hand of the LORD {Jehovah}; because very great *are* His mercies: but do not let me fall into the hand of man.
(14) So the LORD {Jehovah} sent pestilence upon Israel: and there fell of Israel seventy thousand men.
(15) And God sent an angel to Jerusalem to destroy it: and as he was destroying, the LORD {Jehovah} looked, and He repented of the evil, and said to the angel who destroyed, It is enough, stop your hand now. And the angel of the LORD {Jehovah} stood by the threshing-floor of Ornan the Jebusite.[c]
(16) And David lifted up his eyes, and saw the angel of the LORD {Jehovah} stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

21:10b – II Sam. 24:12f
21:15c – II Sam. 24:16f

(17) And David said to God, *Is it* not I *who* commanded the people to be numbered? even I it is who has sinned and done evil indeed; but *as for* these sheep, what have they done? let Your hand, I beg You, O LORD {Jehovah} my God, be on me, and on my father's house; but not on Your people, that they should be plagued.
(18) Then the angel of the LORD {Jehovah} commanded Gad to say to David, that David should go up, and set up an altar to the LORD {Jehovah} in the threshing-floor of Ornan the Jebusite.[d]
(19) And David went up at the saying of Gad, which he spoke in the Name of the LORD {Jehovah}.
(20) And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.
(21) And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.
(22) Then David said to Ornan, Grant me the place of *this* threshing-floor, that I may build an altar in it to the LORD {Jehovah}: you shall grant it to me for the full price: that the plague may be stayed from the people.
(23) And Ornan said to David, Take *it* to yourself, and let my lord the king do *that which is* good in his eyes: look, I give *you* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.
(24) And king David said to Ornan, No; but I will surely buy it for the full price: because I will not take *that* which *is* yours for the LORD {Jehovah}, nor offer burnt offerings without cost.
(25) So David gave to Ornan for the place six hundred shekels of gold by weight {about 15 lbs.; 6.84 kg.}.[e]
(26) And David built there an altar to the LORD {Jehovah}, and offered burnt offerings and peace offerings, and called upon the LORD {Jehovah}; and He answered him from heaven by fire upon the altar of burnt offering.
(27) And the LORD {Jehovah} commanded the angel; and he put up his sword again into its sheath.
(28) At that time when David saw that the LORD {Jehovah} had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.
(29) Because the tabernacle of the LORD {Jehovah}, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.

21:18d - threshing floor of Ornan [also known as Araunah (alt. Hebrew spelling) II Sam. 24:18] on Mount Moriah in Jerusalem [verse 15] - where Solomon would build the temple - see II Chr. 3:1; IKi. 6:1 - also the site where Abraham offered Isaac his son as a sacrifice to the Lord - Gen. 22:2,14
21:25e - 600 shekels of gold [for the threshing floor] - David also gave him 50 shekels of silver for the oxen - II Sam. 24:25

(30) But David could not go before it to inquire of God: because he was afraid because of the sword of the angel of the LORD {Jehovah}.

Chapter 22

(1) Then David said, This *is* the house {temple} of the LORD {Jehovah} God, and this *is* the altar of the burnt offering for Israel.
(2) And David commanded to gather together the strangers who *were* in the land of Israel; and he set masons to cut stones to build the house {temple} of God.
(3) And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and brass in abundance without weight;
(4) Also cedar trees in abundance: because the Zidonians and those of Tyre brought much cedar wood to David.
(5) And David said, Solomon my son *is* young and tender, and the house {temple} *that is* to be built for the LORD {Jehovah} *must be* exceedingly magnificent, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.
(6) Then he called for Solomon his son, and charged him to build a house {temple} for the LORD {Jehovah} God of Israel.
(7) And David said to Solomon, My son, as for me, it was in my mind to build a house {temple} to the Name of the LORD {Jehovah} my God:
(8) But the word of the LORD {Jehovah} came to me, saying, You have shed blood abundantly, and have made great wars: you shall not build a house {temple} to My Name, because you have shed much blood upon the earth in My sight.
(9) Indeed, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around: because his name shall be Solomon {peaceful},[a] and I will give peace and quietness to Israel in his days.
(10) He shall build a house {temple} for My Name; and he shall be My son, and I *will be* his father; and I will establish the throne of his kingdom over Israel forever.
(11) Now, my son, the LORD {Jehovah} be with you; and prosper you, and build the house {temple} of the LORD {Jehovah} your God, as He has said of you.
(12) Only *may* the LORD {Jehovah} give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD {Jehovah} your God.
(13) Then you shall prosper, if you take heed to fulfill the laws and judgments which the LORD {Jehovah} charged Moses with concerning Israel: be strong, and of good courage; do not worry, nor be dismayed.

22:9a – Solomon {שלמה} – peaceful – II Sam. 7:5f

(14) Now, look, in my trouble I have prepared for the house {temple} of the LORD {Jehovah} one hundred thousand talents of gold {about 7.5 million lbs.; 3.4 million kg.},[b] and a million talents of silver {about 75 million lbs.; 34 million kg.}; and of brass and iron without weight; because it is in abundance: timber also and stone I have prepared; and you may add to it.
(15) Furthermore *there are* workmen with you in abundance, cutters and workers of stone and timber, and all manner of cunning men for every manner of work.
(16) Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore,* and get to work, and the LORD {Jehovah} be with you.
(17) David also commanded all the princes of Israel to help Solomon his son, *saying,*
(18) *Is* not the LORD {Jehovah} your God with you? and has He *not* given you rest on every side? because He has given those who live in the land into my hand; and the land is subdued before the LORD {Jehovah}, and before His people.
(19) Now set your heart and your soul to seek the LORD {Jehovah} your God; arise therefore, and build the sanctuary {temple} of the LORD {Jehovah} God, to bring the ark of the covenant of the LORD {Jehovah}, and the holy vessels of God, into the house {temple} that is to be built to the Name of the LORD {Jehovah}.

Chapter 23
(1) So when David was old and full of days, he made Solomon his son king over Israel.
(2) And he gathered together all the princes of Israel, with the priests and the Levites.
(3) Now the Levites were numbered from the age of thirty years and upward: and their number by their polls {number}, man by man, was thirty-eight thousand.
(4) Of which, twenty-four thousand *were* to set forward the work of the house {temple} of the LORD {Jehovah}; and six thousand *were* officers and judges:
(5) In addition four thousand *were* doorkeepers; and four thousand praised the LORD {Jehovah} with the instruments which I made to praise *with, David said.*
(6) And David divided them into courses among the sons of Levi,[a] *namely,* Gershon, Kohath, and Merari.
(7) Of the Gershonites *were,* Laadan, and Shimei.
(8) The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.
(9) The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.
(10) And the sons of Shimei *were,* Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

22:14b - talent - about 75 pounds; 34.0 kilograms – see Appendix J: Bible Weights and Measures
23:6a – II Chr. 8:14

(11) And Jahath was the chief, and Zizah the second: but Jeush and Beriah did not have many sons; therefore they were in one count, according to *their* father's house.
(12) The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.
(13) The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD {Jehovah}, to minister to Him, and to bless in His Name forever.
(14) Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.
(15) The sons of Moses *were,* Gershom, and Eliezer.
(16) Of the sons of Gershom, Shebuel *was* the chief.
(17) And the sons of Eliezer *were,* Rehabiah the chief. And Eliezer had no other sons; but the sons of Rehabiah were very many.
(18) Of the sons of Izhar; Shelomith the chief.
(19) Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.
(20) Of the sons of Uzziel; Michah the first, and Jesiah the second.
(21) The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.
(22) And Eleazar died, and had no sons, but daughters: and their brothers the sons of Kish took them.
(23) The sons of Mushi; Mahli, and Eder, and Jeremoth, three.
(24) These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls {numbers}, who did the work for the service of the house {temple} of the LORD {Jehovah}, from the age of twenty years and upward.
(25) Because David said, The LORD {Jehovah} God of Israel has given rest to His people, that they may live in Jerusalem forever:
(26) And also to the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for its service.
(27) Because by the last words of David the Levites *were* numbered from twenty years old and above:
(28) Because their office *was* to wait on the sons of Aaron for the service of the house {temple} of the LORD {Jehovah}, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house {temple} of God;
(29) Both for the holy bread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size;

(30) And to stand every morning to thank and praise the LORD {Jehovah}, and likewise at evening;
(31) And to offer all burnt sacrifices to the LORD {Jehovah} in the sabbaths {Saturdays}, in the new moons, and on the set feasts, by number, according to the order commanded to them, continually before the LORD {Jehovah}:
(32) And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place,* and the charge of the sons of Aaron their brothers, in the service of the house {temple} of the LORD {Jehovah}.

Chapter 24
(1) Now *these are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.
(2) But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.
(3) And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.
(4) And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *so* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.
(5) So were they divided by lot, one sort with another; because the governors of the sanctuary, and governors *of the house* {temple} of God, were of the sons of Eleazar, and of the sons of Ithamar.
(6) And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.
(7) Now the first lot came forth to Jehoiarib, the second to Jedaiah,
(8) The third to Harim, the fourth to Seorim,
(9) The fifth to Malchijah, the sixth to Mijamin,
(10) The seventh to Hakkoz, the eighth to Abijah,[a]
(11) The ninth to Jeshua, the tenth to Shecaniah,
(12) The eleventh to Eliashib, the twelfth to Jakim,
(13) The thirteenth to Huppah, the fourteenth to Jeshebeab,
(14) The fifteenth to Bilgah, the sixteenth to Immer,
(15) The seventeenth to Hezir, the eighteenth to Aphses,
(16) The nineteenth to Pethahiah, the twentieth to Jehezekel,
(17) The twenty-first to Jachin, the twenty-second to Gamul,

24:10a - Abijah - eighth course - the course of Zechariah - father of John the Baptist - see Luke 1:5 - note: eight is the Lord's number – see Use of Numbers in Scripture at www.TheWordNotes.com

(18) The twenty-third to Delaiah, the twenty-fourth to Maaziah.
(19) These *were* their orderings in their service to come into the house {temple} of the LORD {Jehovah}, according to their manner, under Aaron their father, as the LORD {Jehovah} God of Israel had commanded him.
(20) And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.
(21) Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.
(22) Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.
(23) And the sons *of Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.
(24) *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.
(25) The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.
(26) The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.
(27) The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.
(28) Of Mahli *came* Eleazar, who had no sons.
(29) Concerning Kish: the son of Kish *was* Jerahmeel.
(30) The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.
(31) These likewise cast lots opposite their brothers the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers opposite their younger brothers.

Chapter 25
(1) Furthermore David and the captains of the host {army} separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries {lyres, stringed instruments}, and with cymbals: and the number of the workmen according to their service was:
(2) Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, who prophesied according to the order of the king.
(3) Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD {Jehovah}.
(4) Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

(5) All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.
(6) All these *were* under the hands of their father for song *in* the house {temple} of the LORD {Jehovah}, with cymbals, lyres, and harps, for the service of the house {temple} of God, according to the king's order to Asaph, Jeduthun, and Heman.
(7) So the number of them, with their brothers who were instructed in the songs of the LORD {Jehovah}, *even* all who were cunning, was two hundred eighty-eight.
(8) And they cast lots, ward against *ward,* as well the small as the great, the teacher as the scholar.
(9) Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brothers and sons *were* twelve:
(10) The third to Zaccur, *he,* his sons, and his brothers, *were* twelve:
(11) The fourth to Izri, *he,* his sons, and his brothers, *were* twelve:
(12) The fifth to Nethaniah, *he,* his sons, and his brothers, *were* twelve:
(13) The sixth to Bukkiah, *he,* his sons, and his brothers, *were* twelve:
(14) The seventh to Jesharelah, *he,* his sons, and his brothers, *were* twelve:
(15) The eighth to Jeshaiah, *he,* his sons, and his brothers, *were* twelve:
(16) The ninth to Mattaniah, *he,* his sons, and his brothers, *were* twelve:
(17) The tenth to Shimei, *he,* his sons, and his brothers, *were* twelve:
(18) The eleventh to Azareel, *he,* his sons, and his brothers, *were* twelve:
(19) The twelfth to Hashabiah, *he,* his sons, and his brothers, *were* twelve:
(20) The thirteenth to Shubael, *he,* his sons, and his brothers, *were* twelve:
(21) The fourteenth to Mattithiah, *he,* his sons, and his brothers, *were* twelve:
(22) The fifteenth to Jeremoth, *he,* his sons, and his brothers, *were* twelve:
(23) The sixteenth to Hananiah, *he,* his sons, and his brothers, *were* twelve:
(24) The seventeenth to Joshbekashah, *he,* his sons, and his brothers, *were* twelve:
(25) The eighteenth to Hanani, *he,* his sons, and his brothers, *were* twelve:
(26) The nineteenth to Mallothi, *he,* his sons, and his brothers, *were* twelve:
(27) The twentieth to Eliathah, *he,* his sons, and his brothers, *were* twelve:
(28) The twenty-first to Hothir, *he,* his sons, and his brothers, *were* twelve:
(29) The twenty-second to Giddalti, *he,* his sons, and his brothers, *were* twelve:
(30) The twenty-third to Mahazioth, *he,* his sons, and his brothers, *were* twelve:
(31) The twenty-fourth to Romamtiezer, *he,* his sons, and his brothers, *were* twelve.

Chapter 26

(1) Concerning the divisions of the porters {door keepers}: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.
(2) And the sons of Meshelemiah *were,* Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
(3) Elam the fifth, Jehohanan the sixth, Elioenai the seventh.
(4) Furthermore the sons of Obededom *were,* Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,
(5) Ammiel the sixth, Issachar the seventh, Peulthai the eighth: because God blessed him.
(6) Also to Shemaiah his son were sons born, who ruled throughout the house of their father: because they *were* mighty men of valor.
(7) The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brothers *were* strong men, Elihu, and Semachiah.
(8) All these of the sons of Obededom: they and their sons and their brothers, able men for strength for the service, *were* sixty-two of Obededom.
(9) And Meshelemiah had sons and brothers, strong men, eighteen.
(10) Also Hosah, of the children of Merari, had sons; Simri the chief, (because *though* he was not the firstborn, yet his father made him the chief;)
(11) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah *were* thirteen.
(12) Among these *were* the divisions of the doorkeepers, *even* among the chief men, *having* wards opposite one another, to minister in the house {temple} of the LORD {Jehovah}.
(13) And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.
(14) And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.
(15) To Obededom southward; and to his sons the house of Asuppim.
(16) To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.
(17) Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.
(18) At Parbar westward, four at the causeway, *and* two at Parbar.
(19) These *are* the divisions of the doorkeepers among the sons of Kore, and among the sons of Merari.
(20) And of the Levites, Ahijah *was* over the treasures of the house {temple} of God, and over the treasures of the dedicated things.

(21) *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.
(22) The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house {temple} of the LORD {Jehovah}.
(23) Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:
(24) And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.
(25) And his brothers by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.
(26) Shelomith and his brothers *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host {army}, had dedicated.
(27) Out of the spoils won in battles they dedicated to maintain the house {temple} of the LORD {Jehovah}.
(28) And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whoever had dedicated *anything, it was* under the hand of Shelomith, and of his brothers.
(29) Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.
(30) *And* of the Hebronites, Hashabiah and his brothers, men of valor, a thousand seven hundred, *were* officers among them of Israel on this side {west} of the Jordan River westward in all the business of the LORD {Jehovah}, and in the service of the king.
(31) Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.
(32) And his brothers, men of valor, *were* two thousand seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

Chapter 27
(1) Now the children of Israel after their number, *that is,* the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty-four thousand.
(2) Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty-four thousand.

(3) Of the children of Perez *was* the chief of all the captains of the host {army} for the first month.
(4) And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty-four thousand.
(5) The third captain of the host {army} for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty-four thousand.
(6) This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.
(7) The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty-four thousand.
(8) The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty-four thousand.
(9) The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty-four thousand.
(10) The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty-four thousand.
(11) The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty-four thousand.
(12) The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty-four thousand.
(13) The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty-four thousand.
(14) The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty-four thousand.
(15) The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty-four thousand.
(16) Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:
(17) Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:
(18) Of Judah, Elihu, *one* of the brothers of David: of Issachar, Omri the son of Michael:
(19) Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:
(20) Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

(21) Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:
(22) Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.
(23) But David did not count from twenty years old and under: because the LORD {Jehovah} had said He would increase Israel as the stars of the heavens.
(24) Joab the son of Zeruiah began to number, but he did not finish, because wrath {anger; judgment} fell against Israel; neither was the number put in the account of the chronicles of king David.
(25) And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:
(26) And over those who did the work of the field for tillage of the ground *was* Ezri the son of Chelub:
(27) And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:
(28) And over the olive trees and the sycomore trees that *were* in the low plains *was* Baalhanan the Gederite: and over the cellars of oil *was* Joash:
(29) And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:
(30) Obil the Ishmaelite *was also o*ver the camels: and Jehdeiah the Meronothite *was* over the donkeys:
(31) And Jaziz the Hageriteover was over the flocks. All these *were* the rulers of the things which *belonged to* king David.
(32) Also Jonathan David's uncle was a counselor, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons:
(33) And Ahithophel *was* the king's counselor: and Hushai the Archite *was* the king's companion:
(34) And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

Chapter 28

(1) And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the things and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, to Jerusalem.
(2) Then David the king stood up upon his feet, and said, Hear me, my brothers, and my people: *As for me,* I *had* in my heart to build a house {temple} of rest for the ark of the covenant of the LORD {Jehovah}, and for the footstool of our God, and have made ready for the building:

(3) But God said to me, You shall not build a house {temple} for My Name, because you *have been* a man of war, and have shed blood.[a]
(4) However the LORD {Jehovah} God of Israel chose me before all the house of my father to be king over Israel forever: because He has chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liked me to make *me* king over all Israel:
(5) And of all my sons, (because the LORD {Jehovah} has given me many sons,) He has chosen Solomon my son to sit upon the throne of the kingdom of the LORD {Jehovah} over Israel.
(6) And He said to me, Solomon your son, He shall build My house {temple} and My courts: because I have chosen him *to be* My son, and I will be his Father.[b]
(7) Furthermore I will establish his kingdom forever, if he is constant to do My commandments and My judgments, as at this day.
(8) Now therefore in the sight of all Israel the congregation of the LORD {Jehovah}, and in the audience of our God, keep and seek for all the commandments of the LORD {Jehovah} your God: that you may possess this good land, and leave *it* for an inheritance for your children after you forever.

(9) And you, Solomon my son, know the God of your father, and serve Him with a perfect heart and with a willing mind: because the LORD {Jehovah} searches all hearts, and understands all the imaginations of the thoughts: if you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.
(10) Take heed now; because the LORD {Jehovah} has chosen you to build a house {temple} for the sanctuary: be strong, and do *it*.
(11) Then David gave to Solomon his son the plans[c] of the porch, and of its houses, and of its treasuries, and of its upper chambers, and of its inner parlors, and of the place of the mercy seat,
(12) And the pattern of all that he had by the Spirit, of the courts of the house {temple} of the LORD {Jehovah}, and of all the chambers all around, of the treasuries of the house {temple} of God, and of the treasuries of the dedicated things:
(13) Also for the courses of the priests and the Levites, and for all the work of the service of the house {temple} of the LORD {Jehovah}, and for all the vessels of service in the house {temple} of the LORD {Jehovah}.

28:11c – the pattern; plans which David had seen by the Spirit [28:12] for the building of the temple – the materials had already been prepared [I Chr. 22:1-4]

(14) *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:
(15) Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for its lamps: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for its lamps, according to the use of every candlestick.
(16) And by weight *he gave* gold for the tables of holy bread, for every table; and *likewise* silver for the tables of silver:
(17) Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden bowls *he gave gold* by weight for every bowl; and *likewise silver* by weight for every bowl of silver:
(18) And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings,* and covered the ark of the covenant of the LORD {Jehovah}.
(19) All *this, David said,* the LORD {Jehovah} caused me to understand in writing by *His* hand upon me, *even* all the works of this pattern.
(20) And David said to Solomon his son, Be strong and of good courage, and do *it:* do not be afraid, nor be dismayed: because the LORD {Jehovah} God, *even* my God, *will be* with you; He will not fail you, nor forsake you, until you have finished all the work for the service of the house {temple} of the LORD {Jehovah}.
(21) And, indeed, the courses of the priests and the Levites, *even they shall be with you* for all the service of the house {temple} of God: and *there shall be* with you for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the people *will be* wholly at your command.

Chapter 29
(1) Furthermore David the king said to all the congregation, Solomon my son, whom alone God has chosen, *is yet* young and tender, and the work *is* great: because the palace {temple} *is* not for man, but for the LORD {Jehovah} God.

(2) Now I have prepared with all my might for the house {temple} of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of various colors, and all manner of precious stones, and marble stones in abundance.[a]
(3) Furthermore, because I have set my affection to the house {temple} of my God, I have of my own proper goods, of gold and silver, *which* I have given to the house {temple} of my God, over and above all that I have prepared for the holy house,
(4) *Even* three thousand talents of gold, of the gold of Ophir {India} {about 225,000 lbs; 102,000 kg.},[b] and seven thousand talents of refined silver {about 515,000 lbs.; 233,600 kg.}, to overlay the walls of the houses *with:*
(5) The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of craftsmen. And who *then* is willing to consecrate his service this day to the LORD {Jehovah}?
(6) Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,
(7) And gave for the service of the house {temple} of God of gold five thousand talents {about 375,000 lbs.; 170,097 kg.} and ten thousand drams {about 96.3 lbs.; 43.7 kg.},[c] and of silver ten thousand talents {about 750,000 lbs.; 340,184 kg.} and of brass eighteen thousand talents {about 1.35 million lbs.; 612,350 kg.}, and one hundred thousand talents of iron {about 7.5 million lbs.; 3.4 million kg.}.
(8) And those with whom *precious* stones were found gave *them* to the treasure of the house {temple} of the LORD {Jehovah}, by the hand of Jehiel the Gershonite.
(9) Then the people rejoiced, because they offered willingly, because with perfect hearts they offered willingly to the LORD {Jehovah}: and David the king also rejoiced with great joy.
(10) Therefore David blessed the LORD {Jehovah} before all the congregation: and David said, Blessed *are* You, LORD {Jehovah} God of Israel our Father, forever and ever.
(11) To You, O LORD {Jehovah}, *is* the greatness, and the power, and the glory, and the victory, and the majesty: because all *that is* in the heaven and in the earth *is Yours;* Yours *is* the kingdom, O LORD {Jehovah}, and You are exalted as head above all.

29:2a – I Chr. 22:1-4
29:4b - a talent is about 75 pounds or 34 kilograms
see Appendix J: Bible Weights and Measures
29:7c - dram - about 4.37 grams or about 0.154 ounces
- see Appendix J: Bible Weights and Measures

(12) Both riches and honor *come* from You, and You reign over all; and in Your hand *is* power and might; and *it is* in Your hand to make great, and to give strength to all.
(13) Now therefore, our God, we thank You, and praise Your glorious Name.
(14) But who *am* I, and who *are* my people, that we should be able to offer so willingly after this sort? because all things *come* from You, and of Your own we have given You.
(15) Because we *are* strangers before You, and travelers, as *were* all our forefathers: our days on the earth *are* as a shadow, and *there is* none that remains.
(16) O LORD {Jehovah} our God, all this store that we have prepared to build You a house {temple} for Your holy Name *comes* from Your hand, and *is* all Your own.
(17) I know also, my God, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy Your people, who are present here, to offer willingly to You.
(18) O LORD {Jehovah} God of Abraham, Isaac, and of Israel, our forefathers, keep this forever in the imagination of the thoughts of the hearts of Your people, and prepare their hearts to You:
(19) And give to Solomon my son a perfect heart, to keep Your commandments, Your testimonies, and Your laws, and to do all *these things,* and to build the palace {temple}, *for* which I have made provision.
(20) And David said to all the congregation, Now bless the LORD {Jehovah} your God. And all the congregation blessed the LORD {Jehovah} God of their forefathers, and bowed down their heads, and worshiped the LORD {Jehovah}, and the king.
(21) And they sacrificed sacrifices to the LORD {Jehovah}, and offered burnt offerings to the LORD {Jehovah}, on the morning after that day, *even* a thousand bulls, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:
(22) And ate and drank before the LORD {Jehovah} on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* to the LORD {Jehovah} *to be* the chief governor, and Zadok *to be* priest.
(23) Then Solomon sat on the throne of the LORD {Jehovah} as king in the place of David his father, and prospered; and all Israel obeyed him.

(24) And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king.
(25) And the LORD {Jehovah} magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.
(26) So David the son of Jesse reigned over all Israel.
(27) And the time that he reigned over Israel *was* forty years; seven years he reigned in Hebron, and thirty-three *years* he reigned in Jerusalem.
(28) And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his place {3103 A.H./C-939 B.C.}.[d]
(29) Now the acts of David the king, first and last, look, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet,[e] and in the book of Gad the seer,
(30) With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

29:28d - David's reign ends after 40 years; Solomon, his son, begins reign [3103 A.H./C-939 B.C.] - see Appendix G: World Time Line of Biblical History
29:29e – the book of Nathan the prophet – a book unknown to us today
- see Josh. 10:13; II Sam. 1:18

Chapter 1

(1) And Solomon the son of David was strengthened in his kingdom, and the LORD {Jehovah} his God *was* with him, and magnified him exceedingly.

(2) Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

(3) So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; because the tabernacle of the congregation of God was there, which Moses the servant of the LORD {Jehovah} had made in the wilderness.

(4) But the ark of God David had brought up from Kirjathjearim to *the place which* David had prepared for it: because he had pitched a tent for it at Jerusalem.

(5) Furthermore the brass altar, that Bezaleel the son of Uri, the son of Hur, had made,[a] he put before the tabernacle of the LORD {Jehovah}: and Solomon and the congregation came to it.

(6) And Solomon went up to the brass altar before the LORD {Jehovah}, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

(7) In that night God appeared to Solomon, and said to him, Ask whatever you would like for Me to give you.

(8) And Solomon said to God, You have shown great mercy to my father David, and have caused me to reign in his place.

(9) Now, O LORD {Jehovah} God, let Your promise to David my father be established: because You have made me king over a people like the dust of the earth in multitude.

(10) Give me now wisdom and knowledge, that I may go out and come in before this people: because who can judge this Your people, *who are so* great?

(11) And God said to Solomon, Because this was in your heart, and you have not asked for riches, wealth, or honor, nor the life of your enemies, neither yet have asked long life; but have asked wisdom and knowledge for yourself, that you may judge My people, over whom I have made you king:

(12) Wisdom and knowledge *is* granted to you; and I will give you riches, and wealth, and honor, such as none of the kings have had who *have been* before you, neither shall any after you have the like.

(13) Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

(14) And Solomon gathered chariots and horsemen: and he had a thousand four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

(15) And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees he made as the sycamore trees that *are* in the valley for abundance.

1:5a – Ex. 31:2-9

(16) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
(17) And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver {about 15 lbs.; 6.8 kg.},[b] and a horse for one hundred fifty {about 3.75 lbs; 1.7 kg}: and so they brought out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

Chapter 2
(1) And Solomon determined to build a house {temple} for the Name of the LORD {Jehovah}, and a house {palace} for His kingdom.
(2) And Solomon drafted seventy thousand men to carry burdens, and eighty thousand to cut in the mountain, and three thousand six hundred to oversee them.
(3) And Solomon sent to Huram the king of Tyre, saying,
As you dealt with David my father, and sent him cedars to build him a house to live in, *even so deal with me*.
(4) Look, I build a house {temple} to the Name of the LORD {Jehovah} my God, to dedicate *it* to Him, *and* to burn before Him sweet incense, and for the continual holy bread, and for the burnt offerings morning and evening, on the Sabbaths {Saturdays}, and on the new moons, and on the solemn feasts of the LORD {Jehovah} our God. This *is an ordinance* forever to Israel.
(5) And the house {temple} which I build *is* great: because great *is* our God above all gods.
(6) But who is able to build Him a house {temple}, since the heaven and heaven of heavens cannot contain Him? who *am* I then, that I should build Him a house {temple}, except only to burn sacrifices before Him?
(7) Send me now therefore a man skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and who can skillfully engrave with the skilled men who *are* with me in Judah and in Jerusalem, whom David my father provided.
(8) Send me also cedar trees, fir trees, and algum trees, out of Lebanon: because I know that your servants can skillfully cut timber in Lebanon; and, indeed, my servants *shall be* with your servants,

1:17b - shekel - 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures

(9) Even to prepare for me timber in abundance: because the house {temple} which I am about to build *shall be* wonderfully great.
(10) And, indeed, I will give to your servants, the cutters who cut timber, twenty thousand measures of beaten wheat {about 1,117,000 gal; 4,229 kL.},[a] and twenty thousand measures of barley {about 1,117,000 gal; 4,229 kL.}, and twenty thousand baths of wine {about 116,000 gal.; 439 kL.},[b] and twenty thousand baths of oil {about 116,000 gal.; 439 kL.}.
(11) Then Huram the king of Tyre answered in writing, which he sent to Solomon,
It is because the LORD {Jehovah} has loved His people, He has made you king over them.
(12) Furthermore Huram said,
Blessed *is* the LORD {Jehovah} God of Israel, Who made heaven and earth, Who has given to David the king a wise son, endued with prudence and understanding, who might build a house {temple} for the LORD {Jehovah}, and a house {palace} for His kingdom.
(13) And now I have sent a skilled man, endued with understanding, of Huram my father's,
(14) The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any manner of engraving, and to find out every device which shall be put to him, with your skilled men, and with the skilled men of my lord David your father.
(15) Now therefore the wheat, and the barley, the oil, and the wine, which my lord has spoken of, let him send to his servants:
(16) And we will cut wood out of Lebanon, as much as you shall need: and we will bring it to you in floats by {Mediterranean} Sea to Joppa; and you shall carry it up to Jerusalem.
(17) And Solomon numbered all the strangers who *were* in the land of Israel, after the numbering with which David his father had numbered them; and they numbered one hundred fifty-three thousand six hundred.
(18) And he set seventy thousand of them *to be* carriers of burdens, and eighty thousand *to be* cutters in the mountain, and three thousand six hundred overseers to set the people at work.

2:10a - measure - cor - homer - about 58 gallons or 220 liters -- 20,000 measures would be about 1,117,000 gallons or 149,321 ft^3 or 5530 yd^3 or 4,229 m^3
- see Appendix J: Bible Weights and Measures

2:10b - bath - about 5.8 gallons or 21.95 Liters or 0.02185 kiloliters -- 20,000 baths would be about 116,000 gallons or 439 kiloliters

Chapter 3

(1) Then Solomon began to build the house {temple} of the LORD {Jehovah} at Jerusalem in mount Moriah,[a] where *the LORD {Jehovah}* appeared to David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

(2) And he began to build in the second *day* of the second month {Iyar [Apr./May]}, in the fourth year of his reign {2/2/3107 A.H./C- 935 B.C.}.[b]

(3) Now these *are the things in which* Solomon was instructed for the building of the house {temple} of God. The length by cubits after the first measure *was* sixty cubits {about 90 ft.; 27.4 m},[c] and the width twenty cubits {about 30 ft.; 9.1 m.}.

(4) And the porch that *was* in the front *of the house {temple},* the length *of it was* according to the width of the house {temple}, twenty cubits {about 30 ft.; 9.1 m.}, and the height *was* one hundred twenty {about 180 ft.; 54.8 m.}: and he overlaid it inside with pure gold.

(5) And in the larger house he made a ceiling of fir trees, which he overlaid with fine gold, and set on it palm trees and chains.

(6) And he decorated the house with precious stones for beauty: and the gold *was* gold of Parvaim.

(7) He overlaid also the house {temple}, the beams, the posts, and its walls, and its doors, with gold; and engraved cherubims on the walls.

(8) And he made the most holy house {Holy of Holies}, the length of which *was* according to the width of the house, twenty cubits {about 30 ft.; 9.1 m.}, and its width twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents {about 45,360 lbs.; 20,580 kg}.[d]

(9) And the weight of the nails *was* fifty shekels of gold {about 20 oz.; 570 gm.}.[e] And he overlaid the upper chambers with gold.

(10) And in the most holy house {Holy of Holies} he made two cherubims of sculpture work, and overlaid them with gold.

3:1a - mount Moriah - the same location where Abraham was to offer his son Isaac – Gen. 22:2; II Sam. 24:18-25; I Chr. 21:15; Ps. 76:2

3:2b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com 4th year of Solomon's reign; 450 years [plus 114 years of oppression] since Joshua crossed the Jordan River [3107 A.H./C- 935 B.C.] - see Appendix G: World Time Line of Biblical History

3:3c - cubit - about 1.5 ft. or 0.457 meters -- 60 cubits would be about 90 feet or 27.4 meters - see Appendix J: Bible Weights and Measures

3:8d - talent- about 75.6 pounds or 34.3 kilograms -- 600 talents would be about 45,360 pounds or 20,580 kilograms - see AppendixJ: Bible Weights and Measures

3:9e - shekel = 0.4 ounces = 11.4 grams

(11) And the wings of the cherubims *were* twenty cubits long {about 30 ft.; 9.1 m.}: one wing *of the one cherub was* five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wall of the house {temple}: and the other wing *was likewise* five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wing of the other cherub.
(12) And *one* wing of the other cherub *was* five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wall of the house: and the other wing *was* five cubits *also* {about 7.5 ft.; 2.23 m.}, joining to the wing of the other cherub.
(13) The wings of these cherubims spread themselves forth twenty cubits {about 30 ft.; 9.1 m.}: and they stood on their feet, and their faces *were* inward.
(14) And he made the curtain *of* blue, and purple, and crimson, and fine linen, and made the cherubims on it.
(15) Also he made in front of the house {temple} two pillars of thirty-five cubits high {about 52.5 ft.; 16.0 m.}, and the cap that *was* on the top of each of them *was* five cubits {about 7.5 ft.; 2.23 m.}.
(16) And he made chains, *as* in the Holy of Holies, and put *them* on the heads of the pillars; and made one hundred pomegranates, and put *them* on the chains.
(17) And he raised up the pillars in front of the temple, one on the right hand, and the other on the left; and called the name of the one on the right hand "Jachin" {will establish},[f] and the name of the one on the left "Boaz" {in Him is strength}.[g]

Chapter 4
(1) Furthermore he made an altar of brass, its length twenty cubits {about 30 ft.; 9.1 m.}, and its width twenty cubits {about 30 ft.; 9.1 m.}, and its height ten cubits {about 15 ft.; 4.5 m.}.
(2) Also he made a molten sea {great bowl; bath tub}[a] of ten cubits {about 15 ft.; 4.5 m.} from brim to brim {its diameter}, round in shape, and its height five cubits {about 7.5 ft.; 2.23 m.}; and a line of thirty cubits {about 45 ft.; 13.7 m.} encircled it.
(3) And under it *was* the form of oxen, which encircled it: ten in a cubit {about 1.5 ft.; .46 m.}, encircling the sea {great bowl; bath tub} all around. Two rows of oxen *were* cast, when it was cast.
(4) It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea *was set* above upon them, and all their rear parts *were* inward.

3:17f - Jachin {יכין} - will establish
3:17g - Boaz {בעז} - in Him is strength - the great grandfather of David – Ruth 4:21-22
4:2a – molten sea – great bowl {bath tub} I Ki. 7:23

(5) And its thickness *was* a hands width {about 4 in.; 8 cm.}, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths {about 17,400 gal.; 66,000 L.}.[b]
(6) He made also ten bowls, and put five on the right hand, and five on the left, to wash in: such things as they offered for the burnt offering they washed in them; but the sea {great bowl; bath tub} *was* for the priests to wash in.
(7) And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.
(8) He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made one hundred bowls of gold.
(9) Furthermore he made the court of the priests, and the large court, and doors for the court, and overlaid their doors with brass.
(10) And he set the sea {great bowl; bath tub} on the right side of the east end, opposite the south side.
(11) And Huram made the pots, and the shovels, and the bowls. And Huram finished the work that he was to make for king Solomon for the house {temple} of God;
(12) In this manner, the two pillars, and the bowls, and the caps *which were* on the top of the two pillars, and the two wreaths to cover the two bowls of the caps which *were* on the top of the pillars;
(13) And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two bowls of the caps which *were* upon the pillars.
(14) He also made bases, and he made bowls upon the bases;
(15) One sea {great bowl; bath tub}, and twelve oxen under it.
(16) The pots also, and the shovels, and the meat-hooks, and all their instruments, Huram his father made for king Solomon for the house {temple} of the LORD {Jehovah} of bright brass.
(17) In the plain of Jordan the king cast them, in the clay ground between Succoth and Zeredathah.
(18) So Solomon made all these vessels in great abundance: because the weight of the brass could not be determined.
(19) And Solomon made all the vessels that *were for* the house {temple} of God, the golden altar also, and the tables on which the holy bread *was set;*
(20) Furthermore the candlesticks with their lamps, that they should burn after their manner in front of the Holy of Holies, of pure gold;
(21) And the flowers, and the lamps, and the tongs, *he made of* gold, *and* that perfect gold;

4:5b - bath - about 5.8 gallons or 22 liters – see Appendix J: Bible Weights and Measures

(22) And the snuffers, and the bowls, and the spoons, and the censers, *of* pure gold: and the entrance of the house {temple}, its inner doors for the most holy *place {Holy of Holies},* and the doors of the house of the temple, *were of* gold.

Chapter 5

(1) So all the work that Solomon made for the house {temple} of the LORD {Jehovah} was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, he put among the treasures of the house {temple} of God.
(2) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the LORD {Jehovah} out of the city of David, which *is* Zion.
(3) Therefore all the men of Israel assembled themselves to the king in the feast {Feast of Tabernacles} which *was* in the seventh month {Tishri [Sept./Oct.]} {7/15/3107 A.H./C- 935 B.C.}.[a]
(4) And all the elders of Israel came; and the Levites took up the ark.
(5) And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these the priests *and* the Levites brought up.
(6) Also king Solomon, and all the congregation of Israel who were assembled to him in front of the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.
(7) And the priests brought in the ark of the covenant of the LORD {Jehovah} to its place, to the Holy of Holies of the house {temple}, into the most holy *place {Holy of Holies}, even* under the wings of the cherubims:
(8) Because the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and its carrying poles from above.
(9) And they drew out the carrying poles *of the ark,* so that the ends of the poles were seen from the ark in front of the Holy of Holies; but they were not seen outside. And there it is {the ark} to this day.
(10) *There was* nothing in the ark except the two tablets which Moses put *in it* at Horeb, when the LORD {Jehovah} made *a covenant* with the children of Israel, when they came out of Egypt.[b]
(11) And it came to pass, when the priests had come out of the holy *place:* (because all the priests who *were* present were sanctified, *and* at that time did not wait by course:

5:3a – I Ki. 8:2f – Feast of Tabernacles – Lev. 23:34 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
5:10b – only the stone tablets – see note on I Ki. 8:9

(12) Also the Levites *who were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brothers, *being* arrayed in white linen, having cymbals and psalteries {lyres, stringed instruments} and harps, stood at the east end of the altar, and with them one hundred twenty priests sounding with trumpets:)
(13) It came to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD {Jehovah}; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD {Jehovah}, *saying,* Because *He is* good; because His mercy *endures* forever: *then* the house {temple} was filled with a cloud, *even* the house {temple} of the LORD {Jehovah};
(14) So that the priests could not stand to minister because of the cloud: because the glory of the LORD {Jehovah} had filled the house {temple} of God.

Chapter 6
(1) Then Solomon said, The LORD {Jehovah} has said that He would live in the thick darkness.
(2) But I have built a house {temple} for You to live, and a place for Your home forever.
(3) And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.
(4) And he said, Blessed *is* the LORD {Jehovah} God of Israel, Who has with His hands fulfilled *that* which He spoke with His mouth to my father David, saying,
(5) Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build a house {temple} in, that My Name might be there; neither did I choose any man to be a ruler over My people Israel:[a]
(6) But I have chosen Jerusalem, that my Name might be there; and have chosen David to be over My people Israel.
(7) Now it was in the heart of David my father to build a house {temple} for the Name of the LORD {Jehovah} God of Israel.
(8) But the LORD {Jehovah} said to David my father, Since it was in your heart to build a house {temple} for My Name, you did well since it was in your heart:
(9) Nevertheless you shall not build the house {temple}; but your son who shall come forth out of your body, he shall build the house {temple} for My Name.
(10) Therefore LORD {Jehovah} has performed His word which He has spoken: because I have risen up in the place of David my father, and been set upon the throne of Israel, as the LORD {Jehovah} promised, and have built the house {temple} for the Name of the LORD {Jehovah} God of Israel.

6:5a – I Ki. 8:16f

(11) And in it I have put the ark, in which *is* the covenant of the LORD {Jehovah}, that He made with the children of Israel.
(12) And he stood before the altar of the LORD {Jehovah} in the presence of all the congregation of Israel, and spread forth his hands:
(13) Because Solomon had made a brass scaffold, of five cubits long {about 7.5 ft.; 2.3 m.},[b] and five cubits wide {about 7.5 ft.; 2.3 m.}, and three cubits high {about 4.5 ft.; 1.4 m.}, and had set it in the midst of the court: and he stood upon it, and knelt down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven,
(14) And said,
O LORD {Jehovah} God of Israel, *there is* no God like You in the heaven, nor in the earth; Who keeps covenant, and *shows* mercy to Your servants, who walk before You with all their hearts:
(15) You have kept with Your servant David my father that which You have promised him; and spoke with Your mouth, and have fulfilled *it* with Your hand, as *it is* this day.
(16) Now therefore, O LORD {Jehovah} God of Israel, keep with Your servant David my father that which You have promised him, saying, There shall not fail of you a man in My sight to sit upon the throne of Israel; but let your children take heed to their ways to walk in My law, as you have walked before Me.[c]
(17) Now then, O LORD {Jehovah} God of Israel, let Your word be verified, which You have spoken to Your servant David.
(18) But will God in very deed live with men on the earth? Indeed, heaven and the heaven of heavens cannot contain You; how much less this house {temple} which I have built!
(19) Therefore have respect to the prayer of your servant, and to his request, O LORD {Jehovah} my God, to listen to the cry and the prayer which Your servant prays before You:
(20) That Your eyes may be open upon this house {temple} day and night, upon the place of which You have said that You would put Your Name there; to listen to the prayer which Your servant prays towards this place.
(21) Listen therefore to the requests of Your servant, and of Your people Israel, which they shall make towards this place: hear from Your home, *even* from heaven; and when You hear, forgive.
(22) If a man sins against his neighbor, and an oath is laid upon him to make him swear, and the oath comes before Your altar in this house {temple};
(23) Then hear from heaven, and do, and judge Your servants, by punishing the wicked, by repaying his deed upon his own head; and by justifying the righteous, by giving him according to his righteousness.

6:13b - cubit - about 1.5 ft. or 0.457 meters - see Appendix J: Bible Weights and Measures
6:16c – I Ki. 8:25

(24) And if Your people Israel are put to the worse before the enemy, because they have sinned against You; and shall return and confess Your Name, and pray and make requests before You in this house {temple};
(25) Then hear from the heavens, and forgive the sin of Your people Israel, and bring them again to the land which You gave to them and to their forefathers.
(26) When the heaven is shut up, and there is no rain, because they have sinned against You; *yet* if they pray towards this place, and confess Your Name, and turn from their sin, when You afflict them;[d]
(27) Then hear from heaven, and forgive the sin of Your servants, and of Your people Israel, when You have taught them the good way, in which they should walk; and send rain upon Your land, which You have given to Your people for an inheritance.
(28) If there is a drought in the land, if there is pestilence, if there is blasting {hot wind; judgment}, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatever sore or whatsoever sickness *there is:*

(29) *Then* what prayer *or* what request shall be made of any man, or of all Your people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house {temple}:
(30) Then hear from heaven Your home, and forgive, and give to every man according to all his deeds, whose heart You know; (because only You know the hearts of the children of men:)
(31) That they may fear You, to walk in Your ways, so long as they live in the land which You gave to our forefathers.
(32) Futhermore concerning the stranger, who is not of Your people Israel, but has come from a far country for Your great Name's sake, and Your mighty hand, and Your out stretched arm; if they come and pray in this house {temple};[e]
(33) Then hear from the heavens, *even* from Your home, and do according to all that the stranger calls to You for; that all people of the earth may know Your Name, and fear You, as Your people Israel *do*, and may know that this house {temple} which I have built is called by Your Name.

6:16c – I Ki. 8:25
6:26d – I Ki. 8:35f
6:32e – I Ki. 8:41f

(34) If Your people go out to war against their enemies by the way that You shall send them, and they pray to You towards this city which You have chosen, and the house {temple} which I have built for Your Name;
(35) Then hear from the heavens their prayer and their requests, and maintain their cause.
(36) If they sin against You, (because *there is* no man who does not sin,) and You are angry with them, and deliver them over before *their* enemies, and they carry them away captives to a land far off or near;
(37) Yet *if* they reconsider in the land where they are carried captive, and turn and pray to You in the land of their captivity, saying, We have sinned, we have done wrong, and have dealt wickedly;
(38) If they return to You with all their heart and with all their soul in the land of their captivity, where they have carried them captives, and pray towards their land, which You gave to their forefathers, and *towards* the city which You have chosen, and towards the house {temple} which I have built for Your Name:
(39) Then hear from the heavens, *even* from Your home, their prayer and their requests, and maintain their cause, and forgive Your people who have sinned against You.
(40) Now, I ask You, my God, let Your eyes be open, and *let* Your ears *be* attentive to the prayer *that is made* in this place.
(41) Now therefore arise, O LORD {Jehovah} God, into Your resting place, You, and the ark of Your strength: let Your priests, O LORD {Jehovah} God, be clothed with salvation, and let Your saints rejoice in goodness.
(42) O LORD {Jehovah} God, do not turn away the face of Your anointed: remember the mercies of David Your servant.

Chapter 7

(1) Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD {Jehovah} filled the house {temple}.
(2) And the priests could not enter into the house {temple} of the LORD {Jehovah}, because the glory of the LORD {Jehovah} had filled the LORD's {Jehovah's} house {temple}.

(3) And when all the children of Israel saw how the fire came down, and the glory of the LORD {Jehovah} came upon the house {temple}, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the LORD {Jehovah}, *saying,* Because *He is* good; because His mercy *endures* forever.
(4) Then the king and all the people offered sacrifices before the LORD {Jehovah}.
(5) And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred twenty thousand sheep: so the king and all the people dedicated the house {temple} of God.[a]
(6) And the priests waited on their offices: the Levites also with instruments of music of the LORD {Jehovah}, which David the king had made to praise the LORD {Jehovah}, because His mercy *endures* forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.
(7) Furthermore Solomon blessed the middle of the court which *was* before the house {temple} of the LORD {Jehovah}: because there he offered burnt offerings, and the fat of the peace offerings, because the brass altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.
(8) Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entrance of Hamath to the river of Egypt.[b]
(9) And on the eighth day {of the Feast of Tabernacles} {7/23/3107 A.H./C-935 B.C.}[c] they made a solemn assembly: because they kept the dedication of the altar seven days, and the feast seven days.
(10) And on the twenty-third day of the seventh month {Tishri [Sept./Oct.]} he sent the people away into their tents, glad and merry in heart for the goodness that the LORD {Jehovah} had shown to David, and to Solomon, and to His people Israel.

7:5a – I Ki. 8:63f
7:8b – I Ki. 8:65
7:9c - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(11) So Solomon finished the house {temple} of the LORD {Jehovah}, and the king's house {palace}: and all that came into Solomon's heart to make in the house {temple} of the LORD {Jehovah}, and in his own house {palace}, he effectively prospered.
(12) And the LORD {Jehovah} appeared to Solomon by night, and said to him, I have heard Your prayer, and have chosen this place to Myself for a house {temple} of sacrifice.[d]
(13) If I shut up heaven that there is no rain, or if I command the locusts to devour the land, or if I send disease among My people;
(14) If My people, who are called by My Name, will humble themselves, and pray, and seek My face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.
(15) Now My eyes will be open, and My ears attentive to the prayer *that is made* in this place.
(16) Because now I have chosen and sanctified this house {temple}, that My Name may be here forever: and My eyes and My heart shall always be there.
(17) And as for you, if you will walk before me, as David your father walked, and do according to all that I have commanded you, and will observe My laws and My judgments;
(18) Then I will establish the throne of your kingdom, as I have promised to David your father, saying, There shall not fail of you a man *to be* ruler in Israel.[e]
(19) But if you turn away, and forsake My laws and My commandments, which I have set before you, and shall go and serve other gods, and worship them;
(20) Then I will pluck them up by the roots out of My land which I have given them; and this house {temple}, which I have sanctified for My Name, I will cast out of My sight, and will make it *to be* a proverb and a byword among all nations.
(21) And this house {temple}, which is high, shall be an astonishment to everyone who passes by it; so that he shall say, Why has the LORD {Jehovah} done this to this land, and to this house {temple}?
(22) And it shall be answered, Because they forsook the LORD {Jehovah} God of their forefathers, Who brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore He has brought all this evil upon them.

Chapter 8

(1) And it came to pass at the end of twenty years {3127 A.H./C- 915 B.C.},[a] in which Solomon had built the house {temple} of the LORD {Jehovah}, and his own house {palace},[b]

7:12d – I Ki. 9:3f
7:18e – I Ki. 9:6f
8:1a - 24th year of Solomon's reign, the 20 years of building the temple and the palace were completed [3127 A.H./C- 915 B.C.] - see Appendix G: World Time Line of Biblical History
8:1b – I Ki. 9:10

(2) That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to live there.
(3) And Solomon went to Hamathzobah, and prevailed against it.
(4) And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.
(5) Also he built Bethhoron the upper, and Bethhoron the lower, fenced cities, with walls, gates, and bars;
(6) And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his kingdom.
(7) *As for* all the people *who were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who *were* not of Israel,
(8) *But* of their children, who were left after them in the land, whom the children of Israel did not destroy, them Solomon made pay taxes until this day.
(9) But of the children of Israel Solomon did not make servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.[c]
(10) And these *were* the chief of king Solomon's officers, *even* two hundred fifty, who ruled over the people.
(11) And Solomon brought up the daughter of Pharaoh out of the city of David to the house that he had built for her: because he said, My wife shall not live in the house of David king of Israel, because *the places are* holy, where the ark of the LORD {Jehovah} has come.[d]
(12) Then Solomon offered burnt offerings to the LORD {Jehovah} on the altar of the LORD {Jehovah}, which he had built before the porch,
(13) Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths {Saturdays}, and on the new moons, and on the solemn feasts, three times in the year, *even* in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.[e]
(14) And he appointed, according to the order of David his father, the courses of the priests to their service,[f] and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the gatekeepers also by their courses at every gate: because David the man of God had so commanded.

8:9c – I Ki. 9:22
8:11d – I Ki. 9:24
8:13e - Feast of Unleavened Bread - the seven days following the Passover {Nisan [Mar./Apr.]}; Feast of Weeks {Pentecost} - fifty days {Sivan [May/June]} after the sabbath {Saturday} following the Passover; Feast of Tabernacles - the fifteenth day of the seventh month {Tishri [Sept./Oct.]} -- see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
8:14f – I Chr. 23:6

(15) And they did not depart from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures
(16) Now all the work of Solomon was prepared to the day of the foundation of the house {temple} of the LORD {Jehovah}, and until it was finished. *So* the house {temple} of the LORD {Jehovah} was completed.
(17) Then Solomon went to Eziongeber, and to Eloth, at the sea side in the land of Edom.
(18) And Huram sent him by the hands of his servants ships, and servants who had knowledge of the sea; and they went with the servants of Solomon to Ophir {India}, and took from there four hundred fifty talents of gold[g] {about 34,020 lbs.; 15,431 kg.}, and brought *them* to king Solomon.

Chapter 9
(1) And when the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great company, and camels that carried spices, and gold in abundance, and precious stones: and when she had come to Solomon, she communed with him of all that was in her heart.[a]
(2) And Solomon answered all her questions: and there was nothing hidden from Solomon which he did not tell her.
(3) And when the queen of Sheba had seen the wisdom of Solomon, and the house {palace} that he had built,
(4) And the meat of his table, and the seating of his servants, and the attendance of his ministers, and their clothing; his cup-bearers also, and their clothing; and his steps by which he went up into the house {temple} of the LORD {Jehovah}; there was no more spirit in her.
(5) And she said to the king, *It was* a true report which I heard in my own land of your acts, and of your wisdom:
(6) However I did not believe their words, until I came, and my own eyes have seen *it:* and, indeed, the half of the greatness of your wisdom was not told me: *because* you exceed the fame that I heard.
(7) Happy *are* your men, and happy *are* these your servants, who stand continually before you, and hear your wisdom.
(8) Blessed is the LORD {Jehovah} your God, Who delights in you to set you on His throne, *to be* king for the LORD {Jehovah} your God: because your God loved Israel, to establish them forever, therefore He made you king over them, to do judgment and justice.

8:18g - a talent of gold - about 75.6 lbs; 34.3 kilograms
- see Appendix J: Bible Weights and Measures
9:1a – I Ki. 10:1f; Mat. 12:42; Lk. 11:31

(9) And she gave the king one hundred twenty talents of gold {about 9,072 lbs.; 4,115 kg.},[b] and a great abundance of spices, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.
(10) And also the servants of Huram, and the servants of Solomon, who brought gold from Ophir {India}, brought algum trees and precious stones.
(11) And the king made *of* the algum trees terraces to the house {temple} of the LORD {Jehovah}, and to the king's palace, and harps and lyres for singers: and there was not seen such before in the land of Judah.
(12) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides *that* which she had brought to the king. So she turned, and went away to her own land, she and her servants.
(13) Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents of gold {about 50,350 lbs.; 22,838 kg.};[c]
(14) Besides *that which* traders and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.
(15) And king Solomon made two hundred shields *of* beaten gold: six hundred *shekels* of beaten gold {about 15 lbs; 6.8 kg.}[d] went to one shield.
(16) And *he made* three hundred shields *of* beaten gold:[e] three hundred *shekels* of gold {about 7.5 lbs.; 3.4 kg.} went to one shield. And the king put them in the house of the forest of Lebanon.
(17) Furthermore the king made a great throne of ivory,[f] and overlaid it with pure gold.
(18) And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:
(19) And twelve lions stood there on the one side and on the other upon the six steps. There was nothing like it made in any kingdom.
(20) And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it {silver} was *not* accounted of any value in the days of Solomon.

9:9b – talent- about 75.6 lbs; 34.3 kilograms – see Appendix J: Bible Weights and Measures
9:13c – 666 – I Ki. 10:14; Ezra 2:13; Rev. 13:18 – see: "Use of Numbers in Scripture" at www.TheWordNotes.com
9:15d - shekel - about 0.4 ounces; 11.4 grams - see Appendix J: Bible Weights and Measures
9:16e – shields of gold – I Ki. 10:16f
9:17f – ivory throne – I Ki. 10:18

(21) Because the king's ships went to Tarshish with the servants of Huram: once every three years the ships came from Tarshish bringing gold, and silver, ivory, and apes, and peacocks.
(22) And king Solomon passed all the kings of the earth in riches and wisdom.
(23) And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.
(24) And every man brought his present, vessels of silver, and vessels of gold, and clothing, harness, and spices, horses, and mules, a rate year by year.
(25) And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he placed in the chariot cities, and with the king at Jerusalem.
(26) And he reigned over all the kings from the river {Euphrates} even to the land of the Philistines, and to the border of Egypt.
(27) And the king made silver in Jerusalem as stones, and cedar trees he made as the sycamore trees that *are* in the low plains in abundance.
(28) And they brought to Solomon horses out of Egypt, and out of all lands.
(29) Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet,[g] and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the prophet against Jeroboam the son of Nebat?
(30) And Solomon reigned in Jerusalem over all Israel forty years.
(31) And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his place {3143 A.H./C- 899 B.C.}.[h]

Chapter 10
(1) And Rehoboam went to Shechem: because all Israel came to Shechem to make him king.
(2) And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, where he had fled from the presence of Solomon the king, heard *it,* that Jeroboam returned out of Egypt.[a]
(3) And they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam, saying,
(4) Your father made our yoke grievous: now therefore ease somewhat the grievous servitude of your father, and his heavy yoke that he put upon us, and we will serve you.[b]

9:29g – the book of Nathan the prophet – a book unknown to us today – see
Josh. 10:13; II Sam. 1:18; I Chr. 29:29
9:31h – Solomon's death after 40 years – I Ki. 11:43
Kingdom of Israel split into two parts:
Northern Kingdom consists of 10 tribes and is called Israel
Jeroboam begins reign over the northern kingdom of Israel
Southern Kingdom consists of the tribes of Judah and Benjamin and is called Judah. Rehoboam, Solomon's son, begins reign over southern kingdom of Judah
[3143 A.H./C- 899 B.C.] - see Appendix G: World Time Line of Biblical History
10:2a – I Ki. 11:28-40; I Ki. 12:1
10:4b – I Ki. 12:4f

(5) And he said to them, Come again to me after three days. And the people departed.
(6) And king Rehoboam took counsel with the old men who had stood before Solomon his father while he yet lived, saying, What counsel do you give to *me* to return answer to this people?
(7) And they spoke to him, saying, If you are kind to this people, and please them, and speak good words to them, they will be your servants forever.
(8) But he forsook the counsel which the old men gave him, and took counsel with the young men who were brought up with him, who stood before him.
(9) And he said to them, What advice do you give that we may return answer to this people, who have spoken to me, saying, Ease somewhat the yoke that your father put upon us?
(10) And the young men who were brought up with him spoke to him, saying, This is what you should answer the people who spoke to you, saying, Your father made our yoke heavy, but you make *it* somewhat lighter for us; this is what you should say to them, My little *finger* will be thicker than my father's thighs.
(11) Because my father put a heavy yoke upon you, I will put more on your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.
(12) So Jeroboam and all the people came to Rehoboam on the third day, as the king commanded, saying, Come again to me on the third day.
(13) And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,
(14) And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I *will chastise you* with scorpions.
(15) So the king did not listen to the people: because the cause was of God, that the LORD {Jehovah} might perform His word, which He spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.[c]
(16) And when all Israel *saw* that the king would not listen to them, the people answered the king, saying, What portion do we have in David? and *we have* no inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to your own house. So all Israel went to their tents.
(17) But *as for* the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.
(18) Then king Rehoboam sent Hadoram who *was* over the taxes; and the children of Israel stoned him with stones, that he died. But king Rehoboam quickly ran to *his* chariot, to flee to Jerusalem.[d]

10:15c – I Ki. 11:31
10:18d – I Ki. 12:18

(19) And Israel rebelled against the house of David to this day.

Chapter 11

(1) And when Rehoboam had come to Jerusalem, he gathered of the house of Judah and Benjamin one hundred eighty thousand chosen *men,* who were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.
(2) But the word of the LORD {Jehovah} came to Shemaiah the man of God, saying,
(3) Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,
(4) This is what the LORD {Jehovah} says, You shall not go up, nor fight against your brothers: return every man to his house: because this thing is done of Me.[a] And they obeyed the words of the LORD {Jehovah}, and returned from going against Jeroboam.
(5) And Rehoboam lived in Jerusalem, and built cities for defense in Judah.
(6) He even built Bethlehem, and Etam, and Tekoa,
(7) And Bethzur, and Shoco, and Adullam,
(8) And Gath, and Mareshah, and Ziph,
(9) And Adoraim, and Lachish, and Azekah,
(10) And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.
(11) And he fortified the strongholds, and put captains in them, and store of food, and of oil and wine.
(12) And in every several city *he put* shields and spears, and made them exceedingly strong, having Judah and Benjamin on his side.
(13) And the priests and the Levites who *were* in all Israel came to him out of all their coasts.
(14) Because the Levites left their suburbs and their possession, and came to Judah and Jerusalem: because Jeroboam and his sons had cast them off from executing the priest's office to the LORD {Jehovah}:
(15) And he ordained for himself priests for the high places, and for the demons, and for the calves which he had made.
(16) And after them out of all the tribes of Israel who set their hearts to seek the LORD {Jehovah} God of Israel came to Jerusalem, to sacrifice to the LORD {Jehovah} God of their forefathers.
(17) So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.
(18) And Rehoboam took for himself Mahalath the daughter of Jerimoth the son of David to be his wife, *and* Abihail the daughter of Eliab the son of Jesse;
(19) Who bore him children; Jeush, and Shamariah, and Zaham.

11:4a – I Ki. 12:23

(20) And after her he took Maachah the daughter of Absalom; who bore him Abijah, and Attai, and Ziza, and Shelomith.
(21) And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (because he took eighteen wives, and sixty concubines; and fathered twenty-eight sons, and sixty daughters.)
(22) And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brothers: because *he thought* to make him king.
(23) And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, to every fenced city: and he gave them food in abundance. And he desired many wives.

Chapter 12
(1) And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD {Jehovah}, and all Israel with him.
(2) And it came to pass, *that* in the fifth year of king Rehoboam {3148 A.H./C-894 B.C.} Shishak king of Egypt came up against Jerusalem, because they had sinned against the LORD {Jehovah},[a]
(3) With twelve hundred chariots, and sixty thousand horsemen: and the people *were* without number who came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.
(4) And he took the fenced cities which *belonged* to Judah, and came to Jerusalem.
(5) Then Shemaiah the prophet came to Rehoboam, and *to* the princes of Judah, who were gathered together to Jerusalem because of Shishak, and said to them, This is what the LORD {Jehovah} says, You have forsaken Me, and therefore I have also left you in the hand of Shishak.
(6) Upon which the princes of Israel and the king humbled themselves; and they said, The LORD {Jehovah} *is* righteous.
(7) And when the LORD {Jehovah} saw that they humbled themselves, the word of the LORD {Jehovah} came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and My wrath {anger; judgment} shall not be poured out upon Jerusalem by the hand of Shishak.
(8) Nevertheless they shall be his servants; that they may know My service, and the service of the kingdoms of the countries.

12:2a – 5th year of Rehoboam's reign over southern kingdom of Judah [3148 A.H./C- 894 B.C.] - see Appendix G: World Time Line of Biblical History - I Ki. 14:25

(9) So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house {palace}; he took all: he also carried away the shields of gold which Solomon had made.[b]
(10) In their place king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, who kept the entrance of the king's house.
(11) And when the king entered into the house {temple} of the LORD {Jehovah}, the guard came and fetched them, and brought them again into the guard chamber.
(12) And when he humbled himself, the wrath {anger; judgment} of the LORD {Jehovah} turned from him, that He would not destroy *him* altogether: and also in Judah things went well.
(13) So king Rehoboam strengthened himself in Jerusalem, and reigned: because Rehoboam *was* forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD {Jehovah} had chosen out of all the tribes of Israel, to put His Name there. And his mother's name *was* Naamah an Ammonitess.
(14) And he did evil, because he did not prepare his heart to seek the LORD {Jehovah}.
(15) Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet,[c] and of Iddo the prophet concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.
(16) And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his place {3160 A.H./C- 882 B.C.}.[d]

Chapter 13
(1) Now in the eighteenth year of king Jeroboam {3160 A.H./C- 882 B.C.}[a] Abijah began to reign over Judah.
(2) He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
(3) And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *who were* mighty men of valor.
(4) And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, Jeroboam, and all Israel;

12:9b – I Ki. 14:26
12:15c – the book of Shemaiah the prophet - a book unknown to us today
- See Josh. 10:13; II Sam. 1:18; I Chr. 29:29; II Chr. 9:29
12:16c - 18th year of Jeroboam, king of northern kingdom of Israel, 1st year of Abijah king of Judah [3160 A.H./C- 882 B.C.] - see Appendix G: World Time Line of Biblical History - Rehoboam's reign ends in his 18th year, Abijah's reign begins [3160 A.H./C- 882 B.C.] - I Ki. 14:31
13:1a - I Ki. 14:21,31; I Ki. 15:1,2

(5) Do you not know that the LORD {Jehovah} God of Israel gave the kingdom over Israel to David forever, *even* to him and to his sons by a covenant of salt?
(6) Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, has risen up, and has rebelled against his lord.
(7) And there are gathered to him vain men, the children of Belial {wickedness},[b] and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.
(8) And now do you think to withstand the kingdom of the LORD {Jehovah} in the hand of the sons of David; and you are a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.
(9) Have you not cast out the priests of the LORD {Jehovah}, the sons of Aaron, and the Levites,[c] and have made for yourselves priests after the manner of the *other* nations? so that whoever comes to consecrate himself with a young bull and seven rams, *the same* may be a priest of *those who are* no gods.
(10) But as for us, the LORD {Jehovah} *is* our God, and we have not forsaken Him; and the priests, who minister to the LORD {Jehovah}, *are* the sons of Aaron, and the Levites *wait* upon *their* business:
(11) And they burn to the LORD {Jehovah} every morning and every evening burnt sacrifices and sweet incense: the holy bread *they* also *set in order* upon the pure table; and the candlestick of gold with its lamps, to burn every evening: because we keep the charge of the LORD {Jehovah} our God; but you have forsaken Him.
(12) And, indeed, God Himself *is* with us for *our* captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, do not fight against the LORD {Jehovah} God of your forefathers; because you shall not prosper.
(13) But Jeroboam set an ambush to come about behind them: so they were before Judah, and the ambush *was* behind them.
(14) And when Judah looked back, indeed, the battle *was* before and behind: and they cried to the LORD {Jehovah}, and the priests sounded with the trumpets.
(15) Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God struck Jeroboam and all Israel before Abijah and Judah.
(16) And the children of Israel fled before Judah: and God delivered them into their hand.

13:7b - Belial - worthlessness; wickedness
13:9c – II Chr. 11:14

(17) And Abijah and his people killed them with a great slaughter: so there fell down dead of Israel five hundred thousand chosen men.
(18) So the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD {Jehovah} God of their fathers.
(19) And Abijah pursued after Jeroboam, and took cities from him, Bethel with its towns, and Jeshanah with its towns, and Ephrain with its towns.
(20) Neither did Jeroboam recover strength again in the days of Abijah: and the LORD {Jehovah} struck him, and he died.
(21) But Abijah grew mighty, and married fourteen wives, and fathered twenty-two sons, and sixteen daughters.
(22) And the rest of the acts of Abijah, and his deeds, and his sayings, *are* written in the story of the prophet Iddo.[d]

Chapter 14
(1) So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his place {3162 A.H./C- 880 B.C.}.[a] In his days the land was quiet ten years.
(2) And Asa did *that which was* good and right in the eyes of the LORD {Jehovah} his God:
(3) Because he took away the altars of the strange *gods,* and the high places, and broke down the images, and cut down the groves:
(4) And commanded Judah to seek the LORD {Jehovah} God of their forefathers, and to do the law and the commandment.
(5) Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.
(6) And he built fenced cities in Judah: because the land had rest, and he had no war in those years; because the LORD {Jehovah} had given him rest.
(7) Therefore he said to Judah, Let us build these cities, and make walls around *them*, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD {Jehovah} our God, we have sought *Him,* and He has given us rest on every side. So they built and prospered.
(8) And Asa had an army *of men* who carried shields and spears, out of Judah three hundred thousand; and out of Benjamin, who carried shields and drew bows, two hundred eighty thousand: all these *were* mighty men of valor.
(9) And there came out against them Zerah the Ethiopian with an army of one million, and three hundred chariots; and came to Mareshah.

13:22d – the story of the prophet Iddo – a book unknown to us today – see II Chr. 12:15

(10) Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.
(11) And Asa cried to the LORD {Jehovah} his God, and said, LORD {Jehovah}, *it is* nothing with You to help, whether with many, or with those who have no power: help us, O LORD {Jehovah} our God; because we rest on You, and in Your Name we go against this multitude. O LORD {Jehovah}, You *are* our God; let not man prevail against You.
(12) So the LORD {Jehovah} struck the Ethiopians before Asa, and before Judah; and the Ethiopians fled.
(13) And Asa and the people who *were* with him pursued them to Gerar: and the Ethiopians were overthrown, that they could not recover themselves; because they were destroyed before the LORD {Jehovah}, and before His army; and they carried away very much spoil.
(14) And they struck all the cities all around Gerar; because the fear of the LORD {Jehovah} came upon them: and they spoiled all the cities; because there was exceedingly much spoil in them.
(15) They struck also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Chapter 15
(1) And the Spirit of God came upon Azariah the son of Oded:
(2) And he went out to meet Asa, and said to him, Hear me, Asa, and all Judah and Benjamin; The LORD {Jehovah} *is* with you, while you are with Him; and if you seek Him, He will be found by you; but if you forsake Him, He will forsake you.
(3) Now for a long season Israel *has been* without the true God, and without a teaching priest, and without law.
(4) But when they in their trouble turned to the LORD {Jehovah} God of Israel, and sought Him, He was found by them.
(5) And in those times *there was* no peace to him who went out, nor to him who came in, but great troubles *were* upon all those who live in the countries.
(6) And nation was destroyed by nation, and city of city: because God troubled them with all adversity.
(7) Be strong therefore, and do not let your hands be weak: because your work shall be rewarded.
(8) And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD {Jehovah}, that *was* before the porch of the LORD {Jehovah}.

(9) And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: because they fell to him out of Israel in abundance, when they saw that the LORD {Jehovah} his God *was* with him.
(10) So they gathered themselves together at Jerusalem in the third month {Sivan [May/June]},[a] in the fifteenth year of the reign of Asa {3177 A.H./C- 865 B.C.}.
(11) And they offered to the LORD {Jehovah} the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.
(12) And they entered into a covenant to seek the LORD {Jehovah} God of their forefathers with all their heart and with all their soul;
(13) That whoever would not seek the LORD {Jehovah} God of Israel should be put to death, whether small or great, whether man or woman.
(14) And they swore to the LORD {Jehovah} with a loud voice, and with shouting, and with trumpets, and with cornets.
(15) And all Judah rejoiced at the oath: because they had sworn with all their heart, and sought Him with their whole desire; and He was found by them: and the LORD {Jehovah} gave them rest all around.
(16) And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it,* and burnt *it* at the brook Kidron.
(17) But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.
(18) And he brought into the house {temple} of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.
(19) And there was no *more* war until the thirty-fifth year of the reign of Asa {3197 A.H./C-845 B.C.}.

Chapter 16
(1) In the thirty-sixth year of the reign of Asa {3198 A.H./C-844 B.C.} Baasha king of Israel came up against Judah, and built Ramah, intending that he might let no one go out or come in to Asa king of Judah.[a]

15:10a - third month - Sivan [May/June] - the month for the feast of weeks - Pentecost - see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com - 15th year of Asa king of Judah [3177 A.H./C- 865 B.C.] - see Appendix G: World Time Line of Biblical History
16:1a – I Ki. 15:17f

(2) Then Asa brought out silver and gold out of the treasures of the house {temple} of the LORD {Jehovah} and of the king's house {palace}, and sent to Benhadad king of Syria, who lived at Damascus, saying,[b]
(3) *There is* an alliance between me and you, as *there was* between my father and your father: look, I have sent you silver and gold; go, break your league {alliance} with Baasha king of Israel, that he may depart from me.
(4) And Benhadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.
(5) And it came to pass, when Baasha heard *it,* that he left off building of Ramah, and let his work cease.
(6) Then Asa the king took all Judah; and they carried away the stones of Ramah, and its timber, with which Baasha was building; and he built Geba and Mizpah with it.
(7) And at that time Hanani the prophet came to Asa king of Judah, and said to him, Because you have relied on the king of Syria, and not relied on the LORD {Jehovah} your God, therefore the army of the king of Syria has escaped out of your hand.

(8) Were not the Ethiopians and the Lubims a huge army, with very many chariots and horsemen? yet, because you relied on the LORD {Jehovah}, He delivered them into your hand.[c]
(9) Because the eyes of the LORD {Jehovah} run to and fro throughout the whole earth, to show Himself strong in the behalf of *those* whose heart *is* perfect towards Him. In this you have done foolishly: therefore from this time forth you shall have wars.
(10) Then Asa was angry with the prophet, and put him in a prison house; because *he was angry* with him because of this prophecy. And Asa oppressed *some* of the people at the same time.
(11) And, indeed, the acts of Asa, first and last, indeed, they *are* written in the book of the kings of Judah and Israel.
(12) And Asa in the thirty-ninth year of his reign {3201 A.H./C-841 B.C.} was diseased in his feet, until his disease *was* exceedingly *great:* yet in his disease he did not seek the LORD {Jehovah}, but turned to the physicians.
(13) And Asa slept with his fathers, and died in the forty-first year of his reign {3203 A.H./C-839 B.C.}.
(14) And they buried him in his own tombs, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet aromas and various kinds *of spices* prepared by the perfumers' art: and they made a very great burning for him.

16:2b – I Ki. 15:18
16:8c – II Chr. 14:-15

Chapter 17

(1) And Jehoshaphat his son reigned in his place {3204 A.H./C-838 B.C.},[a] and strengthened himself against Israel.
(2) And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
(3) And the LORD {Jehovah} was with Jehoshaphat, because he walked in the first ways of his father David, and did not seek after Baalim;
(4) But sought after the *LORD {Jehovah}* God of his father, and walked in his commandments, and not after the deeds of Israel.
(5) Therefore the LORD {Jehovah} established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.
(6) And his heart was lifted up in the ways of the LORD {Jehovah}: furthermore he took away the high places and groves out of Judah.
(7) Also in the third year of his reign {3206 A.H./C-836 B.C.} he sent to his princes, *even* to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.
(8) And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.
(9) And they taught in Judah, and *had* the book of the law of the LORD {Jehovah} with them, and went about throughout all the cities of Judah, and taught the people.
(10) And the fear of the LORD {Jehovah} fell upon all the kingdoms of the lands that *were* all around Judah, so that they made no war against Jehoshaphat.
(11) Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred male goats.
(12) And Jehoshaphat grew exceedingly great; and he built in Judah castles, and cities of store.
(13) And he had much business in the cities of Judah: and the men of war, mighty men of valor, *were* in Jerusalem.
(14) And these *are* their numbers according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand.
(15) And next to him *was* Jehohanan the captain, and with him two hundred eighty thousand.
(16) And next him *was* Amasiah the son of Zichri, who willingly offered himself to the LORD {Jehovah}; and with him two hundred thousand mighty men of valor.
(17) And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

17:1a - 41st year of Asa; Asa dies; Jehoshaphat, his son begins reign over Judah [3204 A.H./C- 838 B.C.] See Appendix G: World Time Line of Biblical History - I Ki. 15:10; I Ki. 22:41-42

(18) And next him *was* Jehozabad, and with him one hundred eighty thousand ready prepared for the war.
(19) These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

Chapter 18
(1) Now Jehoshaphat had riches and honor in abundance, and joined in peace with Ahab.[a]
(2) And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramothgilead.
(3) And Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramothgilead? And he answered him, I *am* as you *are,* and my people as your people; and *we will be* with you in the war.
(4) And Jehoshaphat said to the king of Israel, I ask you to inquire, at the word of the LORD {Jehovah} today.
(5) Therefore the king of Israel gathered together of prophets four hundred men, and said to them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; because God will deliver *it* into the king's hand.
(6) But Jehoshaphat said, *Is there* not here a prophet of the LORD {Jehovah} besides *these*, that we might inquire of Him?
(7) And the king of Israel said to Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD {Jehovah}: but I hate him; because he never prophesied good to me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Do not let the king say so.[b]
(8) And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.
(9) And the king of Israel and Jehoshaphat king of Judah each sat on his throne, clothed in *their* robes, and they sat in an empty place at the entrance of the gate of Samaria; and all the prophets prophesied before them.
(10) And Zedekiah the son of Chenaanah had made him horns of iron, and said, This is what the LORD {Jehovah} says, With these you shall push Syria until they are consumed.
(11) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: because the LORD {Jehovah} shall deliver *it* into the hand of the king.
(12) And the messenger who went to call Micaiah spoke to him, saying, Indeed, the words of the prophets *declare* good to the king with one assent; I urge you to let your word therefore, be like one of theirs, and you also speak good.
(13) And Micaiah said, *As* the LORD {Jehovah} lives, even what my God says, that I will speak.

18:1a – Ahab's reign over Israel began in 3200 A.H./C-842 B.C. in Asa's 38th year
[3 years before Asa died and Jehoshaphat became king over Judah.]
- See Appendix G: World Time Line of Biblical History
18:7b – I Ki. 22:8

(14) And when he had come to the king, the king said to him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go up, and prosper, and they shall be delivered into your hand.
(15) And the king said to him, How many times shall I command you that you say nothing but the truth to me in the Name of the LORD {Jehovah}?
(16) Then he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD {Jehovah} said, These have no master; let them return *therefore* every man to his house in peace.[c]
(17) And the king of Israel said to Jehoshaphat, Did I not tell you *that* he would not prophesy good towards me, but evil?
(18) Again he {Micaiah} said, Therefore hear the word of the LORD {Jehovah}; I saw the LORD {Jehovah} sitting upon His throne, and all the host {army; multitude} of heaven standing on His right hand and *on* His left.
(19) And the LORD {Jehovah} said, Who will entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spoke saying after this manner, and another saying after that manner.
(20) Then there came out a spirit, and stood before the LORD {Jehovah}, and said, I will entice him. And the LORD {Jehovah} said to him, How?
(21) And he said, I will go out, and be a lying spirit in the mouth of all his prophets.[d] And *the LORD {Jehovah}* said, You shall entice *him,* and you shall also prevail: go out, and do *even* so.
(22) Now therefore, indeed, the LORD {Jehovah} has put a lying spirit in the mouths of these your prophets, and the LORD {Jehovah} has spoken evil against you.
(23) Then Zedekiah the son of Chenaanah came near, and struck Micaiah upon the cheek, and said, Which way did the Spirit of the LORD {Jehovah} go from me to speak to you?
(24) And Micaiah said, Indeed, you shall see on that day when you shall go into an inner chamber to hide yourself.
(25) Then the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;
(26) And say, This is what the king says, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.
(27) And Micaiah said, If you certainly return in peace, *then* the LORD {Jehovah} has not spoken by me.[e] And he said, Listen, all you people.
(28) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

18:16c – I Ki. 22:17
18:21d – I Ki. 22:22
18:27e – I Ki. 22:28

(29) And the king of Israel said to Jehoshaphat, I will disguise myself, and will go to the battle; but you put on your robes. So the king of Israel disguised himself; and they went to the battle.
(30) Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Do not fight with small or great, except only with the king of Israel.
(31) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they encircled him to fight: but Jehoshaphat cried out, and the LORD {Jehovah} helped him; and God moved them *to depart* from him.
(32) Because it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.
(33) And a *certain* man drew a bow at a venture, and struck the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn your hand, that you may carry me out of the army; because I am wounded.
(34) And the battle increased that day: however the king of Israel propped *himself* up in *his* chariot against the Syrians until the evening: and about the time of the sun going down he died.[f]

Chapter 19
(1) And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.
(2) And Jehu the son of Hanani the prophet went out to meet him, and said to king Jehoshaphat, Should you help the ungodly, and love those who hate the LORD {Jehovah}? therefore wrath {anger; judgment} *is* upon you from before the LORD {Jehovah}.
(3) Nevertheless there are good things found in you, in that you have taken away the groves out of the land, and have prepared your heart to seek God.
(4) And Jehoshaphat lived at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back to the LORD {Jehovah} God of their forefathers.
(5) And he set judges in the land throughout all the fenced cities of Judah, city by city,
(6) And said to the judges, Take heed what you do: because you judge not for man, but for the LORD {Jehovah}, Who *is* with you in the judgment.
(7) Therefore now let the fear of the LORD {Jehovah} be upon you; take heed and do *it:* because *there is* no sin with the LORD {Jehovah} our God, nor respect of persons, nor taking of gifts.

18:34f – I Ki. 22:35

(8) Moreover in Jerusalem Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD {Jehovah}, and for controversies, when they returned to Jerusalem.
(9) And he charged them, saying, This you shall do in the fear of the LORD {Jehovah}, faithfully, and with a perfect heart.
(10) And whatever cause shall come to you of your brothers who live in their cities, between blood and blood, between law and commandment, laws and judgments, you shall even warn them that they not sin against the LORD {Jehovah}, *so that* wrath {anger; judgment} comes upon you, and upon your brothers: do this, and you shall not sin.
(11) And, indeed, Amariah the chief priest *is* over you in all matters of the LORD {Jehovah}; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD {Jehovah} shall be with the good.

Chapter 20
(1) It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *others* besides the Ammonites, came against Jehoshaphat to battle.
(2) Then there came some who told Jehoshaphat, saying, There comes a great multitude against you from beyond the sea on this side of Syria; and, look, they *are* in Hazazontamar, which *is* Engedi.
(3) And Jehoshaphat was afraid, and set himself to seek the LORD {Jehovah}, and proclaimed a fast throughout all Judah.
(4) And Judah gathered themselves together, to ask *help* of the LORD {Jehovah}: even out of all the cities of Judah they came to seek the LORD {Jehovah}.
(5) And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house {temple} of the LORD {Jehovah}, before the new court,
(6) And said,
O LORD {Jehovah} God of our forefathers, *are* You not God in heaven? and do You not rule over all the kingdoms of the heathen {ungodly nations}? and in Your hand *is there not* power and might, so that no one is able to withstand You?
(7) *Are* You not our God, *Who* drove out those who live in this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?
(8) And they lived in it, and have built You a sanctuary in it for Your Name, saying,

(9) If, *when* evil comes upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house {temple}, and in Your presence, (because Your Name *is* in this house {temple},) and cry to You in our affliction, then You will hear and help.
(10) And now, indeed, the children of Ammon and Moab and mount Seir, whom You would not let Israel invade, when they came out of the land of Egypt, but they turned from them, and did not destroy them;
(11) Look, *I say, how* they reward us, to come to cast us out of Your possession, which You have given us to inherit.
(12) O our God, will You not judge them? Because we have no might against this great company that comes against us neither do we know what to do: but our eyes *are* upon You.
(13) And all Judah stood before the LORD {Jehovah}, with their little ones, their wives, and their children.
(14) Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, the Spirit of the LORD {Jehovah} came in the midst of the congregation;
(15) And he said, Listen, all Judah, and you who live in Jerusalem, and you king Jehoshaphat, This is what the LORD {Jehovah} says to you, Do not be afraid nor dismayed because of this great multitude; because the battle *is* not yours, but God's.
(16) Tomorrow go down against them: indeed, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the wilderness of Jeruel.
(17) You will not *need* to fight in this *battle:* set yourselves, you stand *still,* and see the salvation of the LORD {Jehovah} with you, O Judah and Jerusalem: do not be afraid, nor be dismayed; tomorrow go out against them: because the LORD {Jehovah} *will be* with you.
(18) And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and those who lived in Jerusalem fell before the LORD {Jehovah}, worshiping the LORD {Jehovah}.
(19) And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD {Jehovah} God of Israel with a loud voice on high.

(20) And they rose up early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and you who live in Jerusalem; Believe in the LORD {Jehovah} your God, so you shall be established; believe His prophets, so you shall prosper.
(21) And when he had consulted with the people, he appointed singers to the LORD {Jehovah}, and who should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD {Jehovah}; because His mercy *endures* forever.
(22) And when they began to sing and to praise, the LORD {Jehovah} set ambushes against the children of Ammon, Moab, and mount Seir, who were come against Judah; and they were defeated.
(23) Because the children of Ammon and Moab stood up against the those who lived in mount Seir, to completely kill and destroy *them:* and when they had made an end of those who lived in Seir, every one helped to destroy another.
(24) And when Judah came towards the watch tower in the wilderness, they looked to the multitude, and, indeed, they *were* dead bodies fallen to the earth, and no one escaped.

(25) And when Jehoshaphat and his people came to take away their spoil, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.
(26) And on the fourth day they assembled themselves in the valley of Berachah; because there they praised the LORD {Jehovah}: therefore the name of the same place was called, The valley of Berachah {Blessing},[a] to this day.
(27) Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; because the LORD {Jehovah} had caused them to rejoice over their enemies.
(28) And they came to Jerusalem with psalteries {lyres, stringed instruments} and harps and trumpets to the house {temple} of the LORD {Jehovah}.
(29) And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD {Jehovah} fought against the enemies of Israel.
(30) So the realm of Jehoshaphat was quiet: because his God gave him rest all around.

20:26a - The valley of Berachah {ברכה} - the valley of blessing

(31) And Jehoshaphat reigned over Judah: *he was* thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.
(32) And he walked in the ways of Asa his father, and did not depart from it, doing *that which was* right in the sight of the LORD {Jehovah}.
(33) However the high places were not taken away: because as yet the people had not prepared their hearts towards the God of their forefathers.
(34) Now the rest of the acts of Jehoshaphat, first and last, indeed, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.
(35) And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, who did very wickedly:
(36) And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.
(37) Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because you have joined yourself with Ahaziah, the LORD {Jehovah} has broken your works. And the ships were broken, that they were not able to go to Tarshish.

Chapter 21
(1) Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his place {3229 A.H./C- 813 B.C.}.[a]
(2) And he had brothers the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.
(3) And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom he gave to Jehoram; because he *was* the firstborn.
(4) Now when Jehoram had risen up to the kingdom of his father, he strengthened himself, and killed all his brothers with the sword, and also *various others* of the princes of Israel.
(5) Jehoram *was* thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.[b]
(6) And he walked in the way of the kings of Israel, as the house of Ahab did: because he had the daughter of Ahab for his wife: and he did *that which was* evil in the eyes of the LORD {Jehovah}.

21:1a – 25th year of Jehoshaphat; Jehoshaphat dies; Jehoram, his son, begins reign over Judah [3229 A.H./C- 813 B.C.] See Appendix G: World Time Line of Biblical History - I Ki. 22:50
21:5b – II Ki. 8:17

(7) However the LORD {Jehovah} would not destroy the house of David, because of the covenant that He had made with David, and as He promised to give a Light to him and to his sons forever.
(8) In his days the Edomites revolted from under the rule of Judah, and made for themselves a king.
(9) Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and struck the Edomites who encircled him, and the captains of the chariots.
(10) So the Edomites revolted from under the hand of Judah to this day. At this same time Libnah also revolted from under his hand; because he had forsaken the LORD {Jehovah} God of his fathers.[c]
(11) Furthermore he made high places in the mountains of Judah, and caused those who lived in Jerusalem to commit fornication, and compelled Judah *to do so*.
(12) And there came a writing to him from Elijah the prophet, saying, This is what the LORD {Jehovah} God of David your father says, Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah,
(13) But have walked in the way of the kings of Israel, and have caused Judah and those who live in Jerusalem to go prostituting, as the prostitutions of the house of Ahab, and also have killed your brothers of your father's house, *who were* better than yourself:
(14) Indeed, with a great plague the LORD {Jehovah} will strike your people, and your children, and your wives, and all your goods:
(15) And you *shall have* great sickness by disease of your bowels, until your bowels fall out because of the sickness day by day.
(16) Furthermore the LORD {Jehovah} stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:
(17) And they came up into Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was not a son left to him, except Jehoahaz, the youngest of his sons.
(18) And after all this the LORD {Jehovah} struck him in his bowels with an incurable disease.
(19) And it came to pass, that in process of time, after the end of two years, his bowels fell out because of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his forefathers.

21:10c – II Ki. 8:20

(20) He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. However they buried him in the city of David, but not in the tombs of the kings.

Chapter 22

(1) And those who lived in Jerusalem made Ahaziah his youngest son king in his place: because the band of men who came with the Arabians to the camp had killed all the eldest {sons of Jehoram}. So Ahaziah the son of Jehoram king of Judah reigned {3232 A.H./C- 810 B.C.}.[a]

(2) Ahaziah was forty-two years old[b] when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter {granddaughter} of Omri.[c]

(3) He also walked in the ways of the house of Ahab: because his mother was his counselor to do wickedly.

(4) Therefore he did evil in the sight of the LORD {Jehovah} like the house of Ahab: because they were his counselors after the death of his father to his destruction.

(5) He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians struck Joram.

22:1a - Jehoram dies in the 8th year of his reign; Ahaziah's {also called Jehoahaz [II Chr. 21:17]} reign begins over Judah in 12th year of Joram king of Israel - See Appendix G: World Time Line of Biblical History [3232 A.H./C- 810 B.C.] - II Ki. 8:25-29

22:2b – II Ki. 8:26 says that Ahaziah was twenty-two and II Chr. 22:2 says that he was forty-two. So which is it? The correct answer of course is that both scriptures are true! Ahaziah co-reigned with his father Jehoram at age twenty-two during the last year of Jehoram's reign because Jehoram was very sick. [II Chr. 21:19]. This means that Jehoram was 17 when he fathered Ahaziah [39-22=17]. II Chr. 21:16-17 tells us that the Philistines and Arabians came and took everything from the king's house including his sons and wives and everything in it, so for a period of about twenty years there was no reigning king over Judah since the Philistines and Arabians were in control. II Chr. 22:1-4 tells us that when Ahaziah was forty-two [20 years after his co-reign with his father] the people of Jerusalem made him king once again. Again, because of his wickedness [II Chr. 22:4] he only reigned one year.

- See Supposed Errors In The Bible at www.TheWordNotes.com

22:2c – daughter of Omri – II Chr. 21:6 tells us she was the daughter of Ahab and Jezebel so she was actually the granddaughter of Omri. Grandchildren are often referred to as sons or daughters [descendants]

(6) And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.[d]
(7) And the destruction of Ahaziah was of God by coming to Joram: because when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD {Jehovah} had anointed to cut off the house of Ahab.
(8) And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brothers of Ahaziah, who ministered to Ahaziah, he killed them {[3233 A.H./C- 809 B.C.}.
(9) And he sought Ahaziah: and they caught him, (because he hid in Samaria,) and brought him to Jehu: and when they had killed him, they buried him: Because, they said he *is* the son of Jehoshaphat, who sought the LORD {Jehovah} with all his heart. So the house of Ahaziah had no power to keep the kingdom in peace.
(10) But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal children of the house of Judah.[e]
(11) But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons who were killed, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (because she was the sister of Ahaziah,) hid him from Athaliah, so that she did not kill him.[f]
(12) And he was with them hidden in the house {temple} of God six years: and Athaliah reigned over the land.

Chapter 23

(1) And in the seventh year {3239 A.H./C- 803 B.C.}[a] Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.
(2) And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

22:6d – II Ki. 8:29
22:10e – When Ahaziah was killed, Athaliah, Ahaziah's mother, began reign as queen [3233 A.H./C- 809 B.C.] - See Appendix G: World Time Line of Biblical History - II Ki. 9:27
22:11f – II Ki. 11:2
23:1a - the seventh year of queen Athaliah – Joash son of Ahaziah begins reign as king over Judah at age 7 – in 7th year of Jehu, king of Israel - See Appendix G: World Time Line of Biblical History [3239 A.H./C- 803 B.C.] - II Ki. 11:2,21; 12:1

(3) And all the congregation made a covenant with the king in the house {temple} of God. And he said to them, Indeed, the king's son shall reign, as the LORD {Jehovah} has said of the sons of David.
(4) This *is* what you shall do; A third part of you entering on the sabbath {Saturday}, of the priests and of the Levites, *shall be* doorkeepers of the doors;
(5) And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house {temple} of the LORD {Jehovah}.
(6) But let no one come into the house of the LORD {Jehovah}, except the priests, and those who minister of the Levites; they shall go in, because they *are* holy: but all the people shall keep the watch of the LORD {Jehovah}.
(7) And the Levites shall encircle the king all around, every man with his weapons in his hand; and whoever *else* comes into the house {temple}, he shall be put to death: but be with the king when he comes in, and when he goes out.
(8) So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and every man took his men who were to come in on the sabbath {Saturday}, with them those who were to go *out* on the sabbath {Saturday}: because Jehoiada the priest did not dismiss the courses.
(9) Furthermore Jehoiada the priest delivered to the captains of hundreds spears, and armor, and shields, that *had been* king David's, which *were* in the house {temple} of God.
(10) And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king all around.
(11) Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.
(12) Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house {temple} of the LORD {Jehovah}:
(13) And she looked, and, saw the king stood at his pillar at the entrance, and the princes and the trumpets by the king: and all the trumpets, also the singers with instruments of music, and those who taught to sing praise. Then Athaliah tore her clothes, and said, Treason, Treason.
(14) Then Jehoiada the priest brought out the captains of hundreds that were set over the host {army}, and said to them, Take her forth from out of the ranks {of her guards}: and whoever follows her, let him be killed with the sword. Because the priest said, Do not kill her in the house {temple} of the LORD {Jehovah}.

(15) So they laid hands on her; and when she had come to the entrance of the horse gate by the king's house, they killed her there.
(16) And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's {Jehovah's} people.
(17) Then all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars.
(18) Also Jehoiada appointed the offices of the house {temple} of the LORD {Jehovah} by the hand of the priests the Levites, whom David had distributed in the house {temple} of the LORD {Jehovah}, to offer the burnt offerings of the LORD {Jehovah}, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.
(19) And he set the porters {gatekeepers} at the gates of the house {temple} of the LORD {Jehovah}, that no one *who was* unclean in anything should enter in.
(20) And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house {temple} of the LORD {Jehovah}: and they came through the high gate into the king's house {palace}, and set the king upon the throne of the kingdom.
(21) And all the people of the land rejoiced: and the city was quiet, after they had killed Athaliah with the sword.

Chapter 24
(1) Joash *was* seven years old when he began to reign {3239 A.H./C- 803 B.C.},[a] and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beersheba.
(2) And Joash did *that which was* right in the sight of the LORD {Jehovah} all the days of Jehoiada the priest.
(3) And Jehoiada took for himself two wives; and he fathered sons and daughters.
(4) And it came to pass after this, *that* Joash was minded to repair the house {temple} of the LORD {Jehovah}.
(5) And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah, and gather of all Israel money to repair the house {temple} of your God from year to year, and see that you quickly take care of this matter. However the Levites did not hurry to do *it*.
(6) And the king called for Jehoiada the chief {priest}, and said to him, Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD {Jehovah}, and of the congregation of Israel, for the tabernacle of witness?
(7) Because the sons of Athaliah, that wicked woman, had broken up the house {temple} of God; and also all the dedicated things of the house {temple} of the LORD {Jehovah} they gave to Baalim.

24:1a – Joash begins reign over Judah in the 7th year of king Jehu's reign over Israel.
[3239 A.H./C- 803 B.C.] - see Appendix G: World Time Line of Biblical History

(8) And at the king's commandment they made a chest, and set it outside at the gate of the house {temple} of the LORD {Jehovah}.
(9) And they made a proclamation through Judah and Jerusalem, to bring in to the LORD {Jehovah} the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.
(10) And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.
(11) Now it came to pass, that at the time the chest was brought to the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to its place again. So they did day by day, and gathered money in abundance.
(12) And the king and Jehoiada gave it to those who did the work of the service of the house {temple} of the LORD {Jehovah}, and hired masons and carpenters to repair the house of the LORD {Jehovah}, and also those who worked in iron and brass to mend the house of the LORD {Jehovah}.
(13) So the workmen worked, and the work was completed by them, and they set the house {temple} of God in its place, and strengthened it.
(14) And when they had finished *it,* they brought the rest of the money before the king and Jehoiada, of which were made vessels for the house {temple} of the LORD {Jehovah}, *even* vessels to minister, and to offer *with,* and spoons, and vessels of gold and silver. And they offered burnt offerings in the house {temple} of the LORD {Jehovah} continually all the days of Jehoiada {the high priest}.
(15) But Jehoiada grew old, and was full of days when he died; he *was* one hundred thirty years old when he died.
(16) And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house.
(17) Now after the death of Jehoiada the princes of Judah came, and bowed to the king. Then the king listened to them.
(18) And they left the house {temple} of the LORD {Jehovah} God of their forefathers, and served groves and idols: and wrath {anger; judgment} came upon Judah and Jerusalem because of this their sin.
(19) Yet He sent prophets to them, to bring them again to the LORD {Jehovah}; and they testified against them: but they would not listen.

(20) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, This is what God says, Why do you sin against the commandments of the LORD {Jehovah}, that you cannot prosper? because you have forsaken the LORD {Jehovah}, He has also forsaken you.
(21) And they conspired against him {Zechariah}, and stoned him with stones at the commandment of the king in the court of the house {temple} of the LORD {Jehovah}.[b]
(22) So Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his {Jehoiada's} son. And when he died, he said, The LORD {Jehovah} look upon *it,* and require *it*.
(23) And it came to pass at the end of the year, *that* the host {army} of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all their spoil to the king of Damascus.
(24) Because the army of the Syrians came with a small company of men, and the LORD {Jehovah} delivered a very great army into their hand, because they had forsaken the LORD {Jehovah} God of their forefathers. So they executed judgment against Joash.
(25) And when they had departed from him, (because they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died: and they buried him in the city of David, but they did not bury him in the tombs of the kings.
(26) And these are those who conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.
(27) Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house {temple} of God, indeed, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his place {3279 A.H./C-763 B.C.}.[c]

24:21b – Mat. 23:35; Lk. 11:51
24:27c- 40th year of Joash, Joash dies, Amaziah his son reigns over Judah in 2nd year of Jehoash king of Israel [3279 A.H./C- 763 B.C.] - see Appendix G: World Time Line of Biblical History - II Ki. 14:1-2

Chapter 25

(1) Amaziah *was* twenty-five years old *when* he began to reign {3279 A.H./C-763 B.C.},[a] and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

(2) And he did *that which was* right in the sight of the LORD {Jehovah}, but not with a perfect heart.

(3) Now it came to pass, when the kingdom was established to him, that he killed his servants who had killed his father the king.

(4) But he did not kill their children, but *did* as *it is* written in the law in the book of Moses, where the LORD {Jehovah} commanded, saying,

> **The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.**[b]

(5) Furthermore Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, who could handle spear and shield.

(6) He also hired one hundred thousand mighty men of valor out of Israel for one hundred talents of silver {about 7,560 lbs.; 3,429 kg.}.[c]

(7) But there came a man of God to him, saying, O king, do not let the army of Israel go with you; because the LORD {Jehovah} *is* not with Israel, that is *with* all the children of Ephraim.

(8) But if you will go, do *it,* be strong for the battle: God shall make you fall before the enemy: because God has power to help, and to cast down.

(9) And Amaziah said to the man of God, But what shall we do for the hundred talents {about 7,560 lbs.; 3,429 kg.}[d] which I have given to the army of Israel? And the man of God answered, The LORD {Jehovah} is able to give you much more than this.

(10) Then Amaziah separated them, so that, the army that had come to him out of Ephraim, *he sent* to return home: therefore their anger was greatly kindled against Judah, and they returned home in great anger.

(11) And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and struck of the children of Seir ten thousand.

25:1a - Amaziah's reign over Judah begins in 2nd year of Jehoash King of Israel [3279 A.H./C- 763 B.C.] - see Appendix G: World Time Line of Biblical History II Ki. 12:1; 14:1-2

25:4b - Deut. 24:16; II Ki. 14:6

25:6c - a talent = 75.6 lbs = 34.3 kilograms – see Appendix J: Bible Weights and Measures

25:9d – talent - about 75.6 lbs; 34.3 kilograms - see Appendix J: Bible Weights and Measures

(12) And the children of Judah carried away captive *another* ten thousand *left* alive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.
(13) But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and struck three thousand of them, and took much spoil.
(14) Now it came to pass, after Amaziah had come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense to them.
(15) Therefore the anger of the LORD {Jehovah} was kindled against Amaziah, and he sent to him a prophet, who said to him, Why have you sought after the gods of the people, which could not deliver their own people out of your hand?
(16) And it came to pass, as he talked with him, that *the king* said to him, Have you been made a counsel of the king? Counsel me no more; why should you be stricken? Then the prophet counseled him no more but said, I know that God has determined to destroy you, because you have done this, and have not listened to my counsel.
(17) Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another face to face.[e]
(18) And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give your daughter to my son to be his wife: and there passed by a wild beast that *was* in Lebanon, and trampled down the thistle.
(19) You say, Look, you have stricken the Edomites; and your heart lifted you up to boast: stay now at home; why should you meddle to *your* hurt, that you should fall, *even* you, and Judah with you?
(20) But Amaziah would not listen; because it *came* from God, that He might deliver them into the hand *of their enemies,* because they sought after the gods of Edom.
(21) So Joash the king of Israel went up; and they saw one another face to face, *both* he and Amaziah king of Judah, at Bethshemesh, which *belongs* to Judah.
(22) And Judah was put to the worse before Israel, and every man fled to his tent.

25:17e – II Ki. 14:8

(23) And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem,[f] and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits {about 600 ft.; 183 m.}.
(24) And *he took* all the gold and the silver, and all the vessels that were found in the house {temple} of God with Obededom, and the treasures of the king's house {palace}, the hostages also, and returned to Samaria.
(25) And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.
(26) Now the rest of the acts of Amaziah, first and last, look, *are* they not written in the book of the kings of Judah and Israel?
(27) Now after the time that Amaziah turned away from following the LORD {Jehovah} they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and killed him there.[g]
(28) And they brought him upon horses, and buried him with his fathers in the city of Judah {3319 A.H./C- 723 B.C.}.

Chapter 26
(1) Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the place of his father Amaziah {3319 A.H./C- 723 B.C.}.[a]
(2) He built Eloth, and restored it to Judah, after that the king slept with his fathers.
(3) Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.
(4) And he did *that which was* right in the sight of the LORD {Jehovah}, according to all that his father Amaziah did.
(5) And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD {Jehovah}, God caused him to prosper.
(6) And he went forth and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities around Ashdod, and among the Philistines.
(7) And God helped him against the Philistines, and against the Arabians who lived in Gurbaal, and the Mehunims.

25:23f – II Ki. 14:13
25:27g – II Ki. 14:19 – Amaziah's reign ends – for 11 years there is no king over Judah
26:1a - II Ki. 15:1 – Uzziah [also called Azariah] age 16 begins reign over Judah in the 27th year of Jeroboam#2 king of Israel [3319 A.H./C- 723 B.C.] - see Appendix G: World Time Line of Biblical History

(8) And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entrance of Egypt; because he strengthened *himself* exceedingly.
(9) Furthermore Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall,* and fortified them.
(10) Also he built towers in the desert, and dug many wells: because he had much cattle, both in the low country, and in the plains: gardeners *also,* and vine dressers in the mountains, and in Carmel: because he loved gardening.
(11) Furthermore Uzziah had a host {army} of fighting men, who went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.
(12) The whole number of the chief of the fathers of the mighty men of valor *were* two thousand six hundred.
(13) And under their hand *was* an army, three hundred seven thousand five hundred, who made war with mighty power, to help the king against the enemy.
(14) And Uzziah prepared for them throughout all the army shields, and spears, and helmets, and armor, and bows, and slings *to cast* stones.
(15) And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the bulwarks, to shoot arrows and great stones with. And his name spread far abroad; because he was marvelously helped, until he was strong.
(16) But when he was strong, his heart was lifted up to *his* destruction: because he sinned against the LORD {Jehovah} his God, and went into the temple of the LORD {Jehovah} to burn incense upon the altar of incense.
(17) And Azariah the priest went in after him, and with him eighty priests of the LORD {Jehovah}, who *were* valiant men:
(18) And they stopped Uzziah the king, and said to him, *It is not your place*, Uzziah, to burn incense to the LORD {Jehovah}, but to the priests the sons of Aaron, who are consecrated to burn incense: go out of the sanctuary; because you have sinned; neither *shall it be* for your honor from the LORD {Jehovah} God.
(19) Then Uzziah was angry, and *had* a censer in his hand to burn incense: and while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the house {temple} of the LORD {Jehovah}, from beside the incense altar.

(20) And Azariah the chief priest, and all the priests, looked upon him, and, indeed, he *was* leprous in his forehead, and they thrust him out from there; yes, he hurried to go out, because the LORD {Jehovah} had stricken him.[b]
(21) And Uzziah the king was a leper to the day of his death, and lived in a dormatory house {hospital}, *being* a leper; because he was cut off from the house {temple} of the LORD {Jehovah}: and Jotham his son *was* over the king's house, judging the people of the land.[c]
(22) Now the rest of the acts of Uzziah, first and last, Isaiah the prophet, the son of Amoz, wrote down.
(23) So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; because they said, he *is* a leper: and Jotham his son reigned in his place.

Chapter 27
(1) Jotham *was* twenty-five years old when he began to reign {3371 A.H./C- 671 B.C.},[a] and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.
(2) And he did *that which was* right in the sight of the LORD {Jehovah}, according to all that his father Uzziah did: however he did not enter into the temple of the LORD {Jehovah}. And the people continued to act corruptly.
(3) He built the high gate of the house {temple} of the LORD {Jehovah}, and on the wall of Ophel he built much.
(4) Furthermore he built cities in the mountains of Judah, and in the forests he built castles and towers.
(5) He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him that same year a hundred talents of silver {about 7,560 lbs.; 3,429 kg.}, and ten thousand measures of wheat {about 600,000 gal.; 62,500 bu.; 2,220,000 L.},[b] and ten thousand of barley {about 600,000 gal.; 62,500 bu.; 2,220,000 L.}. So much did the children of Ammon pay to him, both the second year, and the third.
(6) So Jotham became mighty, because he prepared his ways before the LORD {Jehovah} his God.

26:20b – II Ki. 15:5
26:21c – II Ki. 15:5
27:1a - Uzziah [also called Azariah] dies after 52 years of reign, Jothm, his son begins reign over Judah in 2nd year of Pekah King of Israel [3371 A.H./C- 671 B.C.]
- see Appendix G: World Time Line of Biblical History
- II Ki. 15:1-2; II Ki. 15:32-33
27:5b - measure - homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons - see Appendix J: Bible Weights and Measures

(7) Now the rest of the acts of Jotham, and all his wars, and his ways, look, they *are* written in the book of the kings of Israel and Judah.
(8) He was twenty-five years old when he began to reign, and reigned sixteen years in Jerusalem.[c]
(9) And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his place {3386 A.H./C- 656 B.C.}.[d]

Chapter 28
(1) Ahaz *was* twenty years old when he began to reign {3386 A.H./C- 656 B.C.}, and he reigned sixteen years in Jerusalem: but he did not do *that which was* right in the sight of the LORD {Jehovah}, like David his father:
(2) Because he walked in the ways of the kings of Israel, and also made molten images for Baalim.
(3) Furthermore he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen {ungodly nations} whom the LORD {Jehovah} had cast out before the children of Israel.
(4) He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.
(5) Therefore the LORD {Jehovah} his God delivered him into the hand of the king of Syria; and they struck him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who struck him with a great slaughter.
(6) Because Pekah the son of Remaliah killed in Judah one hundred twenty thousand in one day, *who were* all valiant men; because they had forsaken the LORD {Jehovah} God of their fathers.
(7) And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *who was* next to the king.
(8) And the children of Israel carried away captive of their brothers two hundred thousand, women, sons, and daughters, and also took away much spoil from them, and brought the spoil to Samaria.
(9) But a prophet of the LORD {Jehovah} was there, whose name *was* Oded: and he went out before the army which came to Samaria, and said to them, Indeed, because the LORD {Jehovah} God of your fathers was angry with Judah, He has delivered them into your hand, and you have killed them in a rage *that* reaches up to heaven.

27:8c – II Ki. 15:33
27:9d - Jotham's reign ends during 16th year of reign, Ahaz his son begins reign over Judah in 17th year of Pekah king of Israel [3386 A.H./C- 656 B.C.] – See Appendix G: World Time Line of Biblical History

(10) And now you purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen for yourselves: *but are there* not with you, even with you, sins against the LORD {Jehovah} your God?
(11) Now hear me therefore, and deliver the captives again, which you have taken captive of your brothers: because the fierce wrath {anger; judgment} of the LORD {Jehovah} *is* upon you.
(12) Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,
(13) And said to them, You shall not bring the captives here: because we have offended against the LORD {Jehovah} *already,* you intend to add *more* to our sins and to our evil deeds: because our evil deeds are great, and *there is* fierce wrath {anger; judgment} against Israel.
(14) So the armed men left the captives and the spoil before the princes and all the congregation.
(15) And the men who were expressed by name rose up, and took the captives, and with the spoil clothed all who were naked among them, and clothed them, and gave them shoes, and gave them to eat and to drink, and anointed them, and carried all their feeble upon donkeys, and brought them to Jericho, the city of palm trees, to their brothers: then they returned to Samaria.
(16) At that time king Ahaz sent to the kings of Assyria to help him.
(17) Because the Edomites had come again and stricken Judah, and carried away captives.
(18) The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with its villages, and Timnah with its villages, Gimzo also and its villages: and they lived there.
(19) Because the LORD {Jehovah} brought Judah low because of Ahaz king of Israel; because he made Judah naked, and sinned greatly against the LORD {Jehovah}.

(20) And Tilgathpilneser king of Assyria came to him, and distressed him, but did not strengthen him.
(21) Because Ahaz took away a portion *out* of the house {temple} of the LORD {Jehovah}, and *out* of the house {palace} of the king, and of the princes, and gave *it* to the king of Assyria: but he did not help him.
(22) And in the time of his distress he sinned yet more against the LORD {Jehovah}: this *is that* same king Ahaz.
(23) Because he sacrificed to the gods of Damascus, who struck him: and he said, Because the gods of the kings of Syria help them, *therefore* I will sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.
(24) And Ahaz gathered together the vessels of the house {temple} of God, and cut in pieces the vessels of the house {temple} of God, and shut up the doors of the house {temple} of the LORD {Jehovah}, and he made for himself altars in every corner of Jerusalem.
(25) And in every suburb city of Judah he made high places to burn incense to other gods, and provoked the LORD {Jehovah} God of his fathers to anger.
(26) Now the rest of his acts and of all his ways, first and last, look, they *are* written in the book of the kings of Judah and Israel.
(27) And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they did not bring him into the tombs of the kings of Israel: and Hezekiah his son reigned in his place {3400 A.H./C- 642 B.C.}.

Chapter 29

(1) Hezekiah began to reign *when he was* twenty-five years old {3400 A.H./C- 642 B.C.},[a] and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.
(2) And he did *that which was* right in the sight of the LORD {Jehovah}, according to all that David his forefather had done.
(3) He in the first year of his reign, in the first month, opened the doors of the house {temple} of the LORD {Jehovah}, and repaired them.
(4) And he brought in the priests and the Levites, and gathered them together into the east street,
(5) And said to them, Hear me, you Levites, sanctify now yourselves, and sanctify the house {temple} of the LORD {Jehovah} God of your fathers, and carry forth the filthiness out of the holy *place*.
(6) Because our fathers have sinned, and done *that which was* evil in the eyes of the LORD {Jehovah} our God, and have forsaken Him, and have turned away their faces from the house {temple} of the LORD {Jehovah}, and turned *their* backs.

29:1a - Ahaz dies after 16 year reign, Hezekiah his son begins reign over Judah [3400 A.H./C- 642 B.C.] - see Appendix G: World Time Line of Biblical History
II Ki. 16:2,20; II Ki. 18:1-2

(7) Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* to the God of Israel.
(8) Therefore the wrath {anger; judgment} of the LORD {Jehovah} was upon Judah and Jerusalem, and He has delivered them to trouble, to astonishment, and to hissing, as you see with your eyes.
(9) Because, indeed, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.
(10) Now *it is* in my heart to make a covenant with the LORD {Jehovah} God of Israel, that His fierce anger may turn away from us.
(11) My sons, do not now be negligent: because the LORD {Jehovah} has chosen you to stand before Him, to serve Him, and that you should minister to Him, and burn incense.
(12) Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:
(13) And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:
(14) And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.
(15) And they gathered their brothers, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD {Jehovah}, to cleanse the house {temple} of the LORD {Jehovah}.
(16) And the priests went into the inner part of the house {temple} of the LORD {Jehovah}, to cleanse *it,* and brought out all the uncleanness that they found in the temple of the LORD {Jehovah} into the court of the house {temple} of the LORD {Jehovah}. And the Levites took *it,* to carry *it* out abroad into the brook Kidron.
(17) Now they began on the first *day* of the first month {Nisan [Mar./Apr.]} {1/1/3400 A.H./C-642 B.C.} to sanctify, and on the eighth day of the month they came to the porch of the LORD {Jehovah}: so they sanctified the house {temple} of the LORD {Jehovah} in eight days; and on the sixteenth day of the first month they finished.
(18) Then they went in to Hezekiah the king, and said, We have cleansed all the house {temple} of the LORD {Jehovah}, and the altar of burnt offering, with all its vessels, and the holy bread table, with all its vessels.
(19) Furthermore all the vessels, which king Ahaz in his reign cast away in his sin, we have prepared and sanctified, and, indeed, they *are* before the altar of the LORD {Jehovah}.

(20) Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house {temple} of the LORD {Jehovah}.
(21) And they brought seven bulls, and seven rams, and seven lambs, and seven male goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD {Jehovah}.
(22) So they killed the bulls, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.
(23) And they brought forth the male goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:
(24) And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: because the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.
(25) And he set the Levites in the house {temple} of the LORD {Jehovah} with cymbals, with psalteries {lyres; stringed instruments}, and with harps, according to the commandment of David, and of Gad the king's prophet, and Nathan the prophet: because *so* the commandment of the LORD {Jehovah} *was* by his prophets.
(26) And the Levites stood with the instruments of David, and the priests with the trumpets.
(27) And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD {Jehovah} began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.
(28) And all the congregation worshiped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.
(29) And when they had made an end of offering, the king and all who were present with him bowed themselves, and worshiped.
(30) Furthermore Hezekiah the king and the princes commanded the Levites to sing praise to the LORD {Jehovah} with the words of David, and of Asaph the prophet. And they sang praises with gladness, and they bowed their heads and worshiped.
(31) Then Hezekiah answered and said, Now you have consecrated yourselves to the LORD {Jehovah}, come near and bring sacrifices and thank offerings into the house {temple} of the LORD {Jehovah}. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

(32) And the number of the burnt offerings, which the congregation brought, was seventy bulls, one hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD {Jehovah}.
(33) And the consecrated things *were* six hundred oxen and three thousand sheep.
(34) But the priests were too few, so that they could not flay all the burnt offerings: therefore their brothers the Levites helped them, until the work was ended, and until the *other* priests had sanctified themselves: because the Levites *were* more upright in heart to sanctify themselves than the priests.
(35) And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house {temple} of the LORD {Jehovah} was set in order.
(36) And Hezekiah rejoiced, and all the people, that God had prepared the people: because the thing was *done* quickly.

Chapter 30
(1) And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house {temple} of the LORD {Jehovah} at Jerusalem, to keep the Passover to the LORD {Jehovah} God of Israel.
(2) Because the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month.[a]
(3) Because they could not keep it at the {right} time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.
(4) And the thing pleased the king and all the congregation.
(5) So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover to the LORD {Jehovah} God of Israel at Jerusalem: because they had not done *it* in a long *time in such a way* as it was written.
(6) So the messengers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, You children of Israel, turn again to the LORD {Jehovah} God of Abraham, Isaac, and Israel, and He will return to the remnant of you, who have escaped out of the hand of the kings of Assyria.
(7) And do not be like your fathers, and like your brothers, who did evil deeds against the LORD {Jehovah} God of their fathers, *who* therefore gave them up to desolation, as you see.

30:2a - the Passover was required by the Law of Moses {Lev. 23} to be in the first month {Nisan [Mar./Apr.]} on the evening of the 14th day -- however since everything wasn't ready in time the decision was made to celebrate the Passover in the second month {Iyar [Apr./May]} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com See Num. 9:11

(8) Now do not be stubborn, as your fathers *were, but* yield yourselves to the LORD {Jehovah}, and enter into His sanctuary, which He has sanctified forever: and serve the LORD {Jehovah} your God, that the fierceness of His anger may turn away from you.
(9) Because if you turn again to the LORD {Jehovah}, your brothers and your children *shall find* compassion before those who lead them captive, so that they shall return into this land: because the LORD {Jehovah} your God *is* gracious and merciful, and will not turn away *His* face from you, if you return to Him.
(10) So the messengers passed from city to city through the country of Ephraim and Manasseh even to Zebulun: but they laughed them to scorn, and mocked them.
(11) Nevertheless various ones of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.
(12) Also in Judah the hand of God was to give those one heart to do the commandment of the king and of the princes, by the word of the LORD {Jehovah}.
(13) And there assembled at Jerusalem many people to keep the Feast of Unleavened Bread in the second month {Iyar [Apr./May]}, a very great congregation.

(14) And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense they took away, and cast *them* into the brook Kidron.
(15) Then they killed the Passover on the fourteenth *day* of the second month {Iyar [Apr./May]} {2/14/3400 A.H./C-642 B.C.}:[b] and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house {temple} of the LORD {Jehovah}.
(16) And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* from the hand of the Levites.
(17) Because *there were* many in the congregation who were not sanctified: therefore the Levites had the charge of the killing of the passovers for everyone who *was* not clean, to sanctify *them* to the LORD {Jehovah}.
(18) Because a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the passover contrary to the law as it was written. But Hezekiah prayed for them, saying, The good LORD {Jehovah} pardon everyone

30:15b – see note on II Chr. 30:2

(19) *Who* prepared his heart to seek God, the LORD {Jehovah} God of his fathers, even though *he was* not *cleansed* according to the purification of the sanctuary.
(20) And the LORD {Jehovah} listened to Hezekiah, and healed the people.
(21) And the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness: and the Levites and the priests praised the LORD {Jehovah} day by day, *singing* with loud instruments to the LORD {Jehovah}.
(22) And Hezekiah spoke words of encouragement to all the Levites who taught the good knowledge of the LORD {Jehovah}: and they ate throughout the feast seven days, offering peace offerings, and making confession to the LORD {Jehovah} God of their fathers.
(23) And the whole assembly took counsel to keep another seven days: and they kept *another* seven days with gladness.
(24) Because Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep; and the princes gave to the congregation a thousand bulls and ten thousand sheep: and a great number of priests sanctified themselves.
(25) And all the congregation of Judah, with the priests and the Levites, and all the congregation who came out of Israel, and the strangers who came out of the land of Israel, and who lived in Judah, rejoiced.
(26) So there was great joy in Jerusalem: because since the time of Solomon the son of David king of Israel *there was* nothing like it in Jerusalem.
(27) Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to His holy home place, *even* to heaven.

Chapter 31
(1) Now when all this was finished, all Israel who were present went out to the cities of Judah, and broke the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had completely destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.
(2) And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD {Jehovah}.

(3) *He appointed* also the king's portion of his substance for the burnt offerings, to provide, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths {Saturdays}, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD {Jehovah}.
(4) Furthermore he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD {Jehovah}.
(5) And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe {10%}[a] of all *things* they brought in abundantly.
(6) And *concerning* the children of Israel and Judah, who lived in the cities of Judah, they also brought in the tithe {10%} of oxen and sheep, and the tithe {10%} of holy things which were consecrated to the LORD {Jehovah} their God, and laid *them* by heaps.
(7) In the third month {Sivan [May/June]}[b] they began to lay the foundation of the heaps, and finished *them* in the seventh month {[Tishri [Sept./Oct.]}.[c]
(8) And when Hezekiah and the princes came and saw the heaps, they praised the LORD {Jehovah}, and His people Israel.
(9) Then Hezekiah questioned with the priests and the Levites concerning the heaps.
(10) And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house {temple} of the LORD {Jehovah}, we have had enough to eat, and have plenty left: because the LORD {Jehovah} has blessed His people; and that which is left *is* this great store.
(11) Then Hezekiah commanded to prepare chambers in the house {temple} of the LORD {Jehovah}; and they prepared *them,*
(12) And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.
(13) And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house {temple} of God.
(14) And Kore the son of Imnah the Levite, the gatekeeper towards the east, *was* over the freewill offerings of God, to distribute the offerings of the LORD {Jehovah}, and the most holy things.

31:5a - tithe - 10 percent of all increase for the year
31:7b - third month {Sivan [May/June]} - the month of Pentecost - see Lev. 23
31:7c – seventh month {Tisri [Sept./Oct.]} - See Appendix L: The Modern Jewish Calendar And Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(15) And next to him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brothers by courses, as well to the great as to the small:
(16) Besides their genealogy of males, from three years old and upward, *even* to everyone who entered into the house {temple} of the LORD {Jehovah}, his daily portion for their service in their charges according to their courses;
(17) Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;
(18) And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: because in their set office they sanctified themselves in holiness:
(19) Also of the sons of Aaron the priests, *who were* in the fields of the suburbs of their cities, in every several city, the men who were expressed by name, to give portions to all the males among the priests, and to all who were reckoned by genealogies among the Levites.
(20) And so Hezekiah did throughout all Judah, and did *that which was* good and right and truth before the LORD {Jehovah} his God.
(21) And in every work that he began in the service of the house {temple} of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

Chapter 32

(1) After these things, and its establishment, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.
(2) And when Hezekiah saw that Sennacherib had come, and that he was determined to fight against Jerusalem,
(3) He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* outside the city: and they helped him.
(4) So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?
(5) Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall outside, and repaired Millo *in* the city of David, and made darts and shields in abundance.

(6) And he set captains of war over the people, and gathered them together to himself in the street of the gate of the city, and spoke words of encouragement to them, saying,
(7) Be strong and courageous, do not be afraid nor dismayed because of the king of Assyria, nor because of all the multitude who *is* with him: because *there are* more with us than with him:
(8) With him *is* an arm of flesh; but with us *is* the LORD {Jehovah} our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.
(9) After this Sennacherib king of Assyria sent his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) to Hezekiah king of Judah, and to all Judah who *were* at Jerusalem, saying,
(10) This is what Sennacherib king of Assyria says, Upon what do you trust, that you remain in the siege in Jerusalem?
(11) Does not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD {Jehovah} our God shall deliver us out of the hand of the king of Assyria?
(12) Has not this same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, You shall worship before one altar, and burn incense upon it?
(13) Do you not know what I and my fathers have done to all the people of *other* lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?
(14) Who *was there* among all the gods of those nations that my fathers completely destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?
(15) Now therefore do not let Hezekiah deceive you, nor persuade you in this manner, neither yet believe him: because no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?[a]
(16) And his servants spoke yet *more* against the LORD {Jehovah} God, and against His servant Hezekiah.
(17) He wrote also letters to rail against the LORD {Jehovah} God of Israel, and to speak against Him, saying, As the gods of the nations of *other* lands have not delivered their people out of my hand, so the God of Hezekiah will not deliver His people out of my hand.
(18) Then they cried with a loud voice in the Jews' language to the people of Jerusalem who *were* on the wall, to make them afraid, and to trouble them; that they might take the city.

32:15a – II Ki. 18:10f

(19) And they spoke against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.
(20) And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.
(21) And the LORD {Jehovah} sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he had come into the house of his god, those who came forth of his own body killed him there with the sword.[b]
(22) So the LORD {Jehovah} saved Hezekiah and the people who lived in Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others,* and guided them on every side.
(23) And many brought gifts to the LORD {Jehovah} to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from that time forth.
(24) In those days Hezekiah was sick to the death, and prayed to the LORD {Jehovah}: and He spoke to him, and He gave him a sign.[c]
(25) But Hezekiah did not repay according to the benefit *done* to him; because his heart was lifted up: therefore there was wrath {anger; judgment} upon him, and upon Judah and Jerusalem.
(26) Nevertheless Hezekiah humbled himself because of the pride of his heart, *both* he and those who lived in Jerusalem, so that the anger of the LORD {Jehovah} did not come upon them in the days of Hezekiah.
(27) And Hezekiah had exceedingly much riches and honor: and he made for himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;
(28) Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and pens for flocks.
(29) Furthermore he provided for himself cities, and possessions of flocks and herds in abundance: because God had given him very much substance.
(30) This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.
(31) However in *the business of* the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was *done* in the land, God left him, to test him, that He might know all *that was* in his heart.
(32) Now the rest of the acts of Hezekiah, and his goodness, look, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

32:21b – II Ki. 19:36-37
32:24c II Ki. 20:1

(33) And Hezekiah slept with his fathers, and they buried him in the best of the tombs of the sons of David: and all Judah and the people who lived in Jerusalem honored him at his death. And Manasseh his son reigned in his place {3430 A.H./C-612 B.C.}.

Chapter 33

(1) Manasseh *was* twelve years old when he began to reign {3430 A.H./C- 612 B.C.},[a] and he reigned fifty-five years in Jerusalem:

(2) But he did *that which was* evil in the sight of the LORD {Jehovah}, like the abominations of the heathen {ungodly nations}, whom the LORD {Jehovah} had cast out before the children of Israel.

(3) Because he built again the high places which Hezekiah his father had broken down, and he raised up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them.[b]

(4) Also he built altars in the house {temple} of the LORD {Jehovah}, of which the LORD {Jehovah} had said,

In Jerusalem shall My Name be forever.[c]

(5) And he built altars for all the host {multitude} of heaven in the two courts of the house {temple} of the LORD {Jehovah}

(6) And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times,[d] and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he did much evil in the sight of the LORD {Jehovah}, to provoke Him to anger.

(7) And he set a carved image, the idol which he had made, in the house {temple} of God, of which God had said to David and to Solomon his son, In this house {temple}, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My Name forever:

(8) Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the laws and the commandments given by the hand of Moses.

(9) So Manasseh caused Judah and the people who lived in Jerusalem to err, *and* to do worse than the heathen {ungodly nations}, whom the LORD {Jehovah} had destroyed before the children of Israel.

(10) And the LORD {Jehovah} spoke to Manasseh, and to his people: but they would not listen.

33:1a - Hezekiah dies after 29 year reign; Manasseh his son begins reign over Judah [3430 A.H./C- 612 B.C.] - See Appendix G: World Time Line of Biblical History II Ki. 18:2; II Ki. 20:21-21:1
33:3b – II Ki. 21:3
33:4c - I Ki. 9:3
33:6d – observed times – practiced astrology and horoscopes – Lev. 19:26; II Ki. 21:6; Gal. 4:10

(11) Therefore the LORD {Jehovah} brought upon them the captains of the host {army} of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.
(12) And when he was in affliction, he sought the LORD {Jehovah} his God, and humbled himself greatly before the God of his fathers,
(13) And prayed to Him: and He listened to him, and heard his request, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD {Jehovah} He *was* God.
(14) Now after this he built a wall outside the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate, and encircled Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.
(15) And he took away the strange gods, and the idol out of the house {temple} of the LORD {Jehovah}, and all the altars that he had built in the mount of the house {temple} of the LORD {Jehovah}, and in Jerusalem, and cast *them* out of the city.
(16) And he repaired the altar of the LORD {Jehovah}, and sacrificed on it peace offerings and thank offerings, and commanded Judah to serve the LORD {Jehovah} God of Israel.
(17) Nevertheless the people still sacrificed in the high places, *but only* to the LORD {Jehovah} their God.
(18) Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the prophets who spoke to him in the Name of the LORD {Jehovah} God of Israel, indeed, they *are written* in the book of the kings of Israel.
(19) His prayer also, and *how God* listened to him, and all his sin, and his evil deeds, and the places in which he built high places, and set up groves and graven images, before he was humbled: indeed, they *are* written among the sayings of the prophets.
(20) So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his place {3485 A.H./C- 557 B.C.}.[e]
(21) Amon *was* twenty-two years old when he began to reign, and reigned two years in Jerusalem.
(22) But he did *that which was* evil in the sight of the LORD {Jehovah}, as did Manasseh his father: because Amon sacrificed to all the carved images which Manasseh his father had made, and served them;
(23) And did not humble himself before the LORD {Jehovah}, as Manasseh his father had humbled himself; but Amon sinned more and more.

33:20e - Manasseh's reign ends after 55 years; Amon his son begins reign [3485 A.H./C- 557 B.C.] - See Appendix G: World Time Line of Biblical History II Ki. 21:1,18-19

(24) And his servants conspired against him, and killed him in his own house.
(25) But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place {3487 A.H./C- 555 B.C.}.

Chapter 34

(1) Josiah *was* eight years old when he began to reign {3487 A.H./C- 555 B.C.},[a] and he reigned in Jerusalem thirty-one years.
(2) And he did *that which was* right in the sight of the LORD {Jehovah}, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.
(3) Because in the eighth year of his reign {3495 A.H./C-547 B.C.}, while he was yet young {16 years old}, he began to seek after the God of David his father: and in the twelfth year {3499 A.H./C-543 B.C.} he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.
(4) And they broke down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he broke in pieces, and made dust *of them,* and scattered *it* upon the graves of those who had sacrificed to them.
(5) And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.
(6) And *so he did* in the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, with their tools all around.
(7) And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.
(8) Now in the eighteenth year of his reign {3504 A.H. C- 538 B.C.}, when he had purged the land, and the house {temple}, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house {temple} of the LORD {Jehovah} his God.[b]
(9) And when they came to Hilkiah the high priest, they delivered the money that was brought into the house {temple} of God, which the Levites who kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.
(10) And they put *it* in the hands of the workmen who had the oversight of the house {temple} of the LORD, and they gave it to the workmen who did the work in the house {temple} of the LORD {Jehovah}, to repair and mend the house:

34:1a - After 2 years, Amon is killed; Josiah his son begins reign [3487 A.H./C- 555 B.C.] - see Appendix G: World Time Line of Biblical History II Ki. 21:19-22:1
34:8b – 18th year of Josiah; Great Revival [3504 A.H. C- 538 B.C.] - see Appendix G: World Time Line of Biblical History - II Ki. 22:3

(11) They gave it to the carpenters and builders, to buy cut stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.
(12) And the men did the work faithfully: and their overseers *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all who had skill of instruments of music.
(13) Also *they were* over those who carried the burdens, and *were* overseers of all who performed the work in any manner of service: and of the Levites *who were* scribes, and officers, and doorkeepers.
(14) And when they brought out the money that was brought into the house {temple} of the LORD {Jehovah}, Hilkiah the priest found a book of the law of the LORD {Jehovah} *given* by Moses.
(15) And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house {temple} of the LORD {Jehovah}. And Hilkiah delivered the book to Shaphan.
(16) And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to your servants, they are doing *it*.[c]
(17) And they have gathered together the money that was found in the house {temple} of the LORD {Jehovah}, and have delivered it into the hand of the overseers, and to the hand of the workmen.
(18) Then Shaphan the scribe told the king, saying, Hilkiah the priest has given me a book. And Shaphan read it before the king.
(19) And it came to pass, when the king had heard the words of the law, that he tore his clothes.
(20) And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,
(21) Go, inquire of the LORD {Jehovah} for me, and for those who are left in Israel and in Judah, concerning the words of the book that is found: because great *is* the anger of the LORD {Jehovah} that is poured out upon us, because our forefathers have not kept the word of the LORD {Jehovah}, to do according to all that is written in this book.

34:16c – II Ki. 22:10

(22) And Hilkiah, and *those whom* the king *had appointed,* went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she lived in Jerusalem in the college:) and they spoke to her to that *effect*.
(23) And she answered them, This is what the LORD {Jehovah} God of Israel says, Tell the man who sent you to Me,[d]
(24) This is what the LORD {Jehovah} says, Indeed, I will bring evil upon this place, and upon the people who live here, *even* all the curses that are written in the book which they have read before the king of Judah:
(25) Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My anger will be poured out upon this place, and shall not be quenched.
(26) And as for the king of Judah, who sent you to inquire of the LORD {Jehovah}, so shall you say to him, This is what the LORD {Jehovah} God of Israel says *concerning* the words which you have heard;
(27) Because your heart was tender, and you humbled yourself before God, when you heard His words against this place, and against the people who live here, and humbled yourself before Me, and tore your clothes, and wept before Me; I have even heard *you* also, says the LORD {Jehovah}.
(28) Indeed, I will gather you to your fathers, and you will be gathered to your grave in peace, neither will your eyes see all the evil that I will bring upon this place, and upon the people who live here. So they brought the king word again.
(29) Then the king sent and gathered together all the elders of Judah and Jerusalem.
(30) And the king went up into the house {temple} of the LORD {Jehovah}, and all the men of Judah, and the people who lived in Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house {temple} of the LORD {Jehovah}.[e]
(31) And the king stood in his place, and made a covenant before the LORD {Jehovah}, to walk after the LORD {Jehovah}, and to keep His commandments, and His testimonies, and His laws, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.
(32) And he caused all who were present in Jerusalem and Benjamin to stand *to it*. And the people who lived in Jerusalem did according to the covenant of God, the God of their fathers.

34:23d – II Ki. 22:16f
34:30e – II Ki. 23:2

(33) And Josiah took away all the abominations out of all the countries that *belonged* to the children of Israel, and made all who were present in Israel to serve, *even* to serve the LORD {Jehovah} their God. *And* all his days they did not depart from following the LORD {Jehovah}, the God of their fathers.

Chapter 35

(1) Furthermore Josiah kept a Passover to the LORD {Jehovah} in Jerusalem: and they killed the passover on the fourteenth *day* of the first month {Nisan [Mar./Apr.]}.[a]
(2) And he set the priests in their charges, and encouraged them to the service of the house {temple} of the LORD {Jehovah},
(3) And said to the Levites who taught all Israel, who were holy to the LORD {Jehovah}, Put the holy ark in the house {temple} which Solomon the son of David king of Israel built; *it shall* not *be* a burden upon *your* shoulders: now serve the LORD {Jehovah} your God, and His people Israel,
(4) And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.
(5) And stand in the holy *place* according to the divisions of the families of the fathers of your brothers the people, and *after* the division of the families of the Levites.
(6) So kill the passover, and sanctify yourselves, and prepare your brothers, that *they* may do according to the word of the LORD {Jehovah} by the hand of Moses.
(7) And Josiah gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all who were present, to the number of thirty thousand, and three thousand bulls: these *were* of the king's substance.
(8) And his princes gave willingly to the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the Passover offerings two thousand six hundred *small cattle,* and three hundred oxen.
(9) Conaniah also, and Shemaiah and Nethaneel, his brothers, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover offerings five thousand *small cattle,* and five hundred oxen.

35:1a – II Ki. 23:21 - See Appendix L: The Modern Jewish Calendar and Holy Days.
See also The Jewish Calendar at www.TheWordNotes.com

(10) So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.
(11) And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.
(12) And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer to the LORD {Jehovah}, as *it is* written in the book of Moses. And so *they did* with the oxen.
(13) And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* they boiled in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.
(14) And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.
(15) And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's prophet; and the gatekeepers *waited* at every gate; they did not depart from their service; because their brothers the Levites prepared for them.

(16) So all the service of the LORD {Jehovah} was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the LORD {Jehovah}, according to the commandment of king Josiah.
(17) And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread seven days.
(18) And there was no Passover like it kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel who were present, and the people who lived in Jerusalem.
(19) In the eighteenth year of the reign of Josiah this Passover was kept {1/14/3504 A.H./C- 538 B.C.}.[b]
(20) After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.
(21) But he {king Necho} sent ambassadors to him {king Josiah}, saying, What have I to do with you, you king of Judah? *I am not coming* against you this day, but against the house with which I have war: because God commanded me to hurry: keep yourself from *meddling with* God, Who *is* with me, that He not destroy you.

35:19b - 18th year of Josiah's reign; Great Revival [3504 A.H./C- 538 B.C.]
- see Appendix G: World Time Line of Biblical History

(22) Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and did not listen to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.[c]
(23) And the archers shot at king Josiah; and the king said to his servants, Take me away; because I am greatly wounded.
(24) His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.
(25) And Jeremiah cried greatly for Josiah: and all the singing men and the singing women spoke of Josiah in their cries to this day, and made them an ordinance in Israel: and, look, they *are* written in the lamentations.
(26) Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD {Jehovah},
(27) And his deeds, first and last, look, they *are* written in the book of the kings of Israel and Judah.

Chapter 36
(1) Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place {3517 A.H./C- 525 B.C.}[a] in Jerusalem.
(2) Jehoahaz *was* twenty-three years old when he began to reign, and he reigned three months in Jerusalem.
(3) And the king of Egypt put him down at Jerusalem, and taxed the land one hundred talents of silver {about 7,560 lbs.; 3,429 kg.}[b] and a talent of gold {about 75.6 lbs.; 34.3 kg.}.
(4) And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
(5) Jehoiakim *was* twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD {Jehovah} his God.
(6) Nebuchadnezzar king of Babylon came up against him, and bound him in fetters, to carry him to Babylon {3520 A.H./C- 522 B.C.}.[c]
(7) Nebuchadnezzar also carried some of the vessels of the house {temple} and put them in his temple at Babylon.

35:22c – II Ki. 23:28
36:1a - 31st year of Josiah's reign; Josiah dies, Jehoahaz his son begins reign [3517 A.H./C- 525 B.C.] - See Appendix G: World Time Line of Biblical History II Ki. 23:28-30
36:3b - a talent = 75.6 lbs = 34.3 kilograms – see Appendix J: Bible Weights and Measures
36:6c - in Jehoiakim's third year of reign Nebuchadnezzar came - 70 year Babylonian captivity begins, first group of captives [including Daniel and other royalty] taken to Babylon [3520 A.H./C- 522 B.C.] - See Appendix G: World Time Line of Biblical History - II Ki. 24:1,14; Dan. 2:1

(8) Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, look, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his place.
(9) Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD {Jehovah}.
(10) And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the best vessels of the house {temple} of the LORD {Jehovah}, and made Zedekiah his brother king over Judah and Jerusalem.
(11) Zedekiah *was* twenty-one years old when he began to reign {3528 A.H./C-513 B.C.}, and reigned eleven years in Jerusalem.[d]
(12) And he did *that which was* evil in the sight of the LORD {Jehovah} his God, *and* did not humble himself before Jeremiah the prophet *speaking* from the mouth of the LORD {Jehovah}.
(13) And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he became stubborn, and hardened his heart from turning to the LORD {Jehovah} God of Israel.
(14) Furthermore all the chief of the priests, and the people, sinned very much after all the abominations of the heathen {ungodly nations}; and polluted the house {temple} of the LORD {Jehovah} which He had hallowed in Jerusalem.
(15) And the LORD {Jehovah} God of their fathers sent to them by His messengers, rising up from time to time, and sending; because He had compassion on His people, and on His house {temple}:
(16) But they mocked the messengers of God, and despised His words, and misused His prophets, until the anger of the LORD {Jehovah} arose against His people, until *there was* no remedy.
(17) Therefore He brought upon them the king of the Chaldees, who killed their young men with the sword in the house {temple} of their sanctuary, and had no compassion upon young man or maiden, old man, or him who stooped for age: He gave *them* all into his hand.

36:11d - 2nd group of captives taken to Babylon [including Ezekiel and other priests]; Zedekiah appointed as king over Judah by Nebuchadnezzar in the eighth year of the 70 year exile. [3528 A.H./C-513 B.C.] - See Appendix G: World Time Line of Biblical History

(18) And all the vessels of the house {temple} of God, great and small, and the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king, and of his princes; all *these* he brought to Babylon.[e]
(19) And they burnt the house {temple} of God, and broke down the wall of Jerusalem, and burnt all its palaces with fire, and destroyed all its best vessels. {3539 A.H./C-503 B.C.}[f]
(20) And those who had escaped from the sword he carried away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:
(21) To fulfill the word of the LORD {Jehovah} by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *because* as long as she lay desolate she kept sabbath, to fulfil seventy years.[g]

(22) Now in the first year of Cyrus king of Persia, {3589 A.H./C- 453 B.C.}[h] that the word of the LORD {Jehovah} *spoken* by the mouth of Jeremiah might be accomplished, the LORD {Jehovah} stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,
(23) This is what Cyrus king of Persia says,

> All the kingdoms of the earth the LORD {Jehovah} God of heaven has given me; and He has charged me to build Him a house {temple} in Jerusalem, which *is* in Judah. Who *is there* among you of all His people? The LORD {Jehovah} his God *be* with him, and let him go up.

36:18e – II Ki. 24:2 – in the 11th year of Zedekiah [19th year of the 70 year exile] Zedekiah rebelled against Nebuchadnezzar resulting in the destruction of the temple, and Jerusalem including its walls and houses – II Ki. 24:1-4; Jer. 39:2; Jer. 52:6; Ezek. 4:5
36:19f - 11th year of Zedekiah, 19th year of 70 year exile, temple destroyed [3539 A.H./C-503 B.C.]
36:21g - seventy years - Jer. 25:11; 29:10
36:22h - Cyrus becomes sole king over Babylon and issues decree to restore Jerusalem; 70 year exile ends [3589 A.H./C- 453 B.C.] - See Appendix G: World Time Line of Biblical History - Is. 44:28; Ezra 1:1-3

Chapter 1

(1) Now in the first year of Cyrus king of Persia {3589 A.H./C- 453 B.C.}, that the word of the LORD {Jehovah} by the mouth of Jeremiah might be fulfilled, the LORD {Jehovah} stirred up the spirit of Cyrus king[a] of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

(2) This is what Cyrus king of Persia says, The LORD {Jehovah} God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a house {temple} at Jerusalem, which *is* in Judah.

(3) Who *is there* among you of all His people? His God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house {temple} of the LORD {Jehovah} God of Israel, (He *is* the God,) which *is* in Jerusalem.

(4) And whoever remains in any place where he lives, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house {temple} of God that *is* in Jerusalem.

(5) Then the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, rose up with all *those* whose spirit God had raised, to go up to build the house {temple} of the LORD {Jehovah} which *is* in Jerusalem.

(6) And all those who *were* around them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

(7) Also Cyrus the king brought forth the vessels of the house {temple} of the LORD {Jehovah}, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;[b]

(8) Even those Cyrus king of Persia brought forth by the hand of Mithredath the treasurer, and numbered them to Sheshbazzar, the prince of Judah.

(9) And this *is* their number: thirty platters of gold, a thousand platters of silver, twenty-nine knives,

(10) Thirty bowls of gold, silver bowls of a second *sort* four hundred ten, *and* other vessels one thousand.

(11) All the vessels of gold and of silver *were* five thousand four hundred. All *these* Sheshbazzar brought up with *those of* the captivity who were brought up from Babylon to Jerusalem.

Chapter 2

(1) Now these *are* the children of the province who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, everyone to his city;

1:1a - First year of Cyrus sole reign over Babylon, end of 70 year exile [*3589 A.H./C-453 B.C.] See Appendix G: World Time Line of Biblical History - Ezra 5:13-15; Is. 44:28; Jer. 25:12 ; II Chr. 36:22-23

1:7b – II Ki. 24:13; II Chr. 36:18

(2) Those who came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai,[a] Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:
(3) The children of Parosh, two thousand one hundred seventy-two.
(4) The children of Shephatiah, three hundred seventy-two.
(5) The children of Arah, seven hundred seventy-five.
(6) The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred twelve.
(7) The children of Elam, a thousand two hundred fifty-four.
(8) The children of Zattu, nine hundred forty-five.
(9) The children of Zaccai, seven hundred sixty.
(10) The children of Bani, six hundred forty-two.
(11) The children of Bebai, six hundred twenty-three.
(12) The children of Azgad, a thousand two hundred twenty-two.
(13) The children of Adonikam, six hundred sixty-six.[b]
(14) The children of Bigvai, two thousand fifty-six.
(15) The children of Adin, four hundred fifty-four.
(16) The children of Ater of Hezekiah, ninety-eight.
(17) The children of Bezai, three hundred twenty-three.
(18) The children of Jorah, one hundred twelve.
(19) The children of Hashum, two hundred twenty-three.
(20) The children of Gibbar, ninety-five.
(21) The children of Bethlehem, one hundred twenty-three.
(22) The men of Netophah, fifty-six.
(23) The men of Anathoth, one hundred twenty-eight.
(24) The children of Azmaveth, forty-two.
(25) The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred forty-three.
(26) The children of Ramah and Gaba, six hundred twenty-one.
(27) The men of Michmas, one hundred twenty-two.
(28) The men of Bethel and Ai, two hundred twenty-three.
(29) The children of Nebo, fifty-two.
(30) The children of Magbish, one hundred fifty-six.
(31) The children of the other Elam, a thousand two hundred fifty-four.
(32) The children of Harim, three hundred twenty.
(33) The children of Lod, Hadid, and Ono, seven hundred twenty-five.
(34) The children of Jericho, three hundred forty-five.

2:2a - Mordecai - Esther 2:5
2:13b - six hundred sixty-six - this number only appears four times in scripture
- here, I Ki. 10:14; II Chr. 9:13; Rev. 13:18 - See "Use of Numbers in Scripture" at www.TheWordNotes.com

(35) The children of Senaah, three thousand six hundred thirty.
(36) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.
(37) The children of Immer, a thousand fifty-two.
(38) The children of Pashur, a thousand two hundred forty-seven.
(39) The children of Harim, one thousand seventeen.
(40) The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four.
(41) The singers: the children of Asaph, one hundred twenty-eight.
(42) The children of the porters {door/gate keepers}: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all one hundred thirty-nine.
(43) The Nethinims {temple servants}:[c] the children of Ziha, the children of Hasupha, the children of Tabbaoth,
(44) The children of Keros, the children of Siaha, the children of Padon,
(45) The children of Lebanah, the children of Hagabah, the children of Akkub,
(46) The children of Hagab, the children of Shalmai, the children of Hanan,
(47) The children of Giddel, the children of Gahar, the children of Reaiah,
(48) The children of Rezin, the children of Nekoda, the children of Gazzam,
(49) The children of Uzza, the children of Paseah, the children of Besai,
(50) The children of Asnah, the children of Mehunim, the children of Nephusim,
(51) The children of Bakbuk, the children of Hakupha, the children of Harhur,
(52) The children of Bazluth, the children of Mehida, the children of Harsha,
(53) The children of Barkos, the children of Sisera, the children of Thamah,
(54) The children of Neziah, the children of Hatipha.
(55) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
(56) The children of Jaalah, the children of Darkon, the children of Giddel,
(57) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
(58) All the Nethinims {temple servants}, and the children of Solomon's servants, *were* three hundred ninety-two.
(59) And these *were* those who went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not show their father's house, and their ancestry, whether they *were* of Israel:
(60) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two.

2:43c - the Nethinims {הנתינים}- temple servants

(61) And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; who took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
(62) These sought their register *among* those who were reckoned by genealogy, but they were not found: therefore they were considered as polluted, put out from the priesthood.
(63) And the Tirshatha said to them, that they should not eat of the most holy things, until there stood up a priest with Urim and with Thummim.[d]
(64) The whole congregation together *was* forty-two thousand three hundred sixty,
(65) Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty-seven: and *there were* among them two hundred singing men and singing women.
(66) Their horses *were* seven hundred thirty-six; their mules, two hundred forty-five;
(67) Their camels, four hundred thirty-five; *their* donkeys, six thousand seven hundred twenty.
(68) And *some* of the chief of the fathers, when they came to the house {temple} of the LORD {Jehovah} which *is* at Jerusalem, offered freely for the house {temple} of God to set it up in its place:
(69) They gave after their ability to the treasure of the work sixty-one thousand drams of gold[e] {about 587 lbs.; 266.6 kg.}, and five thousand pounds of silver, and one hundred priests' robes.
(70) So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims {temple servants}, lived in their cities, and all Israel in their cities.

Chapter 3

(1) And when the seventh month had come {Tishri [Sept./Oct.]},[a] and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2:63d - Urim and with Thummim - Urim {אוּר} - flame, or light; Thummim {תּמים} - perfections - See note on Ex. 28:30; Lev. 8:8; Num. 27:21 - used to determine God's will - there is no description in the Scripture that tells for sure what they were or what they looked like. Possibly, something like dice to answer yes or no, true or false type questions. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.

2:69e - dram - about 0.154 ounces or about 4.37 grams – See Appendix J: Bible Weights and Measures

3:1a – seventh month {Tishri [Sept./Oct.]} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(2) Then Jeshua the son of Jozadak stood up, and his brothers the priests, and Zerubbabel the son of Shealtiel, and his brothers, and built the altar of the God of Israel, to offer burnt offerings upon, as *it is* written in the law of Moses the man of God.
(3) And they set the altar upon its bases; because they were afraid because of the people of those countries: and they offered burnt offerings on it to the LORD {Jehovah}, *even* burnt offerings morning and evening.
(4) They also kept the Feast of Tabernacles,[b] as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;
(5) And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD {Jehovah} that were consecrated, and of everyone who willingly offered a freewill offering to the LORD {Jehovah}.
(6) From the first day of the seventh month {Tishri [Sept./Oct.]}[c] they began to offer burnt offerings to the LORD {Jehovah}. But the foundation of the temple of the LORD {Jehovah} was not *yet* laid.
(7) They gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to those of Zidon, and to those of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had from Cyrus king of Persia.
(8) Now in the second year of their coming to the house {temple} of God at Jerusalem, in the second month {Iyar [Apr./May]}, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brothers the priests and the Levites, and all those who had come out of the captivity to Jerusalem; began and appointed the Levites, from twenty years old and upward, to set forward the work of the house {temple} of the LORD {Jehovah}.
(9) Then Jeshua {Joshua} stood *with* his sons and his brothers, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house {temple} of God: the sons of Henadad, *with* their sons and their brothers the Levites.
(10) And when the builders laid the foundation of the temple of the LORD {Jehovah}, they set the priests in their priestly clothes with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD {Jehovah}, after the ordinance of David king of Israel.

3:4b - Feast of Tabernacles – Seventh month {Tishri [Sept./Oct.]}, 15th day {7/15} - Lev. 23:34f
3:6c – first day of the seventh month {Tishri [Sept./Oct.]} - later called Rosh Hashanah [Head of the year] – {New Year} – Feast of Trumpets – Lev. 23:24

(11) And they sang together by course in praising and giving thanks to the LORD {Jehovah}; because *He is* good, because His mercy *endures* forever towards Israel. And all the people shouted with a great shout, when they praised the LORD {Jehovah}, because the foundation of the house {temple} of the LORD {Jehovah} was laid.
(12) But many of the priests and Levites and chief of the fathers, *who were* elders, who had seen the first house {temple}, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:
(13) So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: because the people shouted with a loud shout, and the noise could be heard far away.

Chapter 4
(1) Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple to the LORD {Jehovah} God of Israel;
(2) Then they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you: because we seek your God, as you *do*; and we have sacrificed to Him since the days of Esar-haddon king of Assur, who brought us up here.
(3) But Zerubbabel, and Jeshua {Joshua}, and the rest of the chief of the fathers of Israel, said to them, You have nothing to do with us to build a house {temple} to our God; but we ourselves together will build to the LORD {Jehovah} God of Israel, as king Cyrus the king of Persia has commanded us.
(4) Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
(5) And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
(6) And in the reign of Ahasuerus, in the beginning of his reign, they wrote *to him* an accusation against those who lived in Judah and Jerusalem.
(7) And in the days of Artaxerxes Bishlam, Mithredath, Tabeel, and the rest of their companions wrote to Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.
(8) Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:[a]
(9) Then Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites wrote,

4:8a - Ez. 4:8-6:18; Ez.7:12-26; Jer. 10:11 ; Dan. 2:4b-7:28 are written in Aramaic [sometimes called Chaldee; sometimes called Syriac] rather than in Hebrew.

(10) And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.
(11) This *is* the copy of the letter that they sent to him, *even* to Artaxerxes the king;
Your servants the men on this side {west} of the river {Jordan}, and at such a time.
(12) Let it be known to the king, that the Jews who came up from you to us have come to Jerusalem, building the rebellious and the bad city, and have set up its walls, and joined the foundations.
(13) Let it be known now to the king, that, if this city is rebuilt, and its walls set up *again, then* they will not pay toll, tribute, and custom, and *so* you shall endanger the revenue of the kings.
(14) Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore we have sent and certified the king;
(15) That search may be made in the book of the records of your fathers: so you shall find in the book of the records, and know that this city *is* a rebellious city, and hurtful to kings and provinces, and that they have moved sedition within the same in years past: it was for this reason this city was destroyed.
(16) We certify to the king that, if this city is rebuilt, and its walls set up, by this means you shall have no portion on this side {west} the river {Jordan}.
(17) *Then* the king sent an answer to Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions who live in Samaria, and *to* the rest beyond the river,
Peace, and at such a time.
(18) The letter which you sent to us has been plainly read before me.
(19) And I commanded, and search has been made, and it is found that this city has in years past made insurrection against kings, and *that* rebellion and sedition has been made in it.
(20) There have been mighty kings also over Jerusalem, who have ruled over all *countries* beyond the river {Jordan}; and toll, tribute {tax}, and custom, was paid to them.
(21) Give now commandment to cause these men to cease, and that this city not be rebuilt, until *another* commandment has been given from me.
(22) Take heed now that you not fail to do this: why should damage grow to the hurt of the kings?
(23) Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them by force and power to cease.

(24) Then the work ceased on the house {temple} of God which *is* at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia.[b]

Chapter 5

(1) Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews who *were* in Judah and Jerusalem in the Name of the God of Israel, *even* to them.
(2) Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak rose up, and began to build the house {temple} of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.
(3) At the same time Tatnai, governor on this side {west} of the river {Jordan}, and Shethar-boznai, and their companions came to them, and said this to them, Who has commanded you to rebuild this house {temple}, and to rebuild this wall?
(4) Then we spoke to them after this manner, What are the names of the men who make this building?
(5) But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, until the matter came to Darius: and then they returned answer by letter concerning this *matter*.
(6) The copy of the letter that Tatnai, governor on this side {west of} the river {Jordan}, and Shethar-boznai, and his companions the Apharsachites, who *were* on this side {west} of the river {Jordan}, sent to Darius the king:
(7) They sent a letter to him, in which was written;

To Darius the king, all peace.

(8) Let it be known to the king, that we went into the province of Judea, to the house {temple} of the great God, which is built with great stones, and timber is laid in the walls, and this work is quickly going on, and prospers in their hands.
(9) Then we asked those elders, *and* said to them, Who commanded you to rebuild this house {temple}, and to rebuild these walls?
(10) We asked their names also, to certify to you, that we might write the names of the men who *were* the chief of them.
(11) And so they returned an answer to us, saying, We are the servants of the God of heaven and earth, and build the house {temple} that was built many years ago, which a great king of Israel built and set up.

4:24b – Darius {Darius Hystaspes- Ahasuerus of the book of Esther} – see Messiah: His First Coming Scheduled by Dr. David Cooper, p. 436
- see Appendix G: World Time Line of Biblical History

(12) But after our forefathers had provoked the God of heaven to anger, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house {temple}, and carried the people away into Babylon.
(13) But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house {temple} of God.
(14) And the vessels also of gold and silver of the house {temple} of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those Cyrus the king took out of the temple of Babylon, and they were delivered to *one*, whose name *was* Sheshbazzar, whom he had made governor;
(15) And said to him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house {temple} of God be rebuilt in its place.
(16) Then this same Sheshbazzar came, *and* laid the foundation of the house {temple} of God which *is* in Jerusalem: and since that time even until now it has been in process of being built, and *yet* it is not finished.
(17) Now therefore, if *it seems* good to the king, let there be a search made in the king's treasure house, which *is* there at Babylon, whether these things are true, that a decree was made by Cyrus the king to build this house {temple} of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Chapter 6

(1) Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.
(2) And there was found at Achmetha, in the palace that *is* in the province of the Medes, a scroll, and in it *was* written this record:
(3) In the first year of Cyrus the king *the same* Cyrus the king {3589 A.H./C- 453 B.C.} made a decree *concerning* the house {temple} of God at Jerusalem,
Let the house {temple} be built, the place where they offered sacrifices, and let its foundations be strongly laid; its height sixty cubits {about 90 ft.; 27.4 m.},[a] *and* its width sixty cubits {about 90 ft.; 27.4 m.};

6:3a – cubit - - about 1.5 ft. or 0.457 meters -- 60 cubits would be about 90 feet or 27.4 meters - see Appendix J: Bible Weights and Measures

(4) *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:
(5) And also let the golden and silver vessels of the house {temple} of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought to Babylon, be restored, and brought again to the temple which *is* at Jerusalem, *every piece* to its place, and place *them* in the house {temple} of God.
(6) Now *therefore*, Tatnai, governor Beyond {west of} the river {Jordan}, Shethar-boznai, and your companions the Apharsachites, who *are* beyond {west of} the river {Jordan}, get yourselves far from there:
(7) Let the work of this house {temple} of God alone; let the governor of the Jews and the elders of the Jews build this house {temple} of God in its place.
(8) Furthermore I make a decree what you shall provide for the elders of these Jews for the building of this house {temple} of God: that of the king's goods, *even* of the tribute {taxes} beyond the river {Jordan}, that is the expenses be given to these men, that they not be hindered.
(9) And that which they have need of, both young bulls, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:
(10) That they may offer sacrifices of sweet aromas to the God of heaven, and pray for the life of the king, and of his sons.
(11) Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged upon it; and let his house be made a dunghill because of this.
(12) And the God Who has caused His Name to live there destroy all kings and people, who shall put to their hand to alter *and* to destroy this house {temple} of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.
(13) Then Tatnai, governor on this side {west} of the river {Jordan}, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.
(14) And the elders of the Jews built, and they prospered through the prophesying of Haggai[a] the prophet and Zechariah[b] the son of Iddo. And they built, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

6:14a – Hag. 1:1
6:14b – Zech. 1:1

(15) And this house {temple} was finished on the third day of the month Adar {the twelveth month} [Feb./Mar.], which was in the sixth year of the reign of Darius the king[c] {3609 A.H./C- 433 B.C.}.
(16) And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house {temple} of God with joy,
(17) And offered at the dedication of this house {temple} of God one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel.
(18) And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.
(19) And the children of the captivity kept the Passover upon the fourteenth *day* of the first month {Nisan [Mar./Apr.]}.[d]
(20) Because the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brothers the priests, and for themselves.
(21) And the children of Israel, who had come again out of captivity, and all those who had separated themselves from the filthiness of the heathen {ungodly} of the land, to seek the LORD {Jehovah} God of Israel, ate,
(22) And kept the Feast of Unleavened Bread seven days with joy: because the LORD {Jehovah} had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house {temple} of God, the God of Israel.

Chapter 7
(1) Now after these things, in the reign of Artaxerxes king of Persia,[a] Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,
(2) The son of Shallum, the son of Zadok, the son of Ahitub,
(3) The son of Amariah, the son of Azariah, the son of Meraioth,
(4) The son of Zerahiah, the son of Uzzi, the son of Bukki,
(5) The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6:15c - sixth year of Darius the king [3609 A.H./C- 433 B.C.] - the temple is completed 19 years after Cyrus decree to restore and rebuild Jerusalem and the temple; 70 years after Solomon's temple was destroyed; - thus doubly fulfilling Jeremiah's prophecies Jer. 25:11; 29:10. See also Est. 3:7-12 - See Appendix G: World Time Line of Biblical History
6:19d - 14th day of the first month {Nisan [Mar./Apr.]} - the required time of the Passover - See Lev. 23:5-6 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
7:1a - Artaxerxes king of Persia - see note on Nehemiah 1:1 and Appendix G: World Time Line of Biblical History

(6) This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD {Jehovah} God of Israel had given: and the king granted him all his request, according to the hand of the LORD {Jehovah} his God upon him.
(7) And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters {door/gate keepers}, and the Nethinims {temple servants}, to Jerusalem, in the seventh year of Artaxerxes the king {3603 A.H./C-439 B.C.}.[b]
(8) And he came to Jerusalem in the fifth month {Ab [July/Aug.]}, which *was* in the seventh year of the king.
(9) Because upon the first *day* of the first month {Nisan [Mar./Apr]}[c] he began to go up from Babylon, and on the first *day* of the fifth month {Ab [July/Aug.]} he came to Jerusalem,[d] according to the good hand of his God upon him.
(10) Because Ezra had prepared his heart to seek the law of the LORD {Jehovah}, and to do *it*, and to teach in Israel laws and judgments.
(11) Now this *is* the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD {Jehovah}, and of His laws to Israel.
(12) Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.
(13) I make a decree, that all those of the people of Israel, and *of* his priests and Levites, in my realm, who are minded of their own freewill to go up to Jerusalem, go with you.
(14) Since you are sent by the king, and of his seven counselors, to inquire concerning Judah and Jerusalem, according to the law of your God which *is* in your hand;
(15) And to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose home *is* in Jerusalem,
(16) And all the silver and gold that you can find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house {temple} of their God which *is* in Jerusalem:
(17) That you may buy speedily with this money bulls, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house {temple} of your God which *is* in Jerusalem.

7:7b -7th year of Artaxerxes [Ahasuerus]; 14 years after Cyrus decree to restore Jerusalem [3603 A.H./C-439 B.C.] - See Appendix G: World Time Line of Biblical History
7:9c - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
7:9d – 1/1/3603 to 5/1/3603 – four months to complete trip – Mat. 2:1

(18) And whatever shall seem good to you, and to your brothers, to do with the rest of the silver and the gold, who do according to the will of your God.
(19) The vessels also that are given you for the service of the house {temple} of your God, *those* you deliver before the God of Jerusalem.
(20) And whatever more shall be needful for the house {temple} of your God, which you shall have occasion to give, give *it* out of the king's treasure house.
(21) And I, *even* I Artaxerxes the king, make a decree to all the treasurers who *are* beyond {west of} the river {Jordan}, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,
(22) Up to one hundred talents of silver {about 7,560 lbs.; 3,429 kg.},[e] and to one hundred measures of wheat {about 6,000 gal.; 625 bu.; 2,220 L.},[f] and to one hundred baths of wine {about 580 gal.; 2,200 lit. },[g] and to one hundred baths of oil {about 580 gal.; 2,200 lit.}, and salt without keeping record of *how much*.
(23) Whatever is commanded by the God of heaven, let it be diligently done for the house {temple} of the God of heaven: because why should there be wrath {anger; judgment} against the realm of the king and his sons?
(24) Also we certify to you, that concerning any of the priests and Levites, singers, porters {door keepers}, Nethinims {temple servants}, or ministers of this house {temple} of God, it shall not be lawful to impose toll, tribute {tax}, or custom, upon them.
(25) And you, Ezra, after the wisdom of your God, that *is* in your hand set magistrates and judges, who may judge all the people who *are* beyond {west of} the river {Jordan}, all such as know the laws of your God; and teach those who do not know *them*.
(26) And whoever will not do the law of your God, and the law of the king, let judgment be executed speedily upon him, whether *it be* to death, or to banishment, or to confiscation of goods, or to imprisonment.
(27) Blessed *is* the LORD {Jehovah} God of our fathers, Who has put *such a thing* as this in the king's heart, to beautify the house {temple} of the LORD {Jehovah} which *is* in Jerusalem:
(28) And has extended mercy to me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD {Jehovah} my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

7:22e - a talent - about 75.6 lbs = 34.3 kilograms
7:22f - measures - homer {cor} [also spelled kor] = 10 epahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons
7:22g - bath - about 5.8 gallons = 22 liters – See Appendix J: Bible Weights and Measures

Chapter 8

(1) These *are* now the chief of their fathers, and *this is* the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king.
(2) Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.
(3) Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males one hundred fifty.
(4) Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.
(5) Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.
(6) Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.
(7) And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.
(8) And of the sons of Shephatiah; Zebadiah the son of Michael, and with him eighty males.
(9) Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred eighteen males.
(10) And of the sons of Shelomith; the son of Josiphiah, and with him one hundred sixty males.
(11) And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty-eight males.
(12) And of the sons of Azgad; Johanan the son of Hakkatan, and with him one hundred ten males.
(13) And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them sixty males.
(14) Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.
(15) And I gathered them together to the river that runs to Ahava; and there we stayed in tents three days: and I viewed the people, and the priests, and did not find there any of the sons of Levi.
(16) Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.
(17) And I sent them with commandment to Iddo the chief at the place Casiphia, and I told them what they should say to Iddo, *and* to his brothers the Nethinims {temple servants}, at the place Casiphia, that they should bring to us ministers for the house {temple} of our God.
(18) And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with eighteen of his sons and his brothers;

(19) And Hashabiah, and with him Jeshaiah of the sons of Merari, with twenty of his brothers and their sons;
(20) Also of the Nethinims {temple servants}, whom David and the princes had appointed for the service of the Levites, two hundred twenty Nethinims {temple servants}: all of them were expressed by name.
(21) Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance.
(22) Because I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy along the way: because we had spoken to the king, saying, The hand of our God *is* upon all those for good who seek Him; but His power and His anger *is* against all those who forsake Him.
(23) So we fasted and sought our God for this: and He listened to us.
(24) Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brothers with them,
(25) And weighed to them the silver, and the gold, and the vessels, *even* the offering of the house {temple} of our God, which the king, and his counselors, and his lords, and all Israel *there* present, had offered:
(26) I even weighed to their hand six hundred fifty talents of silver {about 49,140 lbs.; 22,290 kg.}, and silver vessels one hundred talents {about 7,560 lbs.; 3,429 kg.}, *and* of gold one hundred talents {about 7,560 lbs.; 3,429 kg.};
(27) Also twenty bowls of gold, of a thousand drams[a] {about 9.6 lbs.; 4.4 kg.}; and two vessels of fine copper, precious as gold.
(28) And I said to them, You *are* holy to the LORD {Jehovah}; the vessels *are* holy also; and the silver and the gold *are* a freewill offering to the LORD {Jehovah} God of your fathers.
(29) Watch, and keep *them*, until you weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house {temple} of the LORD {Jehovah}.
(30) So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem to the house {temple} of our God.
(31) Then we departed from the river of Ahava on the twelfth *day* of the first month {Nisan [Mar./Apr.]}[b] to go to Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of those who lay in wait by the way.

8:27a - dram - about 0.154 ounces or about 4.37 grams -See Appendix J: Bible Weights and Measures
8:31b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(32) And we came to Jerusalem, and stayed there three days.
(33) Now on the fourth day the silver and the gold and the vessels were weighed in the house {temple} of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;
(34) By number *and* by weight of everyone: and all the weight was written at that time.
(35) *Also* the children of those who had been carried away, who had come out of the captivity, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve male goats *for* a sin offering: all *this was* a burnt offering to the LORD {Jehovah}.
(36) And they delivered the king's commissions to the king's lieutenants, and to the governors on this side {west} of the river {Jordan}: and they supported the people, and the house {temple} of God.

Chapter 9
(1) Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
(2) Because they have taken of their daughters for themselves, and for their sons: so that the holy offspring has mingled themselves with the people of *those* lands: yes, the hand of the princes and rulers have been chief in this sin.
(3) And when I heard this thing, I tore my robe and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.
(4) Then there were assembled to me every one who trembled at the words of the God of Israel, because of the sin of those who had been carried away; and I sat astonished until the evening sacrifice.
(5) And at the evening sacrifice I arose up from my heaviness; and having torn my robe and my mantle, I fell upon my knees, and spread out my hands to the LORD {Jehovah} my God,

(6) And said, O my God, I am ashamed and blush to lift up my face to You, my God: because our sins are increased over *our* head, and our evil deeds have grown up to the heavens.
(7) Since the days of our forefathers we *have been* in a great sin to this day; and for our sins we, our kings, *and* our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.
(8) And now for a little while grace has been *shown* from the LORD {Jehovah} our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.
(9) Because we *were* slaves; yet our God has not forsaken us in our slavery, but has extended mercy to us in the sight of the kings of Persia, to give us a reviving, to set up the house {temple} of our God, and to repair its desolations, and to give us a wall in Judah and in Jerusalem.
(10) And now, O our God, what shall we say after this? Because we have forsaken Your commandments,
(11) Which You have commanded by Your servants the prophets, saying, The land, to which you go to possess, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.
(12) Now therefore do not give your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their wealth forever: that you may be strong, and eat the good of the land, and leave *it* for an inheritance to your children forever.[a]
(13) And after all that has come upon us for our evil deeds, and for our great sin, seeing that You our God have punished us less than our sins *deserve*, and have given us *such* deliverance as this;
(14) Should we again break Your commandments, and join in peace with the people of these abominations? would You not be angry with us until You have consumed *us*, so that *there should be* no remnant nor escaping?
(15) O LORD {Jehovah} God of Israel, You *are* righteous: because we remain yet escaped, as *it is* this day: Look, we *are* before You in our sins: because we cannot stand before You because of this.

Chapter 10

(1) Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house {temple} of God, there assembled to him out of Israel a very great congregation of men and women and children: because the people wept very greatly.

9:12a – see Ex. 34:16

(2) And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said to Ezra, We have sinned against our God, and have taken strange {unbelieving} wives of the people of the land: yet now there is hope in Israel concerning this matter.
(3) Now therefore let us make a covenant with our God to put away all the wives, and those who were born of them, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the law.
(4) Arise; because *this* matter *belongs* to you: we also *will be* with you: be of good courage, and do *it*.
(5) Then Ezra arose, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.
(6) Then Ezra rose up from before the house {temple} of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came there, he ate no bread, nor drank water: because he mourned because of the sin of those who had been carried away.
(7) And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem;
(8) And that whoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and he himself separated from the congregation of those who had been carried away.
(9) Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It *was* the ninth month {Kislev [Nov./Dec.]},[a] on the twentieth *day* of the month; and all the people sat in the street of the house {temple} of God, trembling because of *this* matter, and because of the great rain.
(10) And Ezra the priest stood up, and said to them, You have sinned, and have taken strange {unbelieving} wives, to increase the sin of Israel.
(11) Now therefore make confession to the LORD {Jehovah} God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange {unbelieving} wives.
(12) Then all the congregation answered and said with a loud voice, As you have said, so we must do.
(13) But the people *are* many, and *it is* a time of much rain, and we are not able to stand outside, neither *is this* a work of one day or two: because we are many who have sinned in this matter.

10:9a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(14) Let now our rulers of all the congregation stand, and let all those who have taken strange {unbelieving} wives in our cities come at appointed times, and with them the elders of every city, and its judges, until the fierce anger of our God concerning this matter is turned away from us.
(15) Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed concerning this *matter*: and Meshullam and Shabbethai the Levite helped them.
(16) And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month {Tebeth [Dec./Jan.]} to examine the matter.
(17) And they made an end with all the men who had taken strange {unbelieving} wives by the first day of the first month {Nisan [Mar./Apr.]}.
(18) And among the sons of the priests there were found who had taken strange {unbelieving} wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brothers; Maaseiah, and Eliezer, and Jarib, and Gedaliah.
(19) And they gave their hands {raised hand as a promise} that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their sin.

(20) And of the sons of Immer; Hanani, and Zebadiah.
(21) And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.
(22) And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.
(23) Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.
(24) Of the singers also; Eliashib: and of the porters {door/gate keepers}; Shallum, and Telem, and Uri.
(25) Furthermore of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.
(26) And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.
(27) And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
(28) Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.
(29) And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
(30) And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

(31) And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
(32) Benjamin, Malluch, *and* Shemariah.
(33) Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.
(34) Of the sons of Bani; Maadai, Amram, and Uel,
(35) Benaiah, Bedeiah, Chelluh,
(36) Vaniah, Meremoth, Eliashib,
(37) Mattaniah, Mattenai, and Jaasau,
(38) And Bani, and Binnui, Shimei,
(39) And Shelemiah, and Nathan, and Adaiah,
(40) Machnadebai, Shashai, Sharai,
(41) Azareel, and Shelemiah, Shemariah,
(42) Shallum, Amariah, *and* Joseph.
(43) Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
(44) All these had taken strange {unbelieving} wives: and *some* of them had wives by whom they had children.

Chapter 1

(1) The words of Nehemiah {comforted by Jehovah}[a] the son of Hachaliah. And it came to pass in the month Chisleu {Kislev [Nov./Dec.]}, in the twentieth year {3623 A.H./C- 419 B.C.},[b] as I was in Shushan the palace,[c]

(2) That Hanani {gracious},[d] one of my brothers, came, he and *certain* men of Judah; and I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem.

(3) And they said to me, The remnant who are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and its gates are burned with fire.

(4) And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

(5) And said,
I beg You, O LORD {Jehovah} God of heaven, the great and terrible God, Who keeps covenant and mercy for those who love Him and observe His commandments:

(6) Let Your ear now be attentive, and Your eyes open, that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned.

(7) We have dealt very corruptly against You, and have not kept the commandments, nor the laws, nor the judgments, which You commanded Your servant Moses.

(8) Remember, I beg of You, the word that You commanded Your servant Moses, saying, *If* you sin, I will scatter you abroad among the nations:[e]

1:1a - Nehemiah - {נחמיה} - comforted by Jehovah - Nehemiah is the cup bearer for the king [Neh. 1:11]

1:1b - this is the 20th year of Ahasuerus [also known as Artaxerxes] [*3623 A.H./C- 419 B.C.] [see Ezra 4:6-7] [see Neh. 2:1] 14 years after the second temple was completed. We are not told here in the text what the twenty years is in reference to, but in Neh. 2:1 which appears to be the same date it is clear that it is the 20th year of Artaxerxes. The second temple {see Ezra} was completed 19 years after Cyrus issued his decree to restore and rebuild the temple in Jerusalem {the second temple was completed 70 years after the first temple was destroyed {19 years after the first exile.} - See Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

1:1c - Shushan - the primary palace of the Persian Empire

1:2d - Hanani {חנני} - gracious - appears in Neh. 7:2 to actually be Nehemiah's brother

1:8e – Deut. 4:27; 28:64

(9) But *if* you turn to Me, and keep My commandments, and do them; though you were cast out to the fartherest part of the heaven, *yet* I will gather them from there, and will bring them to the place that I have chosen to set My Name there.
(10) Now these *are* Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.
(11) O Lord, I beg of You, let now Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your Name: and prosper, I your servant ask You this day, and grant him mercy in the sight of this man {the king}.
Because I was the king's cup-bearer.

Chapter 2
(1) And it came to pass in the month Nisan {[Mar./Apr.]}, in the twentieth year of Artaxerxes {3623 A.H./C- 419 B.C.}[a] the king, *that* wine *was* before him: and I took up the wine, and gave *it* to the king. Now I had never *before been* sad in his presence.
(2) Therefore the king said to me, Why *is* your countenance {facial expression} sad, since you *are* not sick? this *is* nothing *else* but sorrow of heart. Then I was greatly afraid,
(3) And said to the king, Let the king live forever: why should my countenance {facial expression} not be sad, when the city, the place of my fathers' tombs, *lies* waste, and its gates are consumed with fire?
(4) Then the king said to me, What would you ask? So I prayed to the God of heaven.
(5) And I said to the king, If it pleases the king, and if your servant has found favor in your sight, that you would send me to Judah, to the city of my fathers' tombs, that I may rebuild it.
(6) And the king said to me, (the queen also sitting by him),[b] For how long shall your journey be? and when will you return? So it pleased the king to send me; and I set him a time.
(7) Furthermore I said to the king, If it pleases the king, let letters be given me to the governors beyond {west of} the river {Jordan}, that they may escort me over until I come into Judah;
(8) And a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *belonged* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.
(9) Then I came to the governors beyond {west of} the river {Jordan}, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

2:1a - 20th year of Artaxerxes [also known as Ahasuerus]; 34 years after Cyrus decree [3623 A.H./C- 419 B.C.] - See Appendix G: World Time Line of Biblical History
2:6b – Queen Esther – Esther 2:16

(10) When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it,* it grieved them exceedingly that there was coming a man to seek the welfare of the children of Israel.
(11) So I came to Jerusalem, and was there three days.
(12) And I arose in the night, I and some few men with me; neither did I tell *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, except the beast that I rode upon.
(13) And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and its gates were consumed with fire.
(14) Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.
(15) Then I went up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.
(16) And the rulers did not know where I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work.
(17) Then I said to them, You see the distress that we *are* in, how Jerusalem *lies* in waste, and its gates are burned with fire: come, and let us build up the wall of Jerusalem, that we may no more be a reproach.
(18) Then I told them of the hand of my God Who was good towards me; as also the king's words that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.
(19) But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it,* they laughed us to scorn, and despised us, and said, What *is* this thing that you do? will you rebel against the king?
(20) Then I answered them, and said to them, The God of heaven will prosper us; therefore we His servants will arise and build: but you have no part, nor right, nor memorial, in Jerusalem.

Chapter 3
(1) Then Eliashib {God will restore}[a] the high priest rose up with his brothers the priests, and they built the sheep gate; they sanctified it, and set up its doors; even to the tower of Meah they sanctified it, to the tower of Hananeel.

3:1a - Eliashib {אלישׁיב} - God will restore

(2) And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.
(3) But the fish gate the sons of Hassenaah built, who *also* laid its beams, and set up its doors, its locks, and its bars.
(4) And next to them Meremoth the son of Urijah, the son of Koz repaired. And next to them Meshullam the son of Berechiah, the son of Meshezabeel repaired. And next to them Zadok the son of Baana repaired.
(5) And next to them the Tekoites repaired; but their nobles did not put their necks to the work of their Lord.
(6) Moreover the old gate Jehoiada the son of Paseah repaired, and Meshullam the son of Besodeiah; laid its beams, and set up its doors, and its locks, and its bars.
(7) And next to them Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah repaired, to the throne of the governor on this side {west} of the river {Jordan}.
(8) Next to him Uzziel the son of Harhaiah, of the goldsmiths repaired. Next to him also Hananiah the son of *one of* the perfume makers repaired, and they fortified Jerusalem to the broad wall.
(9) And next to them Rephaiah the son of Hur, the ruler of the half part of Jerusalem repaired.
(10) And next to them Jedaiah the son of Harumaph repaired, even opposite his house. And next to him Hattush the son of Hashabniah repaired.
(11) Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.
(12) And next to him Shallum the son of Halohesh, the ruler of the half part of Jerusalem repaired, he and his daughters.
(13) The valley gate Hanun repaired, and the people who lived in Zanoah; they built it, and set up its doors, its locks, and its bars, and a thousand cubits[b] {about 1500 ft.; 457 m.} on the wall to the dung gate.
(14) But the dung gate Malchiah the son of Rechab, the ruler of part of Bethhaccerem repaired; he built it, and set up its doors, its locks, and its bars.
(15) But the gate of the fountain Shallun the son of Colhozeh, the ruler of part of Mizpah repaired; he built it, and covered it, and set up its doors, its locks, and its bars, and the wall of the pool of Siloah by the king's garden, and to the stairs that go down from the city of David.
(16) After him Nehemiah the son of Azbuk repaired, the ruler of the half part of Bethzur, to *the place* opposite the tombs of David, and to the pool that was made, and to the house of the mighty.
(17) After him the Levites, Rehum the son of Bani repaired. Next to him Hashabiah, the ruler of the half part of Keilah, in his part repaired.
(18) After him their brothers, Bavai the son of Henadad, the ruler of the half part of Keilah repaired.

3:13b - 1000 cubits - about 1500 feet or 457 meters
- see Appendix J: Bible Weights and Measures

(19) And next to him Ezer the son of Jeshua, the ruler of Mizpah repaired, another piece opposite the ascent to the armory at the turning *of the wall*.
(20) After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* to the door of the house of Eliashib the high priest.
(21) After him Meremoth the son of Urijah the son of Koz repaired another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.
(22) And after him the priests, the men of the plain repaired.
(23) After him Benjamin and Hashub repaired opposite their house. After him Azariah the son of Maaseiah the son of Ananiah repaired by his house.
(24) After him Binnui the son of Henadad repaired another piece, from the house of Azariah to the turning *of the wall,* even to the corner.
(25) Palal the son of Uzai, opposite the turning *of the wall,* and the tower which lies out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.
(26) Moreover the Nethinims {temple servants} lived in Ophel, to *the place* opposite the water gate towards the east, and the tower that lies out.
(27) After them the Tekoites repaired another piece, opposite the great tower that lies out, even to the wall of Ophel.
(28) From above the horse gate the priests repaired, every one opposite his house.
(29) After them Zadok the son of Immer repaired opposite his house. After him also Shemaiah the son of Shechaniah repaired, the keeper of the east gate.
(30) After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph repaired, another piece. After him Meshullam the son of Berechiah repaired opposite his chamber.
(31) After him Malchiah the goldsmith's son repaired to the place of the Nethinims {temple servants}, and of the merchants, opposite the gate Miphkad, and to the going up of the corner.
(32) And between the going up of the corner to the sheep gate the goldsmiths and the merchants repaired.

Chapter 4

(1) But it came to pass, that when Sanballat heard that we built the wall, he was angry, and took great indignation, and mocked the Jews.
(2) And he spoke before his brothers and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

(3) Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox goes up, he shall even break down their stone wall.
(4) Hear, O our God; because we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:
(5) And do not cover their sin, and do not let their sin be blotted out from before You: because they have provoked *You* to anger before the builders.
(6) So we built the wall; and all the wall was joined together to half its height: because the people had a mind to work.
(7) But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very angry,
(8) And all of them conspired together to come *and* to fight against Jerusalem, and to hinder it.
(9) Nevertheless we made our prayer to our God, and set a watch against them day and night, because of them.
(10) And Judah said, The strength of those who carry burdens has decayed, and *there is* much rubbish; so that we are not able to build the wall.
(11) And our adversaries said, They shall not know, neither see, until we come in the midst among them, and kill them, and cause the work to cease.
(12) And it came to pass, that when the Jews who lived by them came, they said to us ten times, From all places where you shall return to us *they will be upon you*.
(13) Therefore I set in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.
(14) And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people, Do not be afraid of them: remember the Lord, *Who is* great and terrible, and fight for your brothers, your sons, and your daughters, your wives, and your houses.
(15) And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nothing, that we all returned to the wall, everyone to his work.
(16) And it came to pass from that time forth, *that* the half of my servants did the work, and the other half of them held both the spears, the shields, and the bows, and the armor; and the rulers *were* behind all the house of Judah.
(17) Those who built on the wall, and those who carried burdens, with those who lifted the materials, *everyone* with one of his hands did the work, and with the other *hand* held a weapon.
(18) Because the builders, everyone had his sword fastened by his side, and *so* built. And he who sounded the trumpet *was* by me.

(19) And I said to the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.
(20) *Therefore* in whatever place you hear the sound of the trumpet, come there to us: our God shall fight for us.
(21) So we labored in the work: and half of them held the spears from the rising of the morning until the stars appeared.
(22) Likewise at the same time I said to the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor in the day.
(23) So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us put off our clothes, *except* every one put them off for washing.

Chapter 5
(1) And there was a great cry of the people and of their wives against their brothers the Jews.
(2) Because there were those who said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them,* that we may eat, and live.
(3) There were s*ome* also who said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the drought.
(4) There were also those who said, We have borrowed money for the king's taxes, *and that upon* our lands and vineyards.
(5) Yet now our flesh *is* as the flesh of our brothers, our children as their children: and, look, we bring our sons and our daughters into bondage to be servants, and *some* of our daughters are brought to bondage *already:* neither *is it* in our power *to redeem them;* because other men have our lands and vineyards.
(6) And I was very angry when I heard their cry and these words.
(7) Then I consulted with myself, and I rebuked the nobles, and the rulers, and said to them, You all charge usury {interest},[a] to your brothers. And I set a great assembly against them.
(8) And I said to them, We after our ability have redeemed our brothers the Jews, which were sold to the heathen {ungodly nations}; and will you even sell your brothers? or shall they be sold to us? Then they held their peace, and found nothing *to answer*.
(9) Also I said, It *is* not good what you do: shouldn't you walk in the fear of our God because of the reproach of the heathen {ungodly nations} our enemies?
(10) I likewise, *and* my brothers, and my servants, might exact of them money and corn: I beg you, let us leave off this usury.

5:7,11a - some argue that usury is an exorbitant interest rate -- here it is clear that 1 percent is unacceptable to the Lord – the law of Moses was very specific in forbidding the charging of interest to fellow Jews [Deut. 23:19-20]; but they were allowed to charge whatever interest they could get to non-Jews {unbelievers}.

(11) I ask you to restore, to them, even this day, their lands, their vineyards, their olive-groves, and their houses, also the hundredth *part*[a] of the money, and of the corn, the wine, and the oil, that you exact of them.
(12) Then they said, We will restore *them,* and will require nothing of them; so we will do as you have said. Then I called the priests, and took an oath of them, that they should do according to this promise.
(13) Also I shook my lap, and said, So God shake out every man from his house, and from his labor, who does not perform this promise, even in this manner may he be shaken out, and emptied. And all the congregation said, Amen {let it be}, and praised the LORD {Jehovah}. And the people did according to this promise.
(14) Furthermore from the time that I was appointed to be their governor in the land of Judah, from the twentieth year of Artaxerxes the king {3623 A.H./C-419 B.C.},[b] even to the thirty-second year *that is,* twelve years, I and my brothers have not eaten the bread of the governor.
(15) But the former governors who *had been* before me were chargeable to the people, and had taken from them bread and wine, besides forty shekels of silver {about 16 oz.; 454 gm.};[c] yes, even their servants bore rule over the people: but I did not, because of the fear of God.
(16) Yes, also I continued in the work of this wall, neither did we buy any land: and all my servants *were* gathered there to the work.
(17) Furthermore *there were* at my table one hundred fifty of the Jews and rulers, besides those who came to us from among the heathen {ungodly nations} who *are* around us.
(18) Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also birds were prepared for me, and once in ten days store of all sorts of wine: yet for all this I did not require the bread of the governor, because the bondage was heavy upon this people.
(19) Think of me, my God, because of the good, *according* to all that I have done for these people.

5:7,11a - some argue that usury is an exorbitant interest rate -- here it is clear that 1 percent is unacceptable to the Lord – the law of Moses was very specific in forbidding the charging of interest to fellow Jews [Deut. 23:19-20]; but they were allowed to charge whatever interest they could get to non-Jews {unbelievers}.
5:14b - 20th year of Artaxerxes [Also known as Ahasuerus], 14 years after completion of the temple and 33 years since Cyrus decree to restore Jerusalem – see note on Neh. 1:1b
5:15c - shekel = 0.4 ounces = 11.4 grams – see Appendix J: Bible Weights and Measures

Chapter 6

(1) Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and *that* there was no breach left in it; (though at that time I had not set up the doors upon the gates;)

(2) That Sanballat and Geshem sent to me, saying, Come, let us meet together in *one of* the villages in the plain of Ono. But they thought to do me mischief.

(3) And I sent messengers to them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?

(4) Yet they sent to me four times after this sort; and I answered them after the same manner.

(5) Then Sanballat sent his servant to me in like manner the fifth time with an open letter in his hand;

(6) In which *was* written,

It is reported among the heathen {ungodly nations}, and Gashmu says *it, that* you and the Jews think to rebel: which is the reason that you build the wall, that you may be their king, according to these words.

(7) And you have also appointed prophets to preach of you at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

(8) Then I sent to him, saying,

There are no such things done that you say, but you pretend them out of your own heart

(9) Because they all made us afraid, saying, Their hands shall be weakened from the work, that it not be done. Now therefore, *O God,* strengthen my hands.

(10) Afterward I came to the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house {temple} of God, inside the temple, and let us shut the doors of the temple: because they will come to kill you; yes, in the night they will come to kill you.

(11) And I said, Should such a man as I flee? and who *is there,* that, *being* as I *am,* would go into the temple to save his life? I will not go in.

(12) And, indeed, I perceived that God had not sent him; but that he pronounced this prophecy against me: because Tobiah and Sanballat had hired him.

(13) Therefore he *was* hired, that I should be afraid, and do so, and sin, and *that* they might have a *reason* for an evil report, that they might reproach me.

(14) My God, consider Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, who would have put me in fear.

(15) So the wall was finished on the twenty-fifth *day* of *the month* Elul {[Aug./Sep.]; 6/25}, in fifty-two days.[a]

6:15a – Ellul 25 [Aug./Sept.] the wall is finished – in 52 days - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(16) And it came to pass, that when all our enemies heard *of it,* and all the heathen {ungodly nations} who *were* around us saw *these things,* they were much cast down in their own eyes: because they perceived that this work was done of our God.
(17) Moreover in those days the nobles of Judah sent many letters to Tobiah, and *the letters* of Tobiah came to them.
(18) Because *there were* many in Judah sworn to him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.
(19) Also they reported his good deeds before me, and repeated my words to him. *And* Tobiah sent letters to put me in fear.

Chapter 7
(1) Now it came to pass, when the wall was built, and I had set up the doors, and the porters {door; gate keepers} and the singers and the Levites were appointed,
(2) That I gave my brother Hanani,[a] and Hananiah the ruler of the palace, charge over Jerusalem: because he *was* a faithful man, and feared God above many.
(3) And I said to them, Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the people who live in Jerusalem, everyone in his watch, and every one *to be* opposite his house.
(4) Now the city *was* large and great: but the people *were* few in it, and the houses *were* not built.
(5) And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of those who came up at the first, and found written in it,
(6) These *are* the children of the province, who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, everyone to his city;
(7) Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai,[b] Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;*
(8) The children of Parosh, two thousand one hundred seventy-two.[c]
(9) The children of Shephatiah, three hundred seventy-two.
(10) The children of Arah, six hundred fifty-two.
(11) The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred eighteen.
(12) The children of Elam, one thousand two hundred fifty-four.
(13) The children of Zattu, eight hundred forty-five.

7:2a – Neh. 1:2
7:7b – Mordecai – see Ezra 2:2; Esther 2:5
7:8c – Ezra 2:3 – note: some counts are different from Ezra chapter 2 because much time has gone by and more have come from the captivity but some have left due to the massive work needed.

(14) The children of Zaccai, seven hundred sixty.
(15) The children of Binnui, six hundred forty-eight.
(16) The children of Bebai, six hundred twenty-eight.
(17) The children of Azgad, two thousand three hundred twenty-two.
(18) The children of Adonikam, six hundred sixty-seven.[d]
(19) The children of Bigvai, two thousand sixty-seven.
(20) The children of Adin, six hundred fifty-five.
(21) The children of Ater of Hezekiah, ninety-eight.
(22) The children of Hashum, three hundred twenty-eight.
(23) The children of Bezai, three hundred twenty-four.
(24) The children of Hariph, one hundred twelve.
(25) The children of Gibeon, ninety-five.
(26) The men of Bethlehem and Netophah, one hundred eighty-eight.
(27) The men of Anathoth, one hundred twenty-eight.
(28) The men of Bethazmaveth, forty-two.
(29) The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty-three.
(30) The men of Ramah and Geba, six hundred twenty-one.
(31) The men of Michmas, one hundred twenty-two.
(32) The men of Bethel and Ai, one hundred twenty-three.
(33) The men of the other Nebo, fifty-two.
(34) The children of the other Elam, one thousand two hundred fifty-four.
(35) The children of Harim, three hundred twenty.
(36) The children of Jericho, three hundred forty-five.
(37) The children of Lod, Hadid, and Ono, seven hundred twenty-one.
(38) The children of Senaah, three thousand nine hundred thirty.
(39) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.
(40) The children of Immer, one thousand fifty-two.
(41) The children of Pashur, one thousand two hundred forty-seven.
(42) The children of Harim, one thousand seventeen.
(43) The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy-four.
(44) The singers: the children of Asaph, one hundred forty-eight.
(45) The porters {door; gate keepers}: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, one hundred thirty-eight.

7:18d – Ezra 2:13

(46) The Nethinims {temple servants}:[e] the children of Ziha, the children of Hashupha, the children of Tabbaoth,
(47) The children of Keros, the children of Sia, the children of Padon,
(48) The children of Lebana, the children of Hagaba, the children of Shalmai,
(49) The children of Hanan, the children of Giddel, the children of Gahar,
(50) The children of Reaiah, the children of Rezin, the children of Nekoda,
(51) The children of Gazzam, the children of Uzza, the children of Phaseah,
(52) The children of Besai, the children of Meunim, the children of Nephishesim,
(53) The children of Bakbuk, the children of Hakupha, the children of Harhur,
(54) The children of Bazlith, the children of Mehida, the children of Harsha,
(55) The children of Barkos, the children of Sisera, the children of Tamah,
(56) The children of Neziah, the children of Hatipha.
(57) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
(58) The children of Jaala, the children of Darkon, the children of Giddel,
(59) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.
(60) All the Nethinims {temple servants}, and the children of Solomon's servants, *were* three hundred ninety-two.
(61) And these *were* those who went up *also* from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not show their father's house, nor their ancestry, whether they *were* of Israel.
(62) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty-two.
(63) And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, who took *one* of the daughters of Barzillai the Gileadite to be his wife, and was called after their name.
(64) These sought their register *among* those who were reckoned by genealogy, but it was not found: therefore they were, as polluted, put from the priesthood.
(65) And the Tirshatha said to them, that they should not eat of the most holy things, until there stood *up* a priest with Urim and Thummim.[f]
(66) The whole congregation together *was* forty-two thousand three hundred sixty,
(67) Besides their man-servants and their maidservants, of whom *there were* seven thousand three hundred thirty-seven: and they had two hundred forty-five singing men and singing women.
(68) Their horses, seven hundred thirty-six: their mules, two hundred forty-five:
(69) *Their* camels, four hundred thirty-five: six thousand seven hundred twenty donkeys.

7:46e - Nethinims {נתינים} – temple servants - slaves

7:65f - Urim and Thummim – Ex. 28:30; Ez. 2:61-63

(70) And some of the chief of the fathers gave to the work. the governor gave to the treasure a thousand drams of gold {about 9.6 lbs.; 4.37 kg.},[g] fifty bowls, five hundred thirty priests' robes.
(71) And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold {about 19.2 lbs.; 8.74 kg.}, and two thousand two hundred pounds of silver.
(72) And *that* which the rest of the people gave *was* twenty thousand drams of gold {about 19.2 lbs.; 8.74 kg.}, and two thousand pounds of silver, and sixty-seven priests' robes.
(73) So the priests, and the Levites, and the porters {door; gate keepers}, and the singers, and *some* of the people, and the Nethinims {temple servants}, and all Israel, lived in their cities; and when the seventh month came {Tishri [Sept./Oct.]}, the children of Israel *were* in their cities.

Chapter 8

(1) And all the people gathered themselves together as one man into the street that was in front of the water gate; and they asked Ezra the scribe to bring the book of the law of Moses, which the LORD {Jehovah} had commanded to Israel.
(2) And Ezra the priest brought the law before the congregation both of men and women, and all who could hear with understanding, upon the first day of the seventh month {Tishri [Sept./Oct.]}.[a]
(3) And he read in it in front of the street that *was* in front of the water gate from the morning until midday, before the men and the women, and those who could understand; and the ears of all the people *were attentive* to the book of the law.
(4) And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.
(5) And Ezra opened the book in the sight of all the people; (because he was above all the people;) and when he opened it, all the people stood up:
(6) And Ezra blessed the LORD {Jehovah}, the great God. And all the people answered, Amen {let it be}, Amen {let it be}, with lifting up of their hands: and they bowed their heads, and worshiped the LORD {Jehovah} with their faces to the ground.

7:70g - dram - about 0.154 ounces or about 4.37 grams
- see Appendix J: Bible Weights and Measures

8:2a – first day of the seventh month {Tishri [Sept./Oct.] - Rosh Hashanah – [New Year] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(7) Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.
(8) So they read in the book in the law of God distinctly, and explained the meaning, and caused them to understand the reading.
(9) And Nehemiah, who *was* the governor, and Ezra the priest the scribe, and the Levites who taught the people, said to all the people, This day *is* holy to the LORD {Jehovah} your God; do not mourn, nor weep. Because all the people wept, when they heard the words of the law.
(10) Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions to those for whom nothing is prepared: because *this* day *is* holy to our Lord: neither be sorry; because the joy of the LORD {Jehovah} is your strength.
(11) So the Levites stilled all the people, saying, Hold your peace, because the day *is* holy; neither be grieved.
(12) And all the people went their way to eat, and to drink, and to send portions, and to make great joy, because they had understood the words that were declared to them.
(13) And on the second day there were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the words of the law.
(14) And they found written in the law which the LORD {Jehovah} had commanded by Moses, that the children of Israel should live in booths in the feast of the seventh month {Feast of Tabernacles} {Tishri [Sept./Oct.]}:[b]
(15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.
(16) So the people went forth, and brought them, and made for themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house {temple} of God, and in the street of the water gate, and in the street of the gate of Ephraim.
(17) And all the congregation of those who had returned out of the captivity made booths, and sat under the booths: because since the days of Joshua the son of Nun to that day the children of Israel had not done so. And there was very great gladness.
(18) Also day by day, from the first day to the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the manner.

8:14b - the fifteenth day of the seventh month - the Feast of Tabernacles - see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

Chapter 9

(1) Now in the twenty-fourth day of this month the children of Israel were assembled with fasting, and with sack-clothes and dirt upon them.

(2) And the descendants of Israel separated themselves from all strangers, and stood and confessed their sins, and the sins of their fathers.

(3) And they stood up in their place, and read in the book of the law of the LORD {Jehovah} their God *one* fourth part of the day {3 hours};[a] and *another* fourth part {3 hours} they confessed, and worshiped the LORD {Jehovah} their God.

(4) Then the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani stood up upon the stairs, and cried with a loud voice to the LORD {Jehovah} their God.

(5) Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said,

> Stand up *and* bless the LORD {Jehovah} your God forever and ever:
> and blessed is Your glorious Name,
> which is exalted above all blessing and praise.

(6) You, *even* You alone, *are* LORD {Jehovah}; You have made heaven, the heaven of heavens, with all their host {multitudes}, the earth, and all *things* that *are* in it, the seas, and all that *is* in them, and You preserved them all; and the host {multitudes} of heaven worships You.

(7) You *are* the LORD {Jehovah} the God, Who chose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of Abraham;

(8) And found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his descendants, and have performed Your words; because You *are* righteous:

(9) And {*You}* saw the affliction of our forefathers in Egypt, and heard their cry by the Red Sea;

(10) And showed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: because You knew that they dealt proudly against them. So You obtained for Yourself a Name, as *it is* this day.

(11) And You divided the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors You threw into the deep, as a stone into the mighty waters.

(12) Moreover You led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way in which they should go.

(13) You came down also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments:

9:3a – fourth part of a day – they read the law for 3 hours, for 3 hours they worshiped

(14) And made known to them Your holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses Your servant:
(15) And gave them bread from heaven for their hunger, and brought forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land which You had sworn to give them.
(16) But they and our forefathers dealt proudly, and became stubborn, and did not listen to Your commandments,
(17) And refused to obey, neither were {they} mindful of Your wonders that You did among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but You *are* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and did not forsake them.
(18) Yes, when they had made for themselves a molten calf, and said, This *is* your God who brought you up out of Egypt, and had greatly provoked {You};
(19) Yet You in Your great mercies did not forsake them in the wilderness: the pillar of the cloud did not depart from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way in which they should go.
(20) You gave also Your good Spirit to instruct them, and did not withhold Your manna from their mouths, and gave them water for their thirst.
(21) Yes, forty years You sustained them in the wilderness, *so that* they lacked nothing; their clothes did not grow old, and their feet did not swell.
(22) Moreover You gave them kingdoms and nations, and divided them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.
(23) You also multiplied their children as the stars of heaven, and brought them into the land, concerning which You had promised to their forefathers, that they should go in to possess *it*.
(24) So the children went in and possessed the land, and You subdued before them the people who lived in the land, the Canaanites, and gave them into their hands, with their kings, and the people of the land, that they might do with them as they chose.
(25) And they took strong cities, and a fat land, and possessed houses full of all goods, dug wells, vineyards, and olive -groves, and fruit trees in abundance: so they ate, and were filled, and became fat, and delighted themselves in Your great goodness.

(26) Nevertheless they were disobedient, and rebelled against You, and cast Your law behind their backs, and killed Your prophets who testified against them to turn them back to You, and they greatly provoked {You}.
(27) Therefore You delivered them into the hand of their enemies, who troubled them: and in the time of their trouble, when they cried to You, You heard *them* from heaven; and according to Your great mercies You gave them saviors, who saved them out of the hand of their enemies.
(28) But after they had rest, they did evil again before You: therefore You left them in the hand of their enemies, so that they had the rule over them: yet when they returned, and cried to You, You heard *them* from heaven; and many times You delivered them according to Your mercies;
(29) And testified against them, that You might bring them again to Your law: yet they dealt proudly, and did not listen to Your commandments, but sinned against Your judgments, (which if a man does them, he shall live in them;) and withdrew the shoulder, and hardened their hearts, and would not listen.
(30) Yet many years You bore with them, and testified against them by Your Spirit in Your prophets: yet they would not listen: therefore You gave them into the hand of the people of the lands.
(31) Nevertheless because of Your great mercies' sake You did not completely consume them, nor forsake them; because you *are* a gracious and merciful God.
(32) Now therefore, our God, the great, the mighty, and the terrible God, Who keeps covenant and mercy, do not let all the trouble seem little before You, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Your people, since the time of the kings of Assyria to this day.
(33) However You *are* just in all that is brought upon us; because You have done right, but we have done wickedly:
(34) Neither have our kings, our princes, our priests, nor our fathers, kept Your law, nor listened to Your commandments and Your testimonies, with which You testified against them.

(35) Because they have not served You in their kingdom, and in Your great goodness that You gave them, and in the large and fat land which You gave before them, neither did they turn from their wicked works.
(36) Indeed, we *are* servants this day, and *for* the land that You gave to our forefathers to eat its fruit and its goodness, indeed, we *are* servants in it:
37) And it yields much increase to the kings whom You have set over us because of our sins: also they have rule over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.
(38) And because of all this we make a sure *covenant,* and write *it;* and our princes, Levites, *and* priests, signed *it*.

Chapter 10

(1) Now those who signed *were,* Nehemiah, the governor, the son of Hachaliah, and Zidkijah,
(2) Seraiah, Azariah, Jeremiah,
(3) Pashur, Amariah, Malchijah,
(4) Hattush, Shebaniah, Malluch,
(5) Harim, Meremoth, Obadiah,
(6) Daniel, Ginnethon, Baruch,
(7) Meshullam, Abijah, Mijamin,
(8) Maaziah, Bilgai, Shemaiah: these *were* the priests.
(9) And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
(10) And their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
(11) Micha, Rehob, Hashabiah,
(12) Zaccur, Sherebiah, Shebaniah,
(13) Hodijah, Bani, Beninu.
(14) The chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,
(15) Bunni, Azgad, Bebai,
(16) Adonijah, Bigvai, Adin,
(17) Ater, Hizkijah, Azzur,
(18) Hodijah, Hashum, Bezai,
(19) Hariph, Anathoth, Nebai,
(20) Magpiash, Meshullam, Hezir,
(21) Meshezabeel, Zadok, Jaddua,
(22) Pelatiah, Hanan, Anaiah,
(23) Hoshea, Hananiah, Hashub,
(24) Hallohesh, Pileha, Shobek,
(25) Rehum, Hashabnah, Maaseiah,
(26) And Ahijah, Hanan, Anan,
(27) Malluch, Harim, Baanah.
(28) And the rest of the people, the priests, the Levites, the porters {door; gate keepers}, the singers, the Nethinims {temple servants},[a] and all those who had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters, everyone having knowledge, and having understanding;
(29) They clung to their brothers, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD {Jehovah} our Lord, and His judgments and His laws;
(30) And that we would not give our daughters to the people of the land, nor take their daughters for our sons:

10:28a - Nethinims {נתינים} – temple servants - slaves

(31) And *if* the people of the land bring goods or any food on the sabbath day {Saturday} to sell, *that* we would not buy it from them on the sabbath {Saturday}, or on the holy day: and *that* we would leave the seventh year, and the cancellation of every debt.[b]
(32) Also we made laws for ourselves, to charge ourselves yearly with the third part of a shekel {of silver} {about 0.133 oz.; 3.8 gm.}[c] for the service of the house {temple} of our God;[d]
(33) For the holy-bread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths {Saturdays}, of the new moons, for the set feasts, and for the holy *things,* and for the sin offerings to make an atonement for Israel, and *for* all the work of the house {temple} of our God.
(34) And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house {temple} of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD {Jehovah} our God, as *it is* written in the law:
(35) And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, to the house {temple} of the LORD {Jehovah}:
(36) Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the first born of our herds and of our flocks, to bring to the house {temple} of our God, to the priests who minister in the house {temple} of our God:
(37) And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, to the priests, to the chambers of the house {temple} of our God; and the tithes {10%}[e] of our ground to the Levites, that the same Levites might have the tithes {10%} in all the cities of our plowed fields.
(38) And the priest the son of Aaron shall be with the Levites, when the Levites take tithes {10%}: and the Levites shall bring up the tithe {10%} of the tithes {10%} to the house {temple} of our God, to the chambers, into the treasure house.[f]
(39) Because the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where the vessels of the sanctuary *are*, and the priests who minister, and the porters {door; gate keepers}, and the singers: and we will not forsake the house {temple} of our God.

10:31b – cancellation of debt - Lev. 25:1-55
10:32c - a shekel = 0.4 ounces = 11.4 grams – see Appendix J: Bible Weights and Measures
10:32d – for the service of the temple – see Ex. 30:13-16
10:37e - tithes - ten percent of all income - Lev. 27:30-32
10:38f – Even the Levites who received tithes – themselves also paid tithes

Chapter 11

(1) And the rulers of the people lived at Jerusalem: the rest of the people also cast lots, to bring one of ten to live in Jerusalem the holy city, and nine parts *to live* in *other* cities.

(2) And the people blessed all the men, who willingly offered themselves to live at Jerusalem.

(3) Now these *are* the chief of the province who lived in Jerusalem: but in the cities of Judah every one lived in his possession in their cities, *including,* Israel, the priests, and the Levites, and the Nethinims {temple servants}, and the children of Solomon's servants.

(4) And at Jerusalem *certain* of the children of Judah, and of the children of Benjamin lived. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

(5) And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

(6) All the sons of Perez who lived at Jerusalem *were* four hundred sixty-eight valiant men.

(7) And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

(8) And after him Gabbai, Sallai, nine hundred twenty-eight.

(9) And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

(10) Of the priests: Jedaiah the son of Joiarib, Jachin.

(11) Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house {temple} of God.

(12) And their brothers who did the work of the house {temple} *were* eight hundred twenty-two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

(13) And his brothers, chief of the fathers, two hundred forty-two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

(14) And their brothers, mighty men of valour, one hundred twenty-eight: and their overseer *was* Zabdiel, the son of *one of* the great men.

(15) Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

(16) And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house {temple} of God.

(17) And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal {one} to begin the thanksgiving in prayer: and Bakbukiah the second among his brothers, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

(18) All the Levites in the holy city *were* two hundred eighty-four.
(19) Furthermore the porters {door; gate keepers}, Akkub, Talmon, and their brothers who kept the gates, *were* one hundred seventy-two.
(20) And the remainder of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, everyone in his inheritance.
(21) But the Nethinims {temple servants} lived in Ophel: and Ziha and Gispa *were* over the Nethinims {temple servants}.
(22) The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house {temple} of God.
(23) Because *it was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day.
(24) And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.
(25) And for the villages, with their fields, *some* of the children of Judah lived at Kirjatharba, and *in* its villages, and at Dibon, and *in* its villages, and at Jekabzeel, and *in* its villages,
(26) And at Jeshua, and at Moladah, and at Bethphelet,
(27) And at Hazarshual, and at Beersheba, and *in* its villages,
(28) And at Ziklag, and at Mekonah, and in its villages,
(29) And at Enrimmon, and at Zareah, and at Jarmuth,
(30) Zanoah, Adullam, and *in* their villages, at Lachish, and its fields, at Azekah, and *in* its villages. And they lived from Beersheba to the valley of Hinnom.
(31) The children also of Benjamin from Geba *lived* at Michmash, and Aija, and Bethel, and *in* their villages,
(32) *And* at Anathoth, Nob, Ananiah,
(33) Hazor, Ramah, Gittaim,
(34) Hadid, Zeboim, Neballat,
(35) Lod, and Ono, the valley of craftsmen.
(36) And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

Chapter 12
(1) Now these *are* the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
(2) Amariah, Malluch, Hattush,
(3) Shechaniah, Rehum, Meremoth,
(4) Iddo, Ginnetho, Abijah,
(5) Miamin, Maadiah, Bilgah,
(6) Shemaiah, and Joiarib, Jedaiah,
(7) Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brothers in the days of Jeshua {Joshua}.

(8) Furthermore the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *who was* over the thanksgiving, he and his brothers.
(9) Also Bakbukiah and Unni, their brothers, *were* opposite them in the watches.
(10) And Jeshua fathered Joiakim, Joiakim also fathered Eliashib, and Eliashib fathered Joiada,
(11) And Joiada fathered Jonathan, and Jonathan fathered Jaddua.
(12) And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
(13) Of Ezra, Meshullam; of Amariah, Jehohanan;
(14) Of Melicu, Jonathan; of Shebaniah, Joseph;
(15) Of Harim, Adna; of Meraioth, Helkai;
(16) Of Iddo, Zechariah; of Ginnethon, Meshullam;
(17) Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
(18) Of Bilgah, Shammua; of Shemaiah, Jehonathan;
(19) And of Joiarib, Mattenai; of Jedaiah, Uzzi;
(20) Of Sallai, Kallai; of Amok, Eber;
(21) Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.
(22) The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.
(23) The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.
(24) And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers opposite them, to praise *and* to give thanks, according to the commandment of David the man of God, ward opposite ward.
(25) Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters {door; gate keepers} keeping the ward at the thresholds of the gates.
(26) These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
(27) And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries {lyres; stringed instruments}, and with harps.

(28) And the sons of the singers gathered themselves together, both out of the plain country around Jerusalem, and from the villages of Netophathi;
(29) Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: because the singers had built for themselves villages all around Jerusalem.
(30) And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.
(31) Then I brought up the princes of Judah upon the wall, and appointed two great *companies of those who gave* thanks, *of which one* went on the right hand upon the wall towards the dung gate:
(32) And after them Hoshaiah went, and half of the princes of Judah,
(33) And Azariah, Ezra, and Meshullam,
(34) Judah, and Benjamin, and Shemaiah, and Jeremiah,
(35) And *certain* of the priests' sons with trumpets; *namely,* Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:
(36) And his brothers, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.
(37) And at the fountain gate, which was opposite them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even to the water gate eastward.
(38) And the other *company of those who gave* thanks went opposite *them,* and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even to the broad wall;
(39) And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even to the sheep gate: and they stood still in the prison gate.
(40) So stood the two *companies of those who gave* thanks in the house {temple} of God, and I, and the half of the rulers with me:
(41) And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;
(42) And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer.
(43) Also that day they offered great sacrifices, and rejoiced: because God had caused them to rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even far away.

(44) And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes {10%}, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: because Judah rejoiced for the priests and for the Levites who waited.
(45) And both the singers and the porters {door; gate keepers} kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.
(46) Because in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving to God.
(47) And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters {door; gate keepers}, every day his portion: and they sanctified *holy things* to the Levites; and the Levites sanctified *them* to the children of Aaron.

Chapter 13
(1) On that day they read in the book of Moses in the hearing of the people; and there was found written in it, that the Ammonite and the Moabite should not come into the congregation of God forever;[a]
(2) Because they did not meet the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: however our God turned the curse into a blessing.
(3) Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.
(4) And before this, Eliashib the priest, having the oversight of the chamber of the house {temple} of our God, *was* allied to Tobiah:
(5) And he had prepared for him a great chamber, where before they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters {door; gate keepers}; and the offerings of the priests.
(6) But in all this *time* I was not at Jerusalem: because in the thirty-second year of Artaxerxes king of Babylon {3635 A.H./C- 407 B.C.}[b] I came to the king, and after certain days I obtained leave of the king:
(7) And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house {temple} of God.
(8) And it grieved me greatly: therefore I cast forth all the household stuff of Tobiah out of the chamber.

13:1a – Deut. 23:3
13:6b - 32nd year of Artaxerxes [3635 A.H./C- 407 B.C.] - See Appendix G: World Time Line of Biblical History

(9) Then I commanded, and they cleansed the chambers: and there I brought again the vessels of the house {temple} of God, with the meat offering and the frankincense.
(10) And I perceived that the portions of the Levites had not been given *them:* because the Levites and the singers, who did the work, had fled everyone to his {own} field.
(11) Then I contended with the rulers, and said, Why is the house {temple} of God forsaken? And I gathered them together, and set them in their place.
(12) Then all Judah brought the tithe {10%} of the corn and the new wine and the oil to the treasuries.
(13) And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: because they were counted faithful, and their office *was* to distribute to their brothers.
(14) Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house {temple} of my God, and for its offices.

(15) In those days I saw in Judah *some* treading wine presses on the sabbath {Saturday}, and bringing in sheaves, and loading donkeys; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day {Saturday}: and I testified *against them* in the day in which they sold food.
(16) There lived men of Tyre also in there, who brought fish, and all manner of goods, and sold on the sabbath to the children of Judah, and in Jerusalem.
(17) Then I contended with the nobles of Judah, and said to them, What evil thing *is* this that you do, and profane the sabbath day {Saturday}?
(18) Did not your fathers do this, and did not our God bring all this evil upon us, and upon this city? yet you bring more anger upon Israel by profaning the sabbath {Saturday}.
(19) And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath {Saturday}, I commanded that the gates should be shut, and charged that they should not be opened until after the sabbath {Saturday}: and *some* of my servants I set at the gates, *that* there should be no burden brought in on the sabbath day {Saturday}.

(20) So the merchants and sellers of all kind of goods lodged outside of Jerusalem once or twice.
(21) Then I testified against them, and said to them, Why do you lodge around the wall? if you do *so* again, I will lay hands on you. From that time forth they did not come on the sabbath {Saturday}.
(22) And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day {Saturday}. Remember me, O my God, *concerning* this also, and spare me according to the greatness of Your mercy.
(23) In those days also I saw Jews *who* had married wives of Ashdod, of Ammon, *and* of Moab:
(24) And their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
(25) And I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them swear by God, *saying,* You shall not give your daughters to their sons, nor take their daughters to your sons, or for yourselves.
(26) Did not Solomon king of Israel sin by these things? yet among many nations there was no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless outlandish women even caused him to sin.
(27) Shall we then listen to you to do all this great evil, to sin against our God in marrying strange {unbelieving} wives?
(28) And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.
(29) Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.
(30) So I cleansed them from all strangers, and appointed the wards of the priests and the Levites, everyone in his business;
(31) And for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

Chapter 1

(1) Now it came to pass in the days of Ahasuerus,[a] (this *is* Ahasuerus who reigned, from India to Ethiopia; *over* one hundred twenty-seven provinces:)

(2) *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in the palace at Shushan,[b]

(3) In the third year of his reign {3599 A.H./C-443 B.C.},[c] he made a feast for all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

(4) When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, *even* one hundred eighty days.

(5) And when these days were expired, the king made a feast for all the people who were present in the palace at Shushan, both great and small, seven days, in the court of the garden of the king's palace;

(6) *Where there were* white, green, and blue, *hangings,* fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble.

(7) And they gave *them* drink in cups of gold, (each cup being different from one another,) and royal wine in abundance, according to the state of the king.

(8) And the drinking *was* according to the law; without constraint: because the king had so appointed to all the officers of his house, that they should do according to every man's pleasure.

(9) Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

(10) On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains {keeper of the king's women}[d] who served in the presence of Ahasuerus the king,

1:1a - during the reign of Ahasuerus (Cambyses) {Darius Hystaspes} [Xerxes] -see Messiah His First Coming Scheduled by Dr. David Cooper, p. 436 -- Ahasuerus' reign began in [3596 A.H./C-446 B.C.] seven years after Cyrus issued the decree to restore Jerusalem and ended the captivity of Judah. Many of the Jews remained in the Babylonian area and did not return to Israel. The Greeks under Alexander the Great conquered the Medio-Persian empire in 3711 A.H./C-331 B.C. - see note on Zech. 1:1

1:2b - palace at Shushan - one of three palaces [Babylon and Ecbatana were others] seems to be a primary palace of the Medes during the reigns of the Medes and the Persians - see note on Neh. 1:1

1:3c - third year of Ahasuerus' reign - 3599 A.H./C-443 B.C. [ten years after the captivity of Judah had ended.

1:10d - chamberlain - keeper of the king's women [wives, concubines, female servants] - Esther 2:3, 14, 15

(11) To bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty: because she *was* beautiful to look at.
(12) But the queen Vashti refused to come[e] at the king's commandment by *his* chamberlains {keepers of the king's women}: therefore the king was very angry, and his anger burned inside of him.
(13) Then the king said to the wise men, who knew the times, (because this *was* the king's manner towards all who knew the law and judgment:
(14) And the next to him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, who served in the king's presence, *and* who sat first in the kingdom;)
(15) What shall we do to the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains {keepers of the king's women}?
(16) And Memucan answered before the king and the princes, Vashti the queen has not only done wrong to the king, but also to all the princes, and to all the people who *are* in all the provinces of the king Ahasuerus.
(17) Because *this* deed of the queen shall become known abroad to all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she did not come.
(18) *Likewise* the ladies of Persia and Media shall tell about this day to all the king's princes, who have heard of the deed of the queen. And *there* s*hall arise* much contempt and anger.
(19) If it pleases the king, let there be a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti never again come before king Ahasuerus; and let the king give her royal position to another who is better than she.
(20) And when the king's decree which he shall make shall be published throughout all his empire, (because it is great,) all the wives will give honor to their husbands, both to great and small.
(21) And the saying pleased the king and the princes; and the king did according to the word of Memucan:
(22) So he sent letters into all the king's provinces, into every province according to its writing, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

1:12e - the queen Vashti refused to come - there is some question as to whether the king actually wanted her to strip before his princes and officials (Since the only thing the king told her to bring was her crown [v. 11]). I am not completely convinced that this was the case, however, it is quite apparent that she did not want to be put on "display" in front of a group of men under the influence of alcohol.

Chapter 2

(1) After these things, when the anger of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.
(2) Then the king's servants who ministered to him said, Let beautiful young virgins be sought for the king:
(3) And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to Shushan the palace, to the house of the women, to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*
(4) And let the maiden who pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so.
(5) *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai {pure myrrh},[a] the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
(6) Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah {3528 A.H./C-514 B.C.},[b] whom Nebuchadnezzar the king of Babylon had carried away.
(7) And he brought up Hadassah {myrtle; bride},[c] that *is,* Esther {star},[d] his uncle's daughter:[e] because she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.
(8) So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was also brought to the king's house, to the custody of Hegai, keeper of the women.

2:5a - Mordecai -{מרדכי} - pure myrrh - [myrrh was commonly used in perfumes and medicines] - Ezra 2:2; Neh. 7:7

2:6b - the captivity of Jeconiah [also known as Jehoiachin II Ki. 24:6] - 3528 A.H./C-514 B.C. was eight years after the seventy year captivity began [Daniel and his group of royalty had been carried into captivity in the first exile - see Daniel 1; Jehoiachin and many of the Levitical priests were carried into exile in the second exile - see Ezekiel 1] - it is now seventy-two years since Mordecai had been carried into captivity - see note on Esther 1:1a and Esther 1:3b - we are not told how old he was when he was taken captive.

2:7c - Hadassah {הדסה} - myrtle; bride

2:7d - Esther {of Persian derivation - Hebrew - אסתר } - star

2:7e - Mordecai's uncle's daughter - so Esther was Mordecai's cousin, but probably much younger than he since he raised her as his daughter

(9) And the maiden pleased him, and she obtained his kindness; and he speedily gave her things for purification, with such things as belonged to her, and seven maidens, *who were* chosen especially for her, out of the king's house: and he provided her and her maids the best *place* of the house of the women.
(10) Esther had not revealed her nationality nor her kindred: because Mordecai had charged her that she should not make it known.
(11) And Mordecai walked every day before the court of the women's house, to find out how Esther did, and what would become of her.
(12) Now when every maid's turn had come to go in to king Ahasuerus, after she had been there twelve months, according to the manner of the women, (because so were the days of their purifications accomplished, in this manner, six months with oil of myrrh, and six months with sweet perfumes, and with *other* things for the purifying of the women;)
(13) Then *every* maiden came to the king; whatever she desired was given to her to go with her out of the house of the women to the king's house.
(14) In the evening she went, and in the morning she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she did not come in to the king again, unless the king delighted in her, and that she were called by name.
(15) Now when Esther's turn, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, had come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all those who looked upon her.
(16) So Esther was taken to king Ahasuerus into his royal house in the tenth month, which *is* the month Tebeth {[Dec.-Jan.]},[f] in the seventh year of his reign {3603 A.H./C-439 B.C.}.[g]
(17) And the king loved Esther more than all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.
(18) Then the king made a great feast for all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

2:16f - tenth month - Tebeth {Dec/Jan}
2:16g - seventh year of Ahasuerus' reign - 3603 A.H./C-439 B.C. [fourteen years after the captivity of Judah had ended - 4 years after Vashti was removed as queen - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(19) And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.
(20) Esther had not *yet* revealed her kindred nor her nationality; as Mordecai had charged her: because Esther did the commandment of Mordecai, as when she was brought up with him.
(21) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains {keepers of the king's women} Bigthan and Teresh, of those who kept the door, were angry, and sought to lay hands on the king Ahasuerus.
(22) And the thing became known to Mordecai, who told *it* to Esther the queen; and Esther notified the king *of the matter* in Mordecai's name.
(23) And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Chapter 3
(1) After these things king Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.
(2) And all the king's servants, who *were* in the king's gate, bowed, and reverenced Haman: because the king had so commanded concerning him. But Mordecai did not bow, nor did *him* reverence.
(3) Then the king's servants, who *were* in the king's gate, asked Mordecai, Why do you not obey the king's commandment?
(4) Now it came to pass, when they spoke daily to him, and he did not listen to them, that they told Haman, to see whether Mordecai's matters would stand: because he had told them that he *was* a Jew.
(5) And when Haman saw that Mordecai did not bow, nor did him reverence, then Haman was full of anger.
(6) And he hated and sought to lay hands on Mordecai alone; but because they had revealed to him the nationality of Mordecai: Haman sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.
(7) In the first month, that *is,* the month Nisan {[Mar.-Apr.]},[a] in the twelfth year of king Ahasuerus {3608 A.H./C-434 B.C.},[b] they cast Pur,[c] that *is,* the lot, before Haman from day to day, and from month to month, *to* the twelfth *month,* that *is,* the month Adar {[Feb.-Mar.]}.[d]

3:7a - Nisan {March-April} - the first month of the Jewish year
- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
3:7b - the twelfth year of Ahasuerus [3608 A.H./C-434 B.C.] - 19 years after the end of the captivity - also one year before the temple was completed in Jerusalem
3:7c - Pur {פור} - lot [like dice only singular - one die]
3:7d - the twelfth month - Adar {February-March}

(8) And Haman said to king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws *are* different from all people; neither do they keep the king's laws: therefore it *is* not for the king's profit to allow them *to live*.
(9) If it pleases the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver[e] {756,000 lbs; 340,000 kg.} to the hands of those who have the charge of the business, to bring *it* into the king's treasuries.
(10) And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.
(11) And the king said to Haman, The silver *is* given to you, the people also, to do with them as it seems good to you.
(12) Then the king's scribes were called on the thirteenth day of the first month {Nisan [Mar.-Apr.]}, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to its writing, and *to* every people according to their language; in the name of king Ahasuerus it was written, and sealed with the king's ring.
(13) And the letters were sent by heralds into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which is the month Adar {[Feb.-Mar.]}, and *to take* their spoil for a prey.
(14) The copy of the writing for a commandment to be given in every province was published for all people, that they should be ready in preparation for that day.
(15) The heralds went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Chapter 4

(1) When Mordecai perceived all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;
(2) And came before the king's gate: because no one *might* enter into the king's gate clothed with sackcloth.
(3) And in every province, wherever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

3:9e - a talent = 75.6 lbs; 34.3 kilograms - 10,000 talents would be about 756,000 pounds or 340,000 kilograms – see Appendix J: Bible Weights and Measures

(4) So Esther's maids and her chamberlains {keepers of the king's women} came and told *it* to her. Then the queen was exceedingly grieved; and she sent clothes to clothe Mordecai, and to take away his sackcloth from him: but he would not receive *it*.
(5) Then Esther called for Hatach, *one* of the king's chamberlains {keepers of the king's women}, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was,* and why it *was*.
(6) So Hatach went forth to Mordecai to the street of the city, which *was* before the king's gate.
(7) And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries to destroy the Jews.
(8) Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show *it* to Esther, and to declare *it* to her, and to charge her that she should go in to the king, to make request of him, and to make request before him for her people.
(9) And Hatach came and told Esther the words of Mordecai.
(10) Again Esther spoke to Hatach, and gave him commandment to Mordecai;

(11) All the king's servants, and the people of the king's provinces, know, that whoever, whether man or woman, shall come to the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in to the king these thirty days.
(12) And they told to Mordecai Esther's words.
(13) Then Mordecai commanded to answer Esther, Do not think to yourself that you shall escape in the king's house, more than all the Jews.
(14) Because if you altogether hold your peace at this time, *then* enlargement and deliverance shall arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you have come to the kingdom for *such* a time as this?
(15) Then Esther bade *them* return Mordecai *this answer,*
(16) Go, gather together all the Jews who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day: I and my maidens will also likewise fast; and so I will go in to the king, which *is* not according to the law: and if I perish, I perish.

(17) So Mordecai went his way, and did according to all that Esther had commanded him.

Chapter 5

(1) Now it came to pass on the third day, that Esther put on *her* royal clothes, and stood in the inner court of the king's house, opposite the king's house: and the king sat upon his royal throne in the royal house, opposite the gate of the house.
(2) And it was that, when the king saw Esther the queen standing in the court, *that* she obtained favor in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.
(3) Then the king said to her, What do you desire, queen Esther? and what *is* your request? it shall be given to you even to the half of the kingdom.
(4) And Esther answered, If *it seems* good to the king, let the king and Haman come today to the banquet that I have prepared for him.
(5) Then the king said, Cause Haman to come quickly, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared.
(6) And the king said to Esther at the banquet of wine, What *is* your petition? and it shall be granted to you: and what *is* your request? even to the half of the kingdom it shall be performed.
(7) Then Esther answered, and said, My petition and my request *is;*
(8) If I have found favor in the sight of the king, and if it pleases the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.
(9) Then Haman went forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he did not stand up, nor moved for him, he was full of indignation against Mordecai.
(10) Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.
(11) And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* in which the king had promoted him, and how he had advanced him above the princes and servants of the king.
(12) Haman said moreover, Yes, Esther the queen did not let any man come in with the king to the banquet that she had prepared except for myself; and tomorrow I am invited to come to her again with the king.
(13) Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

(14) Then Zeresh his wife and all his friends said to him, Let a gallows be made of fifty cubits high[a] {about 75 ft.; 22.9 m.}, and tomorrow speak to the king that Mordecai may be hanged on it: then go in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Chapter 6

(1) On that night the king could not sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.
(2) And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus.
(3) And the king said, What honor and dignity has been done to Mordecai for this? Then the king's servants who ministered to him said, There has been nothing done for him.
(4) And the king said, Who *is* in the court? Now Haman had come into the outward court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.
(5) And the king's servants said to him, Look, Haman stands in the court. And the king said, Let him come in.
(6) So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?
(7) And Haman answered the king, For the man whom the king delights to honor,
(8) Let the royal clothes be brought which the king *used* to wear, and the horse that the king rides upon, and the royal crown which is set upon his head:
(9) And let these clothes and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *with* whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, So shall it be done to the man whom the king delights to honor.
(10) Then the king said to Haman, Go quickly, *and* take the clothes and the horse, as you have said, and do even so to Mordecai the Jew, who sits at the king's gate: let nothing fail of all that you have spoken.
(11) Then Haman took the clothes and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, So shall it be done to the man whom the king delights to honor.

5:14a - fifty cubits - about 75 feet or 22.9 meters – see Appendix J: Bible Weights and Measures

(12) And Mordecai came again to the king's gate. But Haman went quickly to his house mourning, and having his head covered.
(13) And Haman told Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, If Mordecai *is* of the descent of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him.
(14) And while they *were* yet talking with him, the king's chamberlains {keepers of the king's women} came, and hurried to bring Haman to the banquet that Esther had prepared.

Chapter 7
(1) So the king and Haman came to banquet with Esther the queen.
(2) And the king said again to Esther on the second day at the banquet of wine, What *is* your petition, queen Esther? and it shall be granted to you: and what *is* your request? and it shall be performed, *even* to the half of the kingdom.
(3) Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request:
(4) Because we are sold, I and my people, to be destroyed, to be killed, and to perish. But if we had been sold for bondmen and bondwomen, I would have held my tongue, although the enemy could not counter the king's damage.
(5) Then the king Ahasuerus answered and said to Esther the queen, Who is he, and where is he, who dares to presume in his heart to do such things?
(6) And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.
(7) And the king arising from the banquet of wine in his anger *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; because he saw that there was evil determined against him by the king.
(8) Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen upon the bed where Esther *was*. Then the king said, Will he force the queen even in my presence in the house? As the word went out of the king's mouth, they covered Haman's face.

(9) And Harbonah, one of the chamberlains {keepers of the king's women}, said before the king, Look, the gallows fifty cubits high {about 75 ft.; 22.9 m.}, which Haman had made for Mordecai, who had spoken good for the king, stands at Haman's house. Then the king said, Hang him on it.
(10) So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's anger was pacified.

Chapter 8
(1) On that day the king Ahasuerus gave the house of Haman the Jews' enemy to Esther the queen. And Mordecai came before the king; because Esther had told what he *was* to her.
(2) And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.
(3) And Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his plan that he had devised against the Jews.
(4) Then the king held out the golden sceptre towards Esther. So Esther arose, and stood before the king,
(5) And said, If it pleases the king, and if I have found favor in his sight, and the thing *seems* right before the king, and I *am* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews who *are* in all the king's provinces:
(6) Because how can I endure to see the evil that shall come to my people? or how can I endure to see the destruction of my relatives?
(7) Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Indeed, I have given Esther the house of Haman, and they have hanged him upon the gallows, because he laid his hand upon the Jews.
(8) You write also for the Jews, as you like, in the king's name, and seal *it* with the king's ring: because the writing which is written in the king's name, and sealed with the king's ring, no man may reverse.

(9) Then the king's scribes were called at that time in the third month,[a] that *is,* the month Sivan {[May-Jun.]}, on its twenty-third *day* {3/23/3608 A.H./C-434 B.C.}; and it was written according to all that Mordecai commanded the Jews, and the lieutenants, and the deputies and rulers of the provinces who *are* from India to Ethiopia, one hundred twenty-seven provinces, to every province according to its writing, and to every people after their language, and to the Jews according to their writing, and according to their language.
(10) And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by heralds on horseback, *and* riders on mules, camels, *and* young stallions:
(11) In which the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* their spoil for a prey,
(12) Upon one day in all the provinces of king Ahasuerus, *namely,* upon the thirteenth *day* of the twelfth month, which *is* the month Adar {[Feb.-Mar.]}.[b]
(13) The copy of the writing for a commandment to be given in every province *was* published to all people, and that the Jews should be ready against that day to avenge themselves on their enemies.
(14) *So* the heralds who rode upon mules *and* camels went out, being hurried and pressed on by the king's commandment. And the decree was given at Shushan the palace.
(15) And Mordecai went out from the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with clothes of fine linen and purple: and the city of Shushan rejoiced and was glad.
(16) The Jews had light, and gladness, and joy, and honor.
(17) And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; because the fear of the Jews fell upon them.

8:9a - third month, Sivan {May-June} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
8:12b - twelfth month, Adar {February-March} - the thirteenth day - the day Haman had set for killing all Jews Est. 3:13

Chapter 9

(1) Now in the twelfth month, that *is,* the month Adar {[Feb.-Mar.]},[a] on the thirteenth day of the same {12/13/3608 A.H./C-434 B.C.}, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over those who hated them;)

(2) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on those who sought their harm: and no man could withstand them; because the fear of them fell upon all people.

(3) And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

(4) Because Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: because this man Mordecai grew greater and greater.

(5) So the Jews struck all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they wanted to those who hated them.

(6) And in Shushan the palace the Jews killed and destroyed five hundred men.

(7) And Parshandatha, and Dalphon, and Aspatha,

(8) And Poratha, and Adalia, and Aridatha,

(9) And Parmashta, and Arisai, and Aridai, and Vajezatha,

(10) The ten sons of Haman the son of Hammedatha, the enemy of the Jews, they killed; but they did not lay their hands on the spoil.

(11) On that day the number of those who were killed in Shushan the palace was brought before the king.

(12) And the king said to Esther the queen, The Jews have killed and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* your petition? and it shall be granted to you: or what *is* your request further? and it shall be done.

(13) Then Esther said, If it pleases the king, let it be granted to the Jews who *are* in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows.

(14) And the king commanded it to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

(15) Because the Jews who *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar {[Feb.-Mar.]}, and killed three hundred men at Shushan; but they did not lay their hands on the spoils.

9:1a - twelfth month, Adar {February-March} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(16) But the other Jews who *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and killed seventy-five thousand of their foes, but they did not lay their hands on the spoils,
(17) On the thirteenth day of the month Adar {[Feb.-Mar.]}; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.
(18) But the Jews who *were* at Shushan assembled together on its thirteenth *day*, and on its fourteenth; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.
(19) Therefore the Jews of the villages, those who lived in the unwalled towns, made the fourteenth day of the month Adar [Feb.-Mar.] *a day of* gladness and feasting, and a good day, and of sending gifts one to another.
(20) And Mordecai wrote these things, and sent letters to all the Jews who *were* in all the provinces of the king Ahasuerus, *both* near and far,
(21) To establish *this* among them, that they should keep the fourteenth day of the month Adar [Feb.-Mar.], and the fifteenth day of the same, yearly,[b]
(22) As the days in which the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending gifts one to another, and gifts to the poor.
(23) And the Jews undertook to do as they had begun, and as Mordecai had written to them;
(24) Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had planned against the Jews to destroy them, and had cast Pur, that *is,* the lot, to consume them, and to destroy them;
(25) But when *Esther* came before the king, he commanded by letters that his wicked plan, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
(26) Therefore they called these days Purim {lots}[c] after the name of Pur {lot}. Therefore because of all the words of this letter, and *of that* which they had seen concerning this matter, and which had come to them,

9:21b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

9:26c - Purim {פּוּרִים} – lots

(27) The Jews ordained, and took upon them, and upon their offspring, and upon all who joined themselves to them, so it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;[d]
(28) And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim {lots} should not fail from among the Jews, nor the memorial of them perish from their offspring.
(29) Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.
(30) And he sent the letters to all the Jews, to the hundred twenty-seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,
(31) To confirm these days of Purim {lots} in their *appointed* times, as Mordecai the Jew and Esther the queen had told them, and as they had decreed for themselves and for their offspring, the matters of the fastings and their cry.
(32) And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Chapter 10
(1) And the king Ahasuerus laid a tax upon the land, and *upon* the isles of the sea.
(2) And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to whom the king advanced, *are* they not written in the book of the chronicles of the kings of Media and Persia?
(3) Because Mordecai the Jew *was* next to king Ahasuerus, and great among the Jews, and accepted by the multitude of his brothers, seeking the wealth of his people, and speaking peace to all his offspring.

9:27d – Adar [Feb.-Mar.] 14 and 15 {12/14 & 12/15}

Chapter 1

(1) There was a man in the land of Uz, whose name *was* Job {persecuted};[a] and that man was perfect and upright, and one who feared {revered}[b] God, and turned away from evil.
(2) And there were born to him seven sons and three daughters.
(3) His possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great household; so that this man was the greatest of all the men of the east.
(4) And his sons went and feasted *in their* houses, everyone on his birthday; and sent and called for their three sisters to eat and to drink with them.
(5) And so it was, that when the days of *their* feasting were completed, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to their number: because Job said, It may be that my sons have sinned, and cursed God in their hearts. This Job did continually.
(6) Now there was a day when the sons of God came to present themselves before the LORD {Jehovah}, and Satan also came among them.
(7) And the LORD {Jehovah} said to Satan, Where have you come from? Then Satan answered the LORD {Jehovah}, and said, From going back and forth in the earth, and from walking up and down in it.
(8) And the LORD {Jehovah} said to Satan, Have you considered My servant Job, that *there is* none like him in the earth, a perfect and an upright man, one who fears God, and turns away from evil?
(9) Then Satan answered the LORD {Jehovah}, and said, Does Job fear God for nothing?
(10) Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.
(11) But put forth Your hand now, and touch all that he has, and he will curse You to your face.
(12) And the LORD {Jehovah} said to Satan, Look, all that he has *is* in your power; only do not put forth your hand against him. So Satan went out from the presence of the LORD {Jehovah}.
(13) And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:
(14) And there came a messenger to Job, and said, The oxen were plowing, and the donkeys feeding beside them:
(15) And the Sabeans came *upon them*, and took them away; yes, they have killed the servants with the edge of the sword; and I only am escaped alone to tell you.
(16) While he *was* still speaking, another also came, and said, The fire of God has fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I alone am escaped to tell you.

1:1a - Job {איוב} - hated, persecuted

1:1b – feared God – revere; reverence; honored; had profound respect towards

(17) While he *was* still speaking, there came also another, and said, The Chaldeans made out three bands, and came upon the camels, and have carried them away, yes, and killed the servants with the edge of the sword; and I only am escaped alone to tell you.
(18) While he *was* still speaking, there came also another, and said, Your sons and your daughters *were* eating and drinking wine in their eldest brother's house:
(19) And, there came a great wind from the wilderness, and struck the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you.
(20) Then Job arose, and tore his mantle, and shaved his head, and fell down upon the ground, and worshiped,
(21) And said, Naked I came out of my mother's womb, and naked I shall return: the LORD {Jehovah} gave, and the LORD {Jehovah} has taken away; blessed is the Name of the LORD {Jehovah}.
(22) In all this Job did not sin, nor charged God foolishly.

Chapter 2
(1) Again there was a day when the sons of God came to present themselves before the LORD {Jehovah}, and Satan came also among them to present himself before the LORD {Jehovah}.
(2) And the LORD {Jehovah} said to Satan, Where have you come from? And Satan answered the LORD {Jehovah}, and said, From going back and forth in the earth, and from walking up and down in it.
(3) And the LORD {Jehovah} said to Satan, Have you considered My servant Job, that *there is* none like him in the earth, a perfect and an upright man, one who fears God, and turns away from evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause.
(4) And Satan answered the LORD {Jehovah}, and said, Skin for skin, yes, all that a man has he will give for his life.
(5) But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.
(6) And the LORD {Jehovah} said to Satan, Look, he *is* in your hand; but save his life.
(7) So Satan went forth from the presence of the LORD {Jehovah}, and struck Job with sore boils from the sole of his foot to the crown of his head.
(8) And he took for himself a broken piece of pottery to scrape himself with; and he sat down among the ashes.
(9) Then his wife said to him, Do you still hold onto your integrity? curse God, and die.

(10) But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips.
(11) Now when Job's three friends heard of all this evil that had come upon him, they came each one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: because they had made an appointment together to come to mourn with him and to comfort him.
(12) And when they lifted up their eyes from afar off, and did not recognize him, they lifted up their voice, and wept; and each one tore his mantle, and sprinkled dust upon his head towards heaven.
(13) So they sat down with him upon the ground seven days and seven nights, and no one spoke a word to him: because they saw that *his* grief was very great.

Chapter 3
(1) After this Job opened his mouth, and cursed his birthday.
(2) And Job spoke, and said,
(3) Let the day perish in which I was born, and the night *in which* it was said, A man child is conceived.
(4) Let that day be darkness; let God not regard it from above, neither let the light shine upon it.
(5) Let darkness and the shadow of death stain it; let a cloud stay upon it; let the blackness of the day terrify it.
(6) As *for* that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the number of the months.
(7) Let that night be empty, let no joyful voice come in it.
(8) Let them curse it who curse the day, who are ready to raise up their mourning.
(9) Let the stars of its twilight be dark; let it look for light, but *have* none; neither let it see the dawning of the day:
(10) Because it did not shut up the doors of my *mother's* womb, nor hid sorrow from my eyes.
(11) Why did I not die from the womb? *why* did I *not* give up the spirit when I came out of the belly?
(12) Why did the knees receive me? or why the breasts that I should nurse?
(13) Because I would have lain still and been quiet, I should have slept: then I would have been at rest,
(14) With kings and counselors of the earth, who built desolate places for themselves;
(15) Or with princes who had gold, who filled their houses with silver:
(16) Or as a hidden untimely birth I had not been; as infants *who* never saw light.[a]
(17) There the wicked cease *from* troubling; and there the weary are at rest.
(18) *There* the prisoners rest together; they do not hear the voice of the oppressor.
(19) The small and great are there; and the servant *is* free from his master.

3:16a - Note: the unborn are referred to as infants who have not seen the light – see Lk. 1:44

(20) Why is light given to the one who is in misery, and life to the bitter *in* soul;
(21) Who long for death, but it does not *come*; and dig for it more than for hidden treasures;
(22) Who rejoice exceedingly, *and* are glad, when they can find the grave?
(23) *Why is light given* to a man whose way is hidden, and whom God has hedged in?
(24) Because my sighing comes before I eat, and my groans are poured out like the waters.
(25) Because that which I greatly feared has come upon me, and that which I was afraid of has come upon me.
(26) I was not in safety, neither did I have rest, neither was I quiet; yet trouble came.

Chapter 4
(1) Then Eliphaz the Temanite answered and said,
(2) *If* we attempt to commune with you, will you be grieved? but who can withhold himself from speaking?
(3) Indeed, you have instructed many, and you have strengthened the weak hands.
(4) Your words have upheld the one who was falling, and you have strengthened the feeble knees.
(5) But now it has come upon you, and you faint; it has touched you, and you are troubled.
(6) *Is* not *this* your fear, your confidence, your hope, and the uprightness of your ways?
(7) Remember, I urge you, *whoever* perished, who was innocent? or when were the righteous cut off?
(8) Even as I have seen, those who plow sin, and sow wickedness, reap the same.
(9) By the blast of God they perish, and by the breath of His nostrils they are consumed.
(10) The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
(11) The old lion perishes for lack of prey, and the stout lion's cubs are scattered abroad.
(12) Now a thing was secretly brought to me, and my ear received a little of it.
(13) In thoughts from the visions of the night, when deep sleep falls on men,
(14) Fear came upon me, and trembling, which made all my bones to shake.
(15) Then a spirit passed before my face; the hair of my flesh stood up:
(16) It stood still, but I could not discern its form: an image *was* before my eyes, *there was* silence, and I heard a voice, *saying*,
(17) Shall mortal man be more just than God? shall a man be more pure than his Maker?

(18) Indeed, He put no trust in His servants; and His angels He charged with folly:
(19) How much less *in* those who live in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?
(20) They are destroyed from morning to evening: they perish forever without anyone regarding *it*.
(21) Does not their excellency *which is* in them go away? they die, even without wisdom.

Chapter 5
(1) Call now, if there are any who will answer you; and to which of the saints will you turn?
(2) Because wrath {anger; judgment} kills the foolish man, and envy destroys the silly one.
(3) I have seen the foolish taking root: but suddenly I cursed his home.
(4) His children are far from safety, and they are crushed in the gate, neither *is there* anyone to deliver *them*.
(5) Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.
(6) Although affliction does not come forth from the dust, neither does trouble spring out of the ground;
(7) Yet man is born to trouble, as the sparks fly upward.
(8) I would seek God, and to God I would commit my cause:
(9) Who does great and unsearchable things; marvelous things without number:
(10) Who gives rain upon the earth, and sends waters upon the fields:
(11) To set up on high those who are low; that those who mourn may be exalted to safety.
(12) He disappoints the plans of the crafty, so that their hands cannot perform *their* schemes.
(13) He takes the wise in their own craftiness: and the counsel of the deceptive ones is carried forward.
(14) They meet with darkness in the daytime, and grope in the noonday as in the night.
(15) But He saves the poor from the sword, from their mouth, and from the hand of the mighty.
(16) So the poor have hope, and sin stops her mouth.
(17) Indeed, happy *is* the man whom God corrects: therefore do not despise the discipline of the Almighty:
(18) Because He makes sore, and binds up: He wounds, and His hands make whole.
(19) He will deliver you in six troubles: yes, in seven no evil will touch you.
(20) In famine He will redeem you from death: and in war from the power of the sword.
(21) You will be hid from the scourge of the tongue: neither will you be afraid of destruction when it comes.
(22) At destruction and famine you will laugh: neither will you be afraid of the beasts of the earth.

(23) Because you will be in league {alliance} with the stones of the field: and the beasts of the field will be at peace with you.
(24) And you will know that your home *will be* in peace; and you will visit your home, and will not sin.
(25) You will also know your offspring *will be* great, and your offspring as the grass of the earth.
(26) You will come to *your* grave in a full age, like a shock of corn comes in its season.
(27) Consider this, we have searched it, so it *is*; listen to it, and know *it* for your own good.

Chapter 6
(1) But Job answered and said,
(2) Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!
(3) Because now it would be heavier than the sand of the sea: therefore my words are swallowed up.
(4) Because the arrows of the Almighty *are* within me, its poison drinks up my spirit: the terrors of God set themselves in array against me.
(5) Does the wild donkey bray when he has grass? or does the ox low over his food?
(6) Can that which is without taste be eaten without salt? or is there *any* taste in the white of an egg?
(7) The things *that* my soul refused to touch *are* as my sorrowful food.
(8) Oh that I might have my request; and that God would grant *me* the thing that I long for!
(9) Even that it would please God to destroy me; that He would let loose His hand, and put me to death!
(10) Then I should yet have comfort; yes, I would harden myself in sorrow: let Him not spare; because I have not concealed the words of the Holy One.
(11) What *is* my strength, that I should hope? and what *is* my end, that I should prolong my life?
(12) *Is* my strength the strength of stones? or *is* my flesh of brass?
(13) *Is* not my help within me? and is wisdom driven away from me?
(14) To him who is afflicted pity *should be shown* from his friend; but he forsakes the fear of the Almighty.
(15) My brothers have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;
(16) Which are black because of the ice, *and* in which the snow is hidden:
(17) What time they grow warm, they vanish: when it is hot, they are consumed out of their place.
(18) The paths of their way are turned aside; they go to nothing, and perish.
(19) The troops of Tema looked, the companies of Sheba waited for them.

(20) They were confounded because they had hoped; they came there, and were ashamed.
(21) Because now you are nothing; you see *my* being cast down, and are afraid.
(22) Did I say, Bring to me? or, Give a reward to me of your substance?
(23) Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
(24) Teach me, and I will hold my tongue: and cause me to understand in what I have erred.
(25) How strong are right words! but what does your arguing reprove?
(26) Do you imagine to reprove words, and the speeches of one who is desperate, *which are* as wind?
(27) Yes, you overwhelm the fatherless, and you dig *a pit* for your friend.
(28) Now therefore be content, look upon me; because *it is* evident to you if I lie.
(29) Turn back, I urge you, let it not be sin; yes, return again, my righteousness *is* in it.
(30) Is there sin in my tongue? cannot my taste discern perverse things?

Chapter 7

(1) *Is there* not an appointed time to man upon earth? *are not* his days also like the days of a hired hand?
(2) As a servant earnestly desires the shadow, and as a hired hand looks for *the payment for* his work:
(3) So I am made to possess months of vanity, and wearisome nights are appointed to me.
(4) When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossing back and forth until the dawning of the day.
(5) My flesh is clothed with worms and clods of dust; my skin is broken, and has become despised.
(6) My days are swifter than a weaver's shuttle, and are spent without hope.
(7) O remember that my life *is* wind: my eye shall no more see good.
(8) The eye of him who has seen me shall see me no *more*: your eyes *are* upon me, and I *am* not.
(9) *As* the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no *more*.
(10) He shall return no more to his house, neither shall his place know him anymore.
(11) Therefore I will not hold my peace; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
(12) *Am* I a sea, or a whale, that You set a watch over me?

(13) When I say, My bed shall comfort me, my couch shall ease my complaint;
(14) Then You scare me with dreams, and terrify me through visions:
(15) So that my soul chooses strangling, *and* death rather than my life.
(16) I despise *it*; I do not want to live forever: let me alone; because my days *are* vanity.
(17) What *is* man, that You should magnify him? and that You should set Your heart upon him?
(18) And *that* You should visit him every morning, *and* try him every moment?
(19) How long will You not depart from me, nor let me alone until I swallow down my spittle?
(20) I have sinned; what shall I do to You, O You Who preserves men? why have You set me as a mark against You, so that I am a burden to myself?
(21) And why do You not pardon my wicked deeds, and take away my sin? because now I shall sleep in the dust; and You shall seek me in the morning, but I *shall* not *be*.

Chapter 8
(1) Then Bildad the Shuhite answered, and said,
(2) How long will you speak these *things*? and *how long shall* the words of your mouth *be like* a strong wind?
(3) Does God pervert judgment? or does the Almighty pervert justice?
(4) If your children have sinned against Him, and He has cast them away for their wicked deeds;
(5) If you would seek God quickly, and make your plea to the Almighty;
(6) If you *were* pure and upright; surely now He would awake for you, and make the house of your righteousness prosperous.
(7) Though your beginning were small, yet your latter end should greatly increase.
(8) Because inquire, I ask you, of the former age, and prepare yourself to the search of their forefathers:
(9) (Because we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)
(10) Shall they not teach you, *and* tell you, and speak words out of their heart?
(11) Can the bulrush grow up without mire {mud}? can the flag-stalk grow without water?
(12) While it *is* yet in its greenness, *and* not cut down, it withers before any *other* herb.
(13) So *are* the paths of all who forget God; and the hypocrite's hope shall perish:
(14) Whose hope shall be cut off, and whose trust *shall be* a spider's web.
(15) He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

(16) He *is* green before the sun, and his branch shoots forth in his garden.
(17) His roots are wrapped about the heap, *and* sees the place of stones.
(18) If he destroys him from his place, then *it* shall deny him, *saying*, I have not seen you.
(19) Indeed, this *is* the joy of his way, and out of the earth shall others grow.
(20) Indeed, God will not cast away a perfect *man*, neither will He help the evildoers:
(21) Until He fills your mouth with laughing, and your lips with rejoicing.
(22) Those who hate you shall be clothed with shame; and the house of the wicked shall come to nothing.

Chapter 9
(1) Then Job answered and said,
(2) I know *it is* true: but how can a man be just before God?
(3) If He will contend with him, he cannot answer Him one of a thousand.
(4) *He is* wise in heart, and mighty in strength: who has hardened *himself* against Him, and has prospered?
(5) Who removes the mountains, and they do not know it: Who overturns them in His anger.
(6) Who shakes the earth out of her place, and its pillars tremble.
(7) Who commands the sun, and it does not rise; and seals up the stars.
(8) Who alone spreads out the heavens, and walks upon the waves of the sea.
(9) Who makes Arcturus {the Big Bear; Big Dipper},[a] Orion,[b] and Pleiades {the Seven Stars},[c] and the chambers of the south.[d]
(10) Who does great things past finding out; yes, and wonders without number.
(11) Indeed, He goes by me, and I do not see *Him*: He passes on, but I do not perceive Him.
(12) He takes away, who can hinder Him? who will say to Him, What are You doing?
(13) *If* God will not withdraw His anger, the proud helpers stoop under Him.
(14) How much less shall I answer Him, *and* choose out my words *to reason* with Him?
(15) Whom, though I were righteous, *yet* I would not answer, *but* I would make a plea to my Judge.
(16) If I had called, and He had answered me; *yet* I would not believe that He had listened to my voice.
(17) Because He breaks me with a tempest, and multiplies my wounds without cause.
(18) He will not allow me to take my breath, but fills me with bitterness.

9:9a – Arcturus – Ash - {עש} [Heb. -He comes] - the Big Bear – the Big Dipper

9:9b – Orion – Cesil - {כסיל} [Heb. - coming forth as light]

9:9c - Plieades – Cimah {כימה} [Heb. - the congregation of the Ruler]- the seven stars - Amos 5:8

9:9d – chambers of the south – stars not visible in northern latitudes – God made them all - see Witness of The Stars by E.W. Bullinger

(19) If *I speak* of strength, indeed, *He is* stronger: and if of judgment, who shall set me a time *to plead*?
(20) If I justify myself, my own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.
(21) *Though* I *were* perfect, *yet* I would not know my own soul: I would despise my life.
(22) This *is* one *thing*, therefore I said *it*, He destroys the perfect and the wicked.
(23) If the scourge kills suddenly, He will laugh at the trial of the innocent.
(24) The earth is given into the hand of the wicked: He covers the faces of its judges; if not, where, *and* Who *is* He?
(25) Now my days are swifter than a post {runner; courier}: they flee away, they see no good.
(26) They are passed away as the swift ships: as the eagle *that* hurries to the prey.
(27) If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:
(28) I am afraid of all my sorrows, I know that you will not hold me innocent.
(29) *If* I am wicked, why then do I labor in vain?
(30) If I wash myself with snow water, and make my hands ever so clean;
(31) Yet You shall plunge me into the ditch, and my own clothes shall despise me.
(32) Because *He is* not a man, as I *am, that* I should answer Him, *and* we should come together in judgment.
(33) Neither is there any mediator between us, *who* might lay his hand upon us both.
(34) Let Him take His rod away from me, and do not let His fear terrify me:
(35) *Then* I would speak, and not fear Him; but *it is* not so with me.

Chapter 10
(1) My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.
(2) I will say to God, Do not condemn me; show me why You contend with me.
(3) *Is it* good for You that You should oppress, that You should despise the work of Your hands, and shine upon the counsel of the wicked?
(4) Do You have eyes of flesh? or do You see as a man sees?
(5) *Are* Your days as the days of man? *are* Your years as man's days,
(6) That You ask about my sin, and search after my sin?
(7) You know that I am not wicked; and *there is* no one who can deliver out of Your hand.
(8) Your hands have made me and fashioned me; yet You destroy me.

(9) Remember, I urge {ask} You, that You have made me as the clay; and will You bring me into dust again?
(10) Have You not poured me out as milk, and curdled me like cheese?
(11) You have clothed me with skin and flesh, and have fenced me with bones and inward parts.
(12) You have granted me life and favor, and Your visitation has preserved my spirit.
(13) And these *things* You have hidden in Your heart: I know that this *is* with You.
(14) If I sin, then You mark me, and You will not acquit me of my sin.
(15) If I am wicked, woe to me; and *if* I am righteous, *yet* I will not lift up my head. *I am* full of confusion; therefore see my affliction;
(16) Because it increases. You hunt me as a fierce lion: and again You show Yourself marvelous against me.
(17) You renew Your witnesses against me, and increase Your indignation against me; changes and war *are* against me.
(18) Why then have You brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me!
(19) I would have been as though I had not been; I would have been carried from the womb to the grave.
(20) *Are* not my days few? cease *then, and* let me alone, that I may take a little comfort,
(21) Before I go *where* I shall not return, *even* to the land of darkness and the shadow of death;
(22) A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

Chapter 11
(1) Then Zophar the Naamathite answered, and said,
(2) Should not the multitude of words be answered? and should a man full of talk be justified?
(3) Should your lies make men hold their peace? and when you mock, shall no man make you ashamed?
(4) Because you have said, My teaching *is* pure, and I am clean in Your eyes.
(5) But oh that God would speak, and open His lips against you;
(6) And that He would show you the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacts of you *less* than your sin *deserves*.
(7) Can you by searching find out God? can you find out the Almighty to perfection?
(8) *It is* as high as heaven; what can you do? deeper than hell; what can you know?
(9) Its measure *is* longer than the earth, and broader than the sea.

(10) If He cuts off, and shuts up, or gathers together, then who can hinder Him?
(11) Because He knows vain men: He sees wickedness also; will He not then consider *it*?
(12) Because vain man would be wise, though man is born *like* a wild donkey's colt.
(13) If you prepare your heart, and stretch out your hands towards Him;
(14) If sin *is* in your hand, put it far away, and do not let wickedness live in your tabernacles.
(15) Because then you shall lift up your face without spot; yes, you shall be steadfast, and shall not fear:
(16) Because you shall forget *your* misery, *and* remember *it* as waters *that* pass away:
(17) And *your* age shall be clearer than the noonday; you shall shine forth, you shall be as the morning.
(18) And you shall be secure, because there is hope; yes, you shall dig *about* you, *and* you shall take your rest in safety.
(19) Also you shall lie down, and no one shall make *you* afraid; yes, many shall seek your favor.
(20) But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the spirit.

Chapter 12
(1) And Job answered and said,
(2) No doubt but you *are* the people, and wisdom shall die with you.
(3) But I have understanding as well as you; I *am* not inferior to you: yes, who does not know such things as these?
(4) I am *as* one mocked by his neighbor, who calls upon God, and He answers him: the just upright *man is* laughed to scorn.
(5) He who is ready to slip with *his* feet *is as* a lamp despised in the thought of him who is at ease.
(6) The tabernacles of robbers prosper, and those who provoke God are secure; into whose hand God brings *abundantly*.
(7) But ask now the beasts, and they shall teach you; and the birds of the air, and they shall tell you:
(8) Or speak to the earth, and it shall teach you: and the fish of the sea shall declare to you.
(9) Who does not know in all these that the hand of the LORD {Jehovah} has done this?
(10) In Whose hand *is* the soul of every living thing, and the breath of all mankind.
(11) Does not the ear try words? and the mouth taste its meat?
(12) With the Ancient *is* wisdom; and in length of days understanding.

(13) With Him *is* wisdom and strength, He has counsel and understanding.
(14) He breaks down, and it cannot be built again: He shuts up a man, and there can be no opening.
(15) He withholds the waters, and they dry up: also He sends them out, and they overflow the earth.
(16) With Him *is* strength and wisdom: the deceived and the deceiver *are* His.
(17) He leads counselors away spoiled, and makes the judges fools.
(18) He loosens the bond of kings, and ties their waist with a belt.
(19) He leads princes away spoiled, and overthrows the mighty.
(20) He removes away the speech of the trusty, and takes away the understanding of the aged.
(21) He pours contempt upon princes, and weakens the strength of the mighty.
(22) He reveals deep things out of darkness, and brings out to light the shadow of death.
(23) He increases the nations, and destroys them: He enlarges the nations, and brings them down *again*.
(24) He takes away the heart of the chief of the people of the earth, and causes them to wander in a wilderness *where there is* no way.
(25) They grope in the dark without light, and He causes them to stagger like *a* drunken *man*.

Chapter 13
(1) Indeed, my eye has seen all *this*, my ear has heard and understood it.
(2) What you know, *the same* I know also: I *am* not inferior to you.
(3) Surely I would speak to the Almighty, and I desire to reason with God.
(4) But you *are* forgers of lies, you *are* all physicians of no value.
(5) O that you would altogether hold your peace! and it should be your wisdom.
(6) Hear now my reasoning, and listen to the pleadings of my lips.
(7) Will you speak wickedly for God? and talk deceitfully for Him?
(8) Will you accept His person? will you contend for God?
(9) Is it good that He should search you out? or as one man mocks another, do you *so* mock Him?
(10) He will surely reprove you, if you secretly show partiality.
(11) Shall not His excellency make you afraid? and His dread fall upon you?
(12) Your remembrances *are* like ashes, your bodies to bodies of clay.
(13) Hold your peace, let me alone, that I may speak, and let come on me what *will*.
(14) Why do I take my flesh in my teeth, and put my life in my hand?
(15) Though He kill me, yet I will trust in Him: but I will maintain my own ways before Him.

(16) He also *will be* my salvation: because a hypocrite will not come before Him.
(17) Listen diligently to my speech, and to my declaration with your ears.
(18) Indeed now, I have ordered *my* cause; I know that I shall be justified.
(19) Who *is* he *who* will plead with me? because now, if I hold my tongue, I shall give up the spirit.
(20) Only do not do two *things* to me: then I will not hide myself from You.
(21) Withdraw Your hand far from me: and do not let Your dread make me afraid.
(22) Then call, and I will answer: or let me speak, and You answer me.
(23) How many *are* my wicked deeds and sins? cause me to know what evil and sin I have committed.
(24) Why do You hide Your face, and hold me for Your enemy?
(25) Will You break a leaf driven back and forth? and will You pursue the dry stubble?
(26) Because You write bitter things against me, and cause me to possess the sins of my youth.
(27) You put my feet also in the stocks, and look narrowly to all my paths; You set a print upon the heels of my feet.
(28) And He, as a rotten thing, consumes, as clothes that are moth eaten.

Chapter 14
(1) Man *who is* born of a woman *is* of few days, and full of trouble.
(2) He comes forth like a flower, and is cut down: he flees also as a shadow, and does not continue.
(3) And You open Your eyes upon such a one, and bring me into judgment with You?
(4) Who can bring a clean *thing* out of an unclean? not one.
(5) Since his days *are* determined, the number of his months *are* with You, You have appointed his bounds that he cannot pass;
(6) Turn from him, that he may rest, until he has completed his days as a hired hand.
(7) Because there is hope of a tree, if it is cut down, that it will sprout again, and that its tender branch will not cease.
(8) Though its root grows old in the earth, and its stock dies in the ground;
(9) *Yet* through the scent of water it will bud, and bring forth branches like a plant.
(10) But man dies, and wastes away: yes, man gives up the spirit, and where *is* he?
(11) *As* the waters fail from the sea, and the flood decays and dries up:

(12) So man lies down, and does not rise: until the heavens *are* no more, they shall not awaken, nor be raised out of their sleep.
(13) O that You would hide me in the grave, that You would keep me secret, until Your anger is past, that You would appoint me a set time, and remember me!
(14) If a man dies, shall he live *again*? all the days of my appointed time I will wait, until my change comes.
(15) You shall call, and I will answer You: You will have a desire for the work of Your hands.
(16) Because now You number my steps: do You not watch over my sin?
(17) My sin *is* sealed up in a bag, and You sew up my sin.
(18) And surely the falling mountain comes to nothing, and the rock is removed out of its place.
(19) The waters wear down the stones: You wash away the things which grow *out* of the dust of the earth; and You destroy the hope of man.
(20) You prevail forever against him, and he passes: You change his countenance {appearance; attitude}, and send him away.
(21) His sons come to honor, and he does not know *it*; and they are brought low, but he does not perceive *it* of them.
(22) But his flesh upon him shall have pain, and his soul within him shall mourn.

Chapter 15
(1) Then Eliphaz the Temanite answered, and said,
(2) Should a wise man speak vain knowledge, and fill his belly with the east wind?
(3) Should he reason with unprofitable talk? or with speeches with which he can do no good?
(4) Yes, you caste off fear, and restrain prayer before God.
(5) Because your mouth declares your sin, and you choose the tongue of the crafty.
(6) Your own mouth condemns you, and not I: yes, your own lips testify against you.
(7) *Are* you the first man *who* was born? or were you made before the hills?
(8) Have you heard the secret of God? and do you keep wisdom to yourself?
(9) What do you know, that we do not know? *what* do you understand, which *is* not in us?
(10) With us *are* both the gray headed and very aged men, much older than your father.
(11) *Are* the consolations of God small with you? is there any secret thing with you?
(12) Why does your heart carry you away? and what do your eyes wink at,
(13) That you turn your spirit against God, and let *such* words go out of your mouth?

(14) What *is* man, that he should be clean? and *he who is* born of a woman, that he should be righteous?
(15) Indeed, He puts no trust in His saints; yes, the heavens are not clean in His sight.
(16) How much more abominable and filthy *is* man, who drinks sin like water?
(17) I will show you, listen to me; and that *which* I have seen I will declare;
(18) Which wise men have told from their fathers, and have not hid *it*:
(19) To whom alone the earth was given, and no stranger passed among them.
(20) The wicked man labors in pain all *his* days, and the number of years is hidden to the oppressor.
(21) A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.
(22) He does not believe that he shall return out of darkness, and the sword waits for him.
(23) He wanders abroad for bread, *saying*, Where *is it*? he knows that the day of darkness is ready at hand.
(24) Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready for the battle.
(25) Because he stretches out his hand against God, and strengthens himself against the Almighty.
(26) He runs at Him, *even* with *his* stubbornness, upon the thick layers of his shields:
(27) Because he covers his face with his fatness, and puts fat on *his* waist.
(28) And he lives in desolate cities, *and* in houses where no man lives, which are ready to become heaps.
(29) He will not be rich, neither will his possessions continue, neither will he prolong its perfection upon the earth.
(30) He will not depart out of darkness; the flame will dry up his branches, and by the breath of his mouth he will go away.
(31) Let him who is deceived not trust in vanity: because vanity shall be his payment.
(32) It will be accomplished before his time, and his branch will not be green.
(33) He will shake off his unripe grapes as the vine, and will cast off his flower as the olive.
(34) Because the congregation of hypocrites *will be* desolate, and fire will consume the tabernacles of bribery.
(35) They conceive mischief, and bring forth vanity, and their belly prepares deceit.

Chapter 16

(1) Then Job answered and said,
(2) I have heard many such things: miserable comforters *are* you all.
(3) Shall vain words have an end? or what emboldens you that you answer?

(4) I also could speak as you *do*: if your soul were in my soul's place, I could heap up words against you, and shake my head at you.
(5) *But* I would encourage you with my mouth, and the moving of my lips should comfort *your grief*.
(6) Though I speak, my grief is not comforted: and *though* I refrain {from speaking}, what am I eased?
(7) But now He has made me weary: you have made desolate all my company.
(8) And you have filled me with anger, *which* is a witness *against me*: and my leanness rising up in me bears witness to my face.
(9) He who hates me tears *me* in his anger: he gnashes upon me with his teeth; my enemy sharpens his eyes upon me.
(10) They have opened their mouth wide against me; they have reproachfully slapped my cheek; they have gathered themselves together against me.
(11) God has delivered me to the ungodly, and turned me over into the hands of the wicked.
(12) I was at ease, but He has broken me apart: He has also taken *me* by my neck, and shaken me to pieces, and set me up for His mark.
(13) His archers encircle me all around, He cuts my inward parts in pieces, and does not spare; He pours out my gall upon the ground.
(14) He wounds me with wound upon wound, He runs upon me like a giant.
(15) I have sewn sackcloth upon my skin, and defiled my horn in the dust.
(16) My face is foul with weeping, and on my eyelids *is* the shadow of death;
(17) Not for *any* injustice in my hands: also my prayer *is* pure.
(18) O earth, do not cover my blood, and let my cry have no place.
(19) Also now, my witness *is* in heaven, and my record *is* on high.
(20) My friends scorn me: *but* my eye pours out *tears* to God.
(21) O that one might plead for a man with God, as a man *pleads* for his neighbor!
(22) When a few years have come, then I shall go the way *where* I shall not return.

Chapter 17

(1) My breath is corrupt, my days are extinct, the graves *are ready* for me.
(2) *Are there* not mockers with me? and does not my eye continue in their provocation?
(3) Lay down now, make me a pledge with You; who *is* he *who* will shake hands with me?
(4) Because You have hidden their hearts from understanding: therefore You shall not exalt *them*.
(5) He who speaks flattery to *his* friends, even the eyes of his children shall fail.
(6) He has made me also a byword of the people; and formerly I was as a tambourine.

(7) My eye is also dim because of sorrow, and all my members *are* as a shadow.
(8) Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.
(9) The righteous also shall hold on his way, and he who has clean hands shall be stronger and stronger.
(10) But as for you all, do you return, and come now: because I cannot find *one* wise *man* among you.
(11) My days are past, my purposes are broken off, *even* the thoughts of my heart.
(12) They change the night into day: the light *is* short because of darkness.
(13) If I wait, the grave *is* my house: I have made my bed in the darkness.
(14) I have said to corruption, You *are* my father: to the worm, *You are* my mother, and my sister.
(15) And where *is* now my hope? as for my hope, who shall see it?
(16) They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Chapter 18

(1) Then Bildad the Shuhite answered, and said,
(2) How long *will it be before* you make an end of words? mark, and afterward we will speak.
(3) Why are we counted as beasts, *and* considered vile in your sight?
(4) He tears himself in his anger: shall the earth be forsaken for you? and shall the rock be removed out of its place?
(5) Yes, the light of the wicked shall be put out, and the spark of his fire shall not shine.
(6) The light shall be dark in his tabernacle, and his candle shall be put out with him.
(7) The steps of his strength shall be hindered, and his own counsel shall cast him down.
(8) Because he is cast into a net by his own feet, and he walks upon a snare.
(9) The snare shall take *him* by the heel, *and* the robber shall prevail against him.
(10) The snare *is* laid for him in the ground, and a trap for him in the way.
(11) Terrors shall make him afraid on every side, and shall drive him to his feet.
(12) His strength shall be hunger-bitten, and destruction *shall be* ready at his side.
(13) It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.
(14) His confidence shall be rooted out of his tent, and it shall bring him to the king of terrors.
(15) It shall live in his tent, because *it is* not his: molten sulfur shall be scattered upon his house.
(16) His roots shall be dried up beneath, and above shall his branch be cut off.
(17) His memory shall perish from the earth, and he shall have no name in the street.
(18) He shall be driven from light into darkness, and chased out of the world.

(19) He shall neither have son nor nephew among his people, nor any remaining in his houses.
(20) Those who come after *him* shall be astonished at his day, as those who went before were afraid.
(21) Surely such *are* the houses of the wicked, and this *is* the place *of one who does not* know God.

Chapter 19
(1) Then Job answered and said,
(2) How long will you harass my soul, and break me in pieces with words?
(3) These ten times you have reproached me: you are not ashamed *that* you make yourselves strange to me.
(4) And if indeed I have erred, my error remains with myself.
(5) If indeed you will magnify *yourselves* against me, and plead against me my reproach:
(6) Know now that God has overthrown me, and has encircled me with His net.
(7) I cry out because of wrong, but I am not heard: I cry aloud, but *there is* no judgment.
(8) He has fenced up my way that I cannot pass, and He has set darkness in my paths.
(9) He has stripped me of my glory, and taken the crown *from* my head.
(10) He has destroyed me on every side, and I am gone: and my hope He has removed like a tree.
(11) He has also kindled His anger against me, and He counts me to Himself as *one of* His enemies.
(12) His troops come together, and raise up their way against me, and encamp all around my tent.
(13) He has put my brothers far from me, and my acquaintances are truly estranged from me.
(14) My kinsfolk have failed, and my familiar friends have forgotten me.
(15) Those who live in my house, and my maids, count me for a stranger: I am an alien in their sight.
(16) I called my servant, and he gave *me* no answer; I called to him with my mouth.
(17) My breath is strange to my wife, though I called for the children's *sake* of my own body.
(18) Yes, young children despised me; I arose, and they spoke against me.
(19) All my closest friends despised me: and those whom I loved have turned against me.
(20) My bone clings to my skin and to my flesh, and I have escaped with the skin of my teeth.
(21) Have pity upon me, have pity upon me, my friends; because the hand of God has touched me.
(22) Why do you persecute me as God, and are not satisfied with my flesh?
(23) Oh that my words were now written! oh that they were printed in a book!

(24) That they were engraved with an iron pen and lead in the rock forever!
(25) Because I know *that* my Redeemer lives, and *that* He shall stand at the latter *day* upon the earth:
(26) And *though* after my skin *worms* destroy this *body*, yet in my flesh I shall see God:
(27) Whom I shall see for myself, and my eyes shall see, and not another; *though* my inward parts be consumed within me.
(28) But you should say, Why do we persecute him, since the root of the matter is found in me?
(29) Be afraid of the sword: because wrath {anger; judgment} *brings* the punishments of the sword, that you may know *there is* a judgment.

Chapter 20
(1) Then Zophar the Naamathite answered, and said,
(2) Therefore my thoughts cause me to answer, and for *this* I make haste.
(3) I have heard the check of my reproach, and the spirit of my understanding causes me to answer.
(4) Do you not know this of old, since man was placed upon earth,
(5) That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?
(6) Though his excellency mounts up to the heavens, and his head reaches to the clouds;
(7) *Yet* he will perish forever like his own dung: those who have seen him will say, Where *is* he?
(8) He will fly away as a dream, and will not be found: yes, he will be chased away as a vision of the night.
(9) The eye also *which* saw him will *see him* no more; neither will his place see him anymore.
(10) His children will seek to please the poor, and his hands will restore their goods.
(11) His bones are full *of the sin* of his youth, which will lie down with him in the dust.
(12) Though wickedness is sweet in his mouth, *though* he hides it under his tongue;
(13) *Though* he spares it, and does not forsake it; but keeps it still within his mouth:
(14) *Yet* his food in his belly is turned, *it is* the gall {bitterness; poison} of asps {snakes} within him.
(15) He has swallowed down riches, and he will vomit them up again: God will cast them out of his stomach.
(16) He will suck the poison of asps {snakes}: the viper's tongue will kill him.
(17) He will not see the rivers, the floods, the brooks of honey and butter.

(18) He will give back that which he has labored for, and will not swallow *it* down: the restitution {reward}} *will be* according to *his* character, and he will not rejoice *in it*.
(19) Because he has oppressed *and* has forsaken the poor; *because* he has violently taken away a house which he did not build;
(20) Surely he will not feel quietness in his stomach, he will not save of that which he desired.
(21) None of his food will be left; therefore no man will look for his goods.
(22) In the fullness of his self-sufficiency he will be in need: every hand of the wicked will come upon him.
(23) *When* he is about to fill his stomach, *God* will cast the fury of His anger upon him, and will rain *it* upon him while he is eating.
(24) He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
(25) It is drawn, and comes out of the body; yes, the glittering sword comes out of his gall: terrors *are* upon him.
(26) All darkness *shall be* hidden in his secret places: a fire not blown shall consume him; it shall go ill with any who are left in his tent.
(27) The heaven shall reveal his sin; and the earth shall rise up against him.
(28) The increase of his house shall depart, *and his goods* shall flow away in the day of His anger.
(29) This *is* the portion of a wicked man from God, and the heritage appointed to him by God.

Chapter 21

(1) But Job answered and said,
(2) Listen diligently to my speech, and let this be your consolations.
(3) Allow me that I may speak; and after I have spoken, mock on.
(4) As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?
(5) Mark me, and be astonished, and lay *your* hand upon *your* mouth.
(6) Even when I remember I am afraid, and trembling takes hold on my flesh.
(7) Why do the wicked live, become old, yes, are mighty in power?
(8) Their offspring is established in their sight with them, and their offspring before their eyes.
(9) Their houses *are* safe from fear, neither *is* the rod of God upon them.
(10) Their bull mates, and does not fail; their cow gives birth and does not loose her calf.
(11) They send forth their little ones like a flock, and their children dance.
(12) They take the tambourine and harp, and rejoice at the sound of the organ.
(13) They spend their days in wealth, and in a moment go down to the grave.
(14) Therefore they say to God, Depart from us; because we do not desire the knowledge of Your ways.

(15) Who *is* the Almighty, that we should serve Him? and what profit should we have, if we pray to Him?
(16) Indeed, their good *is* not in their hand: the counsel of the wicked is far from me.
(17) How often is the candle of the wicked put out! and *how often* does destruction come upon them! *God* distributes sorrows in His anger.
(18) They are as stubble before the wind, and as chaff that the storm carries away.
(19) God lays up his sin for his children: He repays him, and he shall know *it*.
(20) His eyes shall see his destruction, and he shall drink of the anger of the Almighty.
(21) Because what pleasure *has* he in his house after him, when the number of his months is cut off in the midst?
(22) Shall *any* teach God knowledge? since He judges those who are high.
(23) One dies in his full strength, being wholly at ease and quiet.
(24) His breasts are full of milk, and his bones are moistened with marrow.
(25) And another dies in the bitterness of his soul, and never eats with pleasure.
(26) They shall lie down alike in the dust, and the worms shall cover them.
(27) Indeed, I know your thoughts, and the devices *which* you wrongfully imagine against me.
(28) Because you say, Where *is* the house of the prince? and where *are* the houses of the wicked?
(29) Have you not asked those who go by the way? and do you not know their tokens,
(30) That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath {anger; judgment}.
(31) Who shall declare his way to his face? and who shall repay him for *what* he has done?
(32) Yet he shall be brought to the grave, and shall remain in the tomb.
(33) The clods of the valley shall be sweet to him, and every man shall draw after him, as *there are* innumerable before him.
(34) How then you comfort me in vain, since in your answers there remains falsehood?

Chapter 22

(1) Then Eliphaz the Temanite answered and said,
(2) Can a man be profitable to God, as he who is wise may be profitable to himself?
(3) *Is it* any pleasure to the Almighty, that you are righteous? or *is it* gain *to Him*, that you make your ways perfect?
(4) Will He reprove you for fear of you? will He enter with you into judgment?

(5) *Is* not your wickedness great? and your sin infinite?
(6) Because you have taken a pledge from your brother for nothing, and stripped the naked of their clothing.
(7) You have not given water to the weary to drink, and you have withheld bread from the hungry.
(8) But *as for* the mighty man, he had the earth; and the honorable man lived in it.
(9) You have sent widows away empty, and the arms of the fatherless have been broken.
(10) Therefore snares *are* all around you, and sudden fear troubles you;
(11) Or darkness, *that* you cannot see; and abundance of waters cover you.
(12) *Is* not God in the height of heaven? and even the height of the stars, how high they are!
(13) And you say, How does God know? can He judge through the dark cloud?
(14) Thick clouds *are* a covering to Him, that He does not see; and He walks in the circle of heaven.[a]
(15) Have you marked the old way which wicked men have trodden?
(16) Which were cut down out of time, whose foundation was overflowed with a flood:
(17) Who said to God, Depart from us: and what can the Almighty do for them?
(18) Yet He filled their houses with good *things*: but the counsel of the wicked is far from me.
(19) The righteous see *it*, and are glad: and the innocent laugh them to scorn.
(20) Whereas our character is not cut down, but the remnant of them the fire consumes.
(21) Acquaint yourself with Him now, and be at peace: so that good will come to you.
(22) I ask you to receive the law from His mouth, and lay up His words in your heart.
(23) If you return to the Almighty, you shall be built up, you shall put away sin far from your tabernacles.
(24) Then you shall lay up gold as dust, and the *gold* of Ophir {India} as the stones of the brooks.
(25) Yes, the Almighty shall be your defense, and you shall have plenty of silver.
(26) Because then you shall have your delight in the Almighty, and shall lift up your face to God.
(27) You shall make your prayer to Him, and He shall hear you, and you shall pay your vows.
(28) You shall also decree a thing, and it shall be established to you: and the light shall shine upon your ways.
(29) When *men* are cast down, then you shall say, *There is* lifting up; and He shall save the humble person.
(30) He shall deliver the island of the innocent: and it is delivered by the pureness of your hands.

22:14a – circle of heaven – Is. 40:22

Chapter 23

(1) Then Job answered and said,
(2) Even today my complaint *is* bitter: my stroke is heavier than my groaning.
(3) Oh that I knew where I might find Him! *that* I might come *even* to His seat!
(4) I would argue *my* case before Him, and fill my mouth with arguments.
(5) I would know the words *which* He would answer me, and understand what He would say to me.
(6) Will He plead against me with *His* great power? No; but He would put *strength* in me.
(7) There the righteous might dispute with Him; so I should be delivered forever from my Judge.
(8) Indeed, I go forward, but He *is* not *there*; and backward, but I cannot perceive Him:
(9) On the left hand, where He does work, but I cannot see *Him*: He hides Himself on the right hand, that I cannot see *Him*:
(10) But He knows the way that I take: *when* He has tried me, I will come forth as gold.
(11) My foot has held His steps, His way I have kept, and not departed.
(12) Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary *food*.
(13) But He *is* in one *mind*, and who can turn Him? and *what* His soul desires, even *that* He does.
(14) Because He performs *the thing that is* appointed for me: and many such *things are* with Him.
(15) Therefore am I troubled at His presence: when I consider, I am afraid of Him.
(16) Because God makes my heart soft and the Almighty troubles me:
(17) Because I was not cut off before the darkness, *neither* has He covered the darkness from my face.

Chapter 24

(1) Since times are not hidden from the Almighty, why do those who do not know Him see His days?
(2) *Some* remove the landmarks;[a] they violently take away flocks, and feed *on them*.
(3) They drive away the donkey of the fatherless, they take the widow's ox for a pledge.
(4) They turn the needy out of the way: the poor of the earth hide themselves together.
(5) Indeed, *as* wild donkeys in the desert, they go forth to their work; rising quickly for a prey: the wilderness *yields* food for them *and* for *their* children.
(6) *Everyone* reaps his corn in the field: and they gather the vintage of the wicked.
(7) They cause the naked to lodge without clothing, that *they have* no covering in the cold.
(8) They are wet with the showers of the mountains, and embrace the rock for lack of a shelter.

24:2a – remove the landmarks – the landmarks marked property boundaries - in moving the landmarks a person was stealing property from another person

(9) They pluck the fatherless from the breast, and take a pledge of the poor.
(10) They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;
(11) *Who* make oil within their walls, *and* tread *their* wine presses, and suffer thirst.
(12) Men groan from out of the city, and the soul of the wounded cries out: yet God does not lay folly *to them*.
(13) They are of those who rebel against the light; they do not know its ways, nor live in its paths.
(14) The murderer rising with the light kills the poor and needy, and in the night is as a thief.
(15) The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises *his* face.
(16) In the dark they dig through houses, *which* they had marked for themselves in the daytime: they do not know the light.
(17) Because the morning *is* to them even as the shadow of death: if *one* knows *them, they are in* the terrors of the shadow of death.
(18) He *is* swift as the waters; their portion is cursed in the earth: he does not see the way of the vineyards.
(19) Drought and heat consume the snow waters: *so does* the grave *those who* have sinned.
(20) The womb will forget him; the worm will feed sweetly on him; he will no be more remembered; and wickedness will be broken as a tree.
(21) He treats the barren *who* do not bear with evil: and does not do good to the widow.
(22) He draws also the mighty with his power: he rises up, and no *man* is sure of life.
(23) *Though* it is given him *to be* in safety, upon which he rests; yet His eyes *are* upon their ways.
(24) They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *others*, and cut off as the tops of the ears of corn.
(25) And if *it is* not *so* now, who will make me a liar, and make my speech of no value?

Chapter 25
(1) Then Bildad the Shuhite answered, and said,
(2) Dominion {rule; authority} and fear *are* with Him, He makes peace in His high places.
(3) Is there any number of His armies? and upon whom does His light not arise?
(4) How then can man be justified with God? or how can he be clean *who is* born of a woman?
(5) Look even to the moon, and it does not shine; yes, the stars are not pure in His sight.
(6) How much less man, *who is* a worm? and the son of man, *who is* a worm?

Chapter 26

(1) But Job answered and said,
(2) How have you helped *him who is* without power? *how* do you save the arm *that has* no strength?
(3) How have you counseled *him who has* no wisdom? and *how* have you plentifully declared the thing as it is?
(4) To whom have you spoken words? and whose spirit came from you?
(5) Dead *things* are formed from under the waters, and those who live there.
(6) Hell *is* naked before Him, and destruction has no covering.
(7) He stretches out the north over the empty place, *and* hangs the earth upon nothing.[a]
(8) He binds up the waters in His thick clouds; and the cloud is not torn under them.
(9) He holds back the face of His throne, *and* spreads His cloud upon it.
(10) He has encircled the waters with bounds, until the day and night come to an end.
(11) The pillars of heaven tremble and are astonished at His reproof.
(12) He divides the sea with His power, and by His understanding He strikes through the proud.
(13) By His Spirit He has garnished {decorated} the heavens; His hand has formed the crooked serpent {constellation- Draco}.[b]
(14) Indeed, these *are* parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?

Chapter 27

(1) Moreover Job continued his parable, and said,
(2) *As* God lives, *Who* has taken away my judgment; and the Almighty, *Who* has harassed my soul;
(3) All the while my breath *is* in me, and the Spirit of God *is* in my nostrils;
(4) My lips shall not speak wickedness, nor my tongue speak deceit.
(5) God forbid that I should justify you: until I die I will not remove my integrity from me.
(6) My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.
(7) Let my enemy be as the wicked, and he who rises up against me as the unrighteous.
(8) Because what *is* the hope of the hypocrite, though he has gained, when God takes away his soul?

26:7a – Is. 40:22; Job 22:14
26:13b - crooked serpent - constellation Draco the Dragon - a representation of Satan in the heavens and the dragon that is in the sea - representation of Satan on the earth - Rev. 12:9; 20:2 - in Is. 27:1 referred to as leviathan – see The Witness of the Stars, by E.W. Bullinger, Kregel Publications, {1893} and The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars at www.TheWordNotes.com

(9) Will God hear his cry when trouble comes upon him?
(10) Will he delight himself in the Almighty? will he always call upon God?
(11) I will teach you by the hand of God: *that* which *is* with the Almighty I will not conceal.
(12) Indeed, all you yourselves have seen *it*; why then are you so altogether vain?
(13) This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.
(14) If his children are multiplied, *it is* for the sword: and his offspring shall not be satisfied with food.
(15) Those who remain of him shall be buried in death: and his widows shall not weep.
(16) Though he heaps up silver as the dust, and prepares clothing as the clay;
(17) He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.
(18) He builds his house as a moth, and as a booth *that* the keeper makes.
(19) The rich man shall lie down, but he shall not be gathered {to his fathers in rest}: he opens his eyes, and he *is* no more.
(20) Terrors take hold on him as waters, a tempest steals him away in the night.
(21) The east wind carries him away, and he departs and as a storm hurls him out of his place.
(22) Because *God* shall cast upon him, and not spare: he would pretend to flee out of His hand.
(23) *Men* shall clap their hands at him, and shall hiss him out of his place.

Chapter 28

(1) Surely there is a vein for the silver, and a place for gold *where* they refine *it*.
(2) Iron is taken out of the earth, and brass *is* melted *out of* the stone.
(3) He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death.
(4) The flood breaks out far from where people live; *even the waters* forgotten by the feet: they are dried up, they are gone away from men.
(5) *As for* the earth, out of it comes bread: and under it is turned up as it were fire.
(6) The stones of it *are* the place of sapphires: and it has dust of gold.
(7) *There is* a path which no bird knows, and which the vulture's eye has not seen:
(8) The lion's cubs have not walked it, nor the fierce lion passed by it.
(9) He puts forth His hand upon the rock; He overturns the mountains by the roots.
(10) He cuts out rivers among the rocks; and His eye sees every precious thing.
(11) He binds the floods from overflowing; and *the thing that is* hidden He brings forth to light.

(12) But where shall wisdom be found? and where *is* the place of understanding?
(13) Man does not know its price; neither is it found in the land of the living.
(14) The depth says, It *is* not in me: and the sea says, *It is* not with me.
(15) It cannot be obtained for gold, neither shall silver be weighed *for* its price.
(16) It cannot be valued with the gold of Ophir {India}, with the precious onyx, or the sapphire.
(17) The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.
(18) No mention shall be made of coral, or of pearls: because the price of wisdom *is* above rubies.
(19) The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
(20) Where then does wisdom come from? and where *is* the place of understanding?
(21) Since it is hidden from the eyes of all living, and kept close from the birds of the air.
(22) Destruction and death say, We have heard of its fame with our ears.
(23) God understands its way, and He knows its place.
(24) Because He looks to the ends of the earth, *and* sees under the whole heaven;
(25) To make the weight for the winds; and He weighs the waters by measure.
(26) When He made a decree for the rain, and a way for the lightning of the thunder:
(27) Then He saw it, and declared it; He prepared it, yes, and searched it out.
(28) And to man He said, Indeed, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

Chapter 29

(1) Furthermore Job continued his parable, and said,
(2) Oh that I were as *in* months past, as *in* the days *when* God preserved me;
(3) When His candle shined upon my head, *and when* by His light I walked *through* darkness;
(4) As I was in the days of my youth, when the secret of God *was* upon my tent;
(5) When the Almighty *was* yet with me, *when* my children *were* about me;
(6) When I washed my steps with butter, and the rock poured out rivers of oil for me;
(7) When I went out to the gate through the city, *when* I prepared my seat in the street!
(8) The young men saw me, and hid themselves: and the aged arose, *and* stood up.
(9) The princes refrained from talking, and laid *their* hand on their mouth.
(10) The nobles held their peace, and their tongue clung to the roof of their mouth.

(11) When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:
(12) Because I delivered the poor who cried, and the fatherless, and *he who had* no one to help him.
(13) The blessing of him who was ready to perish came upon me: and I caused the widow's heart to sing for joy.
(14) I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem {kingly crown}.
(15) I was eyes to the blind, and I *was* feet to the lame.
(16) I *was* a father to the poor: and the cause *which* I did not know I searched out.
(17) And I broke the jaws of the wicked, and plucked the spoil out of his teeth.
(18) Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.
(19) My root *was* spread out by the waters, and the dew lay all night upon my branch.
(20) My glory *was* fresh in me, and my bow was renewed in my hand.
(21) *Men* listened to me, and waited, and kept silence at my counsel.
(22) After my words they did not speak again and my speech dropped upon them.
(23) And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.
(24) *If* I smiled on them, they did not believe *it*; and the light of my countenance {facial expression} they did not cast down.
(25) I chose out their way, and sat chief, and lived as a king in the army, as one *who* comforts the mourners.

Chapter 30

(1) But now *those who are* younger than I have me in derision, whose fathers I would have despised to have set with the dogs of my flock.
(2) Yes, how *might* the strength of their hands *profit* me, in whom old age has perished?
(3) Because of want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.
(4) Who cut up mallows {tasteless plants} by the bushes, and juniper roots *for* their food.
(5) They were driven forth from among *men*, (they cried after them as *after* a thief;)
(6) To live in the clefts of the valleys, *in* caves of the earth, and *in* the rocks.
(7) Among the bushes they brayed; under the nettles they were gathered together.
(8) *They were* children of fools, yes, children of base men: they were viler than the earth.

(9) And now I am their song, yes, I am their byword.
(10) They abhor {despise} me, they flee far from me, and do not spare to spit in my face.
(11) Because He has loosed my cord, and afflicted me, they have also let loose the bridle before me.
(12) Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
(13) They mar my path, they set forward my calamity, they have no helper.
(14) They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.
(15) Terrors have turned upon me: they pursue my soul as the wind: and my welfare passes away as a cloud.
(16) And now my soul is poured out upon me; the days of affliction have taken hold upon me.
(17) My bones are pierced in me in the night season: and my insides take no rest.
(18) By the great force *of my disease* my clothing is changed: it binds me about as the collar of my coat.
(19) He has cast me into the mire {mud}, and I have become like dust and ashes.
(20) I cry to You, and You do not hear me: I stand up, and You do not regard me.
(21) You have become cruel to me: with Your strong hand You Yourself oppose me.
(22) You lift me up to the wind; You cause me to ride *upon it*, and dissolve my substance.
(23) Because I know *that* You will bring me *to* death, and *to* the house appointed for all living.
(24) Surely He will not stretch out H*is* hand to the grave, though they cry in His destruction.
(25) Did I not weep for him who was in trouble? was *not* my soul grieved for the poor?
(26) When I looked for good, then evil came *to me*: and when I waited for light, there came darkness.
(27) My stomach churned, and did not rest: the days of affliction confronted me.
(28) I went mourning without the sun: I stood up, *and* I cried in the congregation.
(29) I am a brother to dragons, and a companion to owls.
(30) My skin is black upon me, and my bones are burned with heat.
(31) My harp also has *turned* to mourning, and my organ into the voice of those who weep.

Chapter 31
(1) I made a covenant with my eyes; why then should I think about a maid?
(2) Because what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?
(3) *Is* not destruction to the wicked? and a strange *punishment* to those who do evil?
(4) Does He not see my ways, and count all my steps?
(5) If I have walked with vanity, or if my foot has run towards deceit;

(6) Let me be weighed in an even balance, that God may know my integrity.
(7) If my step has turned out of the way, and my heart walked after my eyes, and if any blot has clung to my hands;
(8) *Then* let me sow, and let another eat; yes, let my offspring be rooted out.
(9) If my heart has been deceived by a woman, or *if* I have lain in wait at my neighbor's door;
(10) *Then* let my wife grind for another, and let others bow down upon her.
(11) Because this *is* a terrible crime; yes, it *is* an evil deed *to be punished by* the judges.
(12) Because it *is* a fire *that* consumes to destruction, and would root out all my increase.
(13) If I despised the cause of my manservant or of my maidservant, when they contended with me;
(14) What then shall I do when God rises up? and when He visits, what shall I answer Him
(15) Did not He Who made me in the womb make him? and did not One fashion us in the womb?
(16) If I have withheld from the poor *their* desire, or have caused the eyes of the widow to fail;
(17) Or have eaten my food myself alone, and the fatherless has not eaten of it;
(18) (Because from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)
(19) If I have seen any perish for want of clothing, or any poor without covering;
(20) If his body has not blessed me, and *if* he were *not* warmed with the fleece of my sheep;
(21) If I have lifted up my hand against the fatherless, when I saw my help in the gate:
(22) *Then* let my arm fall from my shoulder blade, and my arm be broken from the bone.
(23) Because destruction *from* God *was* a terror to me, and because of His highness I could not endure.
(24) If I have made gold my hope, or have said to the fine gold, *You are* my confidence;
(25) If I rejoiced because my wealth *was* great, and because my hand had obtained much;
(26) If I saw the sun when it shined, or the moon walking *in* brightness;
(27) And my heart has been secretly enticed, or my mouth has kissed my hand:
(28) This also *would be* a sin *to be punished by* the Judge: because I should have denied the God Who *is* above.
(29) If I rejoiced at the destruction of him who hated me, or lifted up myself when evil found him:
(30) Neither have I allowed my mouth to sin by wishing a curse to his soul.
(31) If the men of my tent did not say, Oh that we had of his flesh! we cannot be satisfied.

(32) The stranger did not lodge in the street: *but* I opened my doors to the traveler.
(33) If I covered my sins as Adam, by hiding my sin in my bosom:
(34) Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* did not go out of the door?
(35) Oh that one would hear me! indeed, my desire *is, that* the Almighty would answer me, and *that* my adversary had written a book.
(36) Surely I would take it upon my shoulder, *and* bind it *as* a crown to myself.
(37) I would declare to him the number of my steps; as a prince I would go near to him.
(38) If my land cries against me, or that the furrows of it likewise complain;
(39) If I have eaten its fruits without money, or have caused its owners to lose their life:
(40) Let thistles grow instead of wheat, and weeds instead of barley. The words of Job are ended.

Chapter 32
(1) So these three men ceased to answer Job, because he *was* righteous in his own eyes.
(2) Then the anger of Elihu the son of Barachel the Buzite, of the kindred of Ram was kindled: his anger was kindled against Job, because he justified himself rather than God.
(3) Also, his anger was kindled against his three friends, because they had found no answer, and *yet* had condemned Job.
(4) Now Elihu had waited until Job had spoken, because they *were* older than he.
(5) When Elihu saw that *there was* no answer in the mouth of *these* three men, then his anger was kindled.
(6) And Elihu the son of Barachel the Buzite answered and said, I *am* young, and you *are* very old; therefore I was afraid, and dared not show you my opinion.
(7) I said, Days should speak, and multitude of years should teach wisdom.
(8) But *there is* a spirit in man: and the inspiration of the Almighty gives them understanding.
(9) Great men are not *always* wise: neither do the aged understand judgment.
(10) Therefore I said, Listen to me; I also will show my opinion.
(11) Indeed, I waited for your words; I listened to your reasons, while you searched out what to say.
(12) Yes, I listened to you, and, indeed, *there was* none of you who convinced Job, *or* who answered his words:

(13) Lest you should say, We have found out wisdom: God thrusts him down, not man.
(14) Now he has not directed *his* words against me: neither will I answer him with your speeches.
(15) They were amazed, they answered no more: they quit speaking.
(16) When I had waited, (because they did not speak, but stood still, *and* answered no more;)
(17) *I said*, I will answer also my part, I also will show my opinion.
(18) Because I am full of matter, the spirit within me constrains me.
(19) Indeed, my belly *is* as wine *which* has no vent; it is ready to burst like new bottles.
(20) I will speak, that I may be refreshed: I will open my lips and answer.
(21) I ask you to not let me, show partiality to anyone, neither let me give flattering titles to man.
(22) Because I do not know to give flattering titles; *in so doing* my Maker would soon take me away.

Chapter 33
(1) Therefore, Job, I ask you, hear my speeches, and listen to all my words.
(2) Indeed, now I have opened my mouth, my tongue has spoken in my mouth.
(3) My words *will be of* the uprightness of my heart: and my lips will clearly speak knowledge.
(4) The Spirit of God has made me, and the breath of the Almighty has given me life.
(5) If you can answer me, set *your words* in order before me, stand up.
(6) Indeed, I *am* according to your wish in God's place: I also am formed out of the clay.
(7) Indeed, my terror shall not make you afraid, neither shall my hand be heavy upon you.
(8) Surely you have spoken in my hearing, and I have heard the voice of *your* words, *saying*,
(9) I am clean without sin, I *am* innocent; neither *is there* sin in me.
(10) Indeed, He finds occasions against me, He counts me for His enemy,
(11) He puts my feet in the stocks, He marks all my paths.
(12) Indeed, *in* this you are not just: I will answer you, that God is greater than man.
(13) Why do you strive against Him? because He does not give account of any of His matters.
(14) Because God speaks once, yes twice, *yet man* does not perceive it.
(15) In a dream, in a vision of the night, when deep sleep falls upon men, in sleep upon the bed;
(16) Then He opens the ears of men, and seals their instruction,
(17) That He may withdraw man *from his* purpose, and hide pride from man.

(18) He keeps back his soul from the pit, and his life from perishing by the sword.
(19) He is disciplined also with pain upon his bed, and the multitude of his bones with strong *pain*:
(20) So that his life hates bread, and his soul dainty meat.
(21) His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.
(22) Yes, his soul draws near to the grave, and his life to the destroyers.
(23) If there is a messenger with him, an interpreter, one among a thousand, to show to man his uprightness:
(24) Then he is gracious to him, and says, Deliver him from going down to the pit: I have found a ransom.
(25) His flesh shall be fresher than a child's: he shall return to the days of his youth:
(26) He shall pray to God, and He will be favorable to him: and he shall see His face with joy: because He will give to man His righteousness.
(27) He looks upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it did not profit me;
(28) He will deliver his soul from going into the pit, and his life shall see the light.
(29) All these *things* God works often with man,
(30) To bring back his soul from the pit, to be enlightened with the light of the living.
(31) Mark well, O Job, listen to me: hold your peace, and I will speak.
(32) If you have anything to say, answer me: speak, because I desire to justify you.
(33) If not, listen to me: hold your peace, and I shall teach you wisdom.

Chapter 34

(1) Furthermore Elihu answered and said,
(2) Hear my words, O you wise *men*; and give ear to me, you who have knowledge.
(3) Because the ear tries words, as the mouth tastes meat.
(4) Let us choose to us judgment: let us know among ourselves what *is* good.
(5) Because Job has said, I am righteous: and God has taken away my judgment.
(6) Should I lie against my right? my wound *is* incurable without sin.
(7) What man *is* like Job, *who* drinks up scorning like water?
(8) Who goes in company with those who do deeds of sin, and walks with wicked men.
(9) Because he has said, It does not profit a man that he should delight himself with God.
(10) Therefore listen to me, you men of understanding: far be it from God, *that He should do* wickedness; and *from* the Almighty, *that He should commit* sin.
(11) Because the work of a man He shall repay to him, and cause every man to find according to *his* ways.
(12) Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.

(13) Who over the earth has given Him a charge? or who has disposed the whole world?
(14) If He sets His heart upon man, *if* He gathers to Himself his spirit and his breath;
(15) All flesh shall perish together, and man shall turn again to dust.
(16) If now *you have* understanding, hear this: listen to the voice of my words.
(17) Shall even he who hates right govern? and will you condemn Him Who is most just?
(18) *Is it fit* to say to a king, *You are* wicked? *and* to princes, *You are* ungodly?
(19) *How much less to Him* Who does not show partiality to princes, nor regards the rich more than the poor? because they all *are* the work of His hands.
(20) In a moment they shall die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.
(21) Because His eyes *are* upon the ways of man, and He sees all he does.
(22) *There is* no darkness, nor shadow of death, where the workers of sin may hide themselves.
(23) Because He will not lay upon man more *than right*; that he should enter into judgment with God.
(24) He shall break in pieces mighty men without number, and set others in their place.
(25) Therefore He knows their works, and He overturns *them* in the night, so that they are destroyed.
(26) He strikes them as wicked men in the open sight of others;
(27) Because they turned back from Him, and would not consider any of His ways:
(28) So that they cause the cry of the poor to come to Him, and He hears the cry of the afflicted.
(29) When He gives quietness, who then can make trouble? and when He hides *His* face, who then can see Him? whether *it is done* against a nation, or against a man only:
(30) That the hypocrite not reign, lest the people be ensnared.
(31) Surely it is right to be said to God, I have endured *discipline*, I will not offend *any more*:
(32) *That which* I do not see teach me: if I have committed sin, I will do it no more.
(33) *Should it be* according to your mind? He will repay it, whether you refuse, or whether you choose; and not I: therefore speak what you know.
(34) Let men of understanding tell me, and let a wise man listen to me.
(35) Job has spoken without knowledge, and his words *were* without wisdom.
(36) My desire *is that* Job may be tried to the end because of *his* answers for wicked men.

(37) Because he adds rebellion to his sin, he claps *his hands* among us, and multiplies his words against God.

Chapter 35

(1) Furthermore Elihu spoke, and said,
(2) Do you think this to be right, *that* you said, My righteousness *is* more than God's?
(3) Because you said, What advantage will it be to you? *and*, What profit shall I have, *if I am cleansed* from my sin?
(4) I will answer you, and your companions with you.
(5) Look to the heavens, and see; and look at the clouds *which* are higher than you.
(6) If you sin, what do you do against Him? or *if* your evil works are multiplied, what do you do to Him?
(7) If you are righteous, what do you give Him? or what does He receive of your hand?
(8) Your wickedness *may hurt* a man as you *are*; and your righteousness *may profit* the son of man.
(9) Because of the multitude of oppressions they cause *the oppressed* to cry: they cry out because of the arm of the mighty.
(10) But no one says, Where *is* God my Maker, Who gives songs in the night;
(11) Who teaches us more than the beasts of the earth, and makes us wiser than the birds of heaven?
(12) There they cry, but no one gives answer, because of the pride of evil men.
(13) Surely God will not hear vanity, neither will the Almighty regard it.
(14) Although you say you shall not see Him, *yet* judgment *is* before Him; therefore trust in Him.
(15) But now, because *it is* not *so*, He has visited in His anger; yet He does not know *it* in great extremity:
(16) Therefore Job opens his mouth in vain; he multiplies words without knowledge.

Chapter 36

(1) Elihu also proceeded, and said,
(2) Allow me a little, and I will show you that *I have* yet to speak on God's behalf.
(3) I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
(4) Because truly my words *shall* not *be* false: He Who is perfect in knowledge *is* with you.
(5) Indeed, God *is* mighty, and does not despise *any: He is* mighty in strength *and* wisdom.
(6) He does not preserve the life of the wicked: but gives right to the poor.
(7) He does not withdraw His eyes from the righteous: but with kings *they are* on the throne; yes, He establishes them forever, and they are exalted.

(8) And if *they* a*re* bound in fetters, *and* are held in cords of affliction;
(9) Then He shows them their work, and their sin that they have exceeded.
(10) He opens also their ears to discipline, and commands that they turn away from sin.
(11) If they obey and serve *Him*, they shall spend their days in prosperity, and their years in pleasures.
(12) But if they do not obey, they shall perish by the sword, and they shall die without knowledge.
(13) But the hypocrites in heart heap up anger: they do not cry when He binds them.
(14) They die in youth, and their life *is* among the unclean.
(15) He delivers the poor in his affliction, and opens their ears in oppression.
(16) Even so He would have removed you out of the tight place *into* a broad place, where *there is* no constraint; and that which should be set on your table *should be* full of fatness.
(17) But you have fulfilled the judgment of the wicked: judgment and justice take hold *on you*.
(18) Because *there is* anger, *beware* lest He takes you away with *His* stroke: then a great ransom cannot deliver you.
(19) Will He esteem your riches? *no*, not gold, nor all the forces of strength.
(20) Do not desire the night, when people are cut off in their place.
(21) Take heed, do not regard sin: because this you have chosen rather than affliction.
(22) Indeed, God exalts by His power: who teaches like Him?
(23) Who has appointed to Him His way? or who can say, You have committed sin?
(24) Remember that you magnify His work, which men see.
(25) Every man may see it; man may see *it* from far off.
(26) Indeed, God *is* great, and we do not know *Him* neither can the number of His years be searched out.
(27) Because He makes small the drops of water: they pour down rain according to its vapor:
(28) Which the clouds drop *and* distill upon man abundantly.
(29) Also can *any* understand the spreading of the clouds, *or* the noise of His tabernacle?
(30) Indeed, He spreads His light upon it, and covers the bottom of the sea.
(31) Because by them He judges the people; He gives meat in abundance.
(32) With clouds He covers the light; and commands it *not to shine* by *the cloud* that comes between.
(33) The thunder declares it, the cattle also concerning the vapor.

Chapter 37

(1) At this also my heart trembles, and is moved out of its place.
(2) Listen attentively to the sound of His voice, and the sound *that* goes out of His mouth.
(3) He directs it under the whole heaven, and His lightning to the ends of the earth.
(4) After it a voice roars: He thunders with the voice of His excellency; and He will not restrain them when His voice is heard.
(5) God thunders marvelously with His voice; great things He does, which we cannot comprehend.
(6) Because He says to the snow, Be *on* the earth; likewise to the small rain, and to the great rain of His strength.
(7) He seals up the hand of every man; that all men may know His work.
(8) Then the beasts go into dens, and remain in their places.
(9) Out of the south comes the whirlwind: and cold out of the north.
(10) By the breath of God frost is given: and the breadth of the waters is frozen.
(11) Also by watering He wearies the thick cloud: He scatters His bright cloud:
(12) And it is turned around about by His counsels: that they may do whatever He commands them upon the face of the world in the earth.
(13) He causes it to come, whether for correction, or for His land, or for mercy.
(14) Listen to this, O Job: stand still, and consider the wondrous works of God.
(15) Do you know when God disposed them, and caused the light of His cloud to shine?
(16) Do you know the balance of the clouds, the wondrous works of Him Who is perfect in knowledge?
(17) How your clothes *are* warm, when He quiets the earth by the south *wind*?
(18) Have you with Him spread out the sky, *which is* strong, *and* as a molten looking glass?
(19) Teach us what we shall say to Him; *because* we cannot order *our speech* because of darkness.
(20) Will it be told Him what I speak? if a man speaks, surely he will be swallowed up.
(21) And now *men* do not see the bright light which *is* in the clouds: but the wind passes, and cleanses them.
(22) Fair weather comes out of the north: with God *is* terrible majesty.
(23) *Concerning* the Almighty, we cannot find Him out: *He is* excellent in power, and in judgment, and in plenty of justice: He will not afflict.
(24) Men therefore fear Him: He does not respect any *who are* wise of heart.

Chapter 38

(1) Then the LORD {Jehovah} answered Job out of the whirlwind, and said,
(2) Who *is* this who darkens counsel by words without knowledge?

(3) Tie your belt around your waist like a man; because I will demand of you, and you answer Me.
(4) Where were you when I laid the foundations of the earth? declare, if you have understanding.
(5) Who has laid its measures, if you know? or who has stretched the line upon it?
(6) Upon what are its foundations fastened? or who laid its corner stone;
(7) When the morning stars sang together, and all the sons of God shouted for joy?[a]
(8) Or *who* shut up the sea with doors, when it broke forth, *as if* it had issued out of the womb?
(9) When I made the cloud its clothes, and thick darkness a swaddling band for it,
(10) And broke up for it My decreed *place*, and set bars and doors,
(11) And said, This far you shall come, but no further: and here shall your proud waves stop?
(12) Have you commanded the morning since your days; *and* caused the dawn to know its place;
(13) That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
(14) It is turned as clay *to* the seal; and they stand as clothes.
(15) And from the wicked their light is withheld, and the high arm shall be broken.
(16) Have you entered into the springs of the sea? or have you walked in the search of the depth?
(17) Have the gates of death been opened to you? or have you seen the doors of the shadow of death?
(18) Have you perceived the breadth of the earth? declare if you know it all.
(19) Where *is* the way *where* light lives? and *as for* darkness, where *is* its place,
(20) That you should take it to its boundary, and that you should know the paths *to* its house?
(21) Do you know *it*, because you were born then? or *because* the number of your days *is* great?
(22) Have you entered into the treasures of the snow? or have you seen the treasures of the hail,
(23) Which I have reserved against the time of trouble, against the day of battle and war?
(24) By what way is the light parted, *which* scatters the east wind upon the earth?
(25) Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
(26) To cause it to rain on the earth, *where* no man *is; on* the wilderness, in which *there is* no man;

38:7a – see "Musical Planets" by Dr. Larry Mitcham at www.TheWordNotes.com

(27) To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?
(28) Has the rain a father? or who has fathered the drops of dew?
(29) Out of whose womb has the ice come? and the white frost of heaven, who has fathered it?
(30) The waters are hid as *with* a stone, and the face of the deep is frozen.
(31) Can you bind the sweet influences of Pleiades {seven stars},[b] or loose the bands of Orion?[c]
(32) Can you bring forth Mazzaroth {Zodiac constellations}[d] in his season? or can you guide Arcturus {the Big Bear [Big Dipper]}[e] with his sons?
(33) Do you know the ordinances of heaven? can you set its rule in the earth?
(34) Can you lift up your voice to the clouds, that abundance of waters may cover you?
(35) Can you send lightnings, that they may go, and say to you, Here we *are*?
(36) Who has put wisdom in the inward parts? or who has given understanding to the heart?
(37) Who can number the clouds in wisdom? or who can stop the bottles of heaven,
(38) When the dust grows into hardness, and the clods cling fast together?
(39) Will you hunt the prey for the lion? or fill the appetite of the young lions,
(40) When they couch in *their* dens, *and* stay in the ditch to lie in wait?
(41) Who provides for the raven his food? when his young ones cry to God, they wander for lack of food.

Chapter 39

(1) Do you know the time when the wild goats of the rock bring forth? *or* can you mark when the deer give birth?
(2) Can you number the months *that* they fulfill? or do you know the time when they bring forth?
(3) They bow themselves, they bring forth their young ones, they cast out their sorrows.
(4) Their young ones are strong, they grow up with corn; they go forth, and do not return to them.
(5) Who has sent out the wild donkey free? or who has loosened the bands of the wild donkey?
(6) Whose home I have made the wilderness, and the barren land his home.

38:31b - Plieades – Cimah {כימה} [Heb. - the congregation of the Ruler]- the seven stars - Amos 5:8

38:31c – Orion – Cesil - {כסיל} [Heb. - coming forth as light]

38:32d - Mazzoroth {מזרות} -Zodiac constellations

38:32e - Arcturus – Ash - {עש} [Heb. -He comes} - the Big Bear – the Big Dipper – see note on Job 9:9 - See Witness of the Stars by E.W. Bullinger - see also "The Heavens Declare the Glory of God – God's Plan of Redemption in The Stars" at www.TheWordNotes.com

(7) He scorns the multitude of the city, neither does he regard the crying of the driver.
(8) The range of the mountains *is* his pasture, and he searches after every green thing.
(9) Will the unicorn[a] be willing to serve you, or stay by your feed bin?
(10) Can you bind the unicorn[a] with his band in the furrow {plowed ground}? or will he plow the valleys after you?
(11) Will you trust him, because his strength *is* great? or will you leave your labor to him?
(12) Will you believe him, that he will bring home your seed, and gather *it into* your barn?
(13) *Have you given* the beautiful wings to the peacocks? or wings and feathers to the ostrich?
(14) Who leaves her eggs in the earth, and warms them in dust,
(15) And forgets that the foot may crush them, or that the wild beast may break them.
(16) She is hardened against her young ones, as though *they were* not hers: her labor is in vain without fear;
(17) Because God has deprived her of wisdom, neither has He imparted to her understanding.
(18) What time she lifts up herself on high, she scorns the horse and his rider.
(19) Have you given the horse strength? have you clothed his neck with thunder?
(20) Can you make him afraid as a grasshopper? the glory of his nostrils *is* terrible.
(21) He paws in the valley, and rejoices in *his* strength: he goes on to meet the armed men.
(22) He mocks at fear, and is not afraid; neither does he turn back from the sword.
(23) The quiver rattles against him, the glittering spear and the shield.
(24) He swallows the ground with fierceness and rage: neither does he believe that *it is* the sound of the trumpet.
(25) He says among the trumpets, Ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.
(26) Does the hawk fly by your wisdom, *and* stretch her wings towards the south?
(27) Does the eagle mount up at your command, and make her nest on high?
(28) She lives and stays on the rock, upon the crag of the rock, and the strong place.
(29) From there she seeks the prey, *and* her eyes see {her prey} from far away.
(30) Her young ones also suck up blood: and where the dead *are*, there she *is*.

Chapter 40

(1) Furthermore the LORD {Jehovah} answered Job, and said,
(2) Shall he who contends with the Almighty instruct *Him*? He who reproves God, let him answer it.
(3) Then Job answered the LORD {Jehovah}, and said,

39:9,10a – unicorn – an extinct animal – there has been a lot of speculation as to what this animal is, but ancient drawings suggest a horse-like animal with a single horn in its forehead. Many animals have become extinct over the years which we have no definite information about. See Num. 23:22

(4) Indeed, I am vile; what shall I answer You? I will lay my hand upon my mouth.
(5) Once I have spoken; but I will not answer: yes, twice; but I will proceed no further.
(6) Then the LORD {Jehovah} answered to Job out of the whirlwind, and said,
(7) Tie your belt around your waist like a man; I will demand of you, and you declare to Me.
(8) Will you also void My judgment? will you condemn Me, that you may be righteous?
(9) Have you an arm like God? or can you thunder with a voice like Him?
(10) Deck yourself now *with* majesty and excellency; and array yourself with glory and beauty.
(11) Cast abroad the rage of your anger: and see everyone *who is* proud, and abase him.
(12) Look on every one *who is* proud, *and* bring him low; and tread down the wicked in their place.
(13) Hide them in the dust together; *and* bind their faces in secret.
(14) Then I will also confess to you that your own right hand can save you.
(15) See now the behemoth,[a] which I made with you; he eats grass as an ox.
(16) Look now, his strength *is* in his thighs, and his force *is* in the navel of his belly.
(17) He moves his tail like a cedar: the sinews {tendons; ligaments} of his stones {testicles} are wrapped together.
(18) His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
(19) He *is* the chief of the ways of God: He Who made him can cause His sword to approach *him*.
(20) Surely the mountains bring forth food for him, where all the beasts of the field play.
(21) He lies under the shady trees, in the shadows of the reed, and swamps.
(22) The shady trees cover him *with* their shadow; the willows of the brook encircles him.
(23) Indeed, he drinks up a river, *and* does not hurry: he trusts that he can draw up the Jordan River into his mouth.
(24) He takes it with his eyes: *his* nose pierces through snares.

Chapter 41

(1) Can you draw out the leviathan[a] with a hook? or his tongue with a cord *which* you let down?
(2) Can you put a hook into his nose? or bore his jaw through with a thorn?
(3) Will he make many requests to you? will he speak soft *words* to you?
(4) Will he make a covenant with you? will you take him for a servant forever?
(5) Will you play with him as *with* a bird? or will you bind him for your maidens?

40:15a - behemoth {בהמות} - unknown animal [name is transliterated from Hebrew] - see: Possible Dinosaurs in the Bible at www.TheWordNotes.com

41:1a -leviathan {לויתן} - unknown animal [name is transliterated from Hebrew] - see: Possible Dinosaurs in the Bible at www.TheWordNotes.com

(6) Shall the companions make a banquet of him? shall they part him among the merchants?
(7) Can you fill his skin with barbed irons? or his head with fish spears?
(8) Lay your hand upon him, remember the battle, never do *it* again.
(9) The hope of controlling him is in vain: shall not *one* be cast down even at the sight of him?
(10) None *is so* fierce as to dare stir him up: who then is able to stand before Me?
(11) Who has preceded Me, that I should repay *him? whatever is* under the whole heaven is Mine.
(12) I will not conceal his parts, nor his power, nor his beauty proportion.
(13) Who can discover the face of his clothing? *or* who can come *to him* with his double bridle?
(14) Who can open the doors of his face? his teeth *are* terrible all around.
(15) *His* scales *are his* pride, shut up together *as with* a close seal.
(16) One is so near to another, that no air can come between them.
(17) They are joined one to another, they stick together, that they cannot be separated.
(18) By his sneezes a light shines, and his eyes *are* like the eyelids of the morning.
(19) Out of his mouth go burning lamps, *and* sparks of fire leap out.
(20) Out of his nostrils goes smoke, as *out* of a seething pot or caldron.
(21) His breath kindles coals, and a flame goes out of his mouth.
(22) In his neck remains strength, and sorrow is turned into joy before him.
(23) The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
(24) His heart is as firm as a stone; yes, as hard as a piece of the opposing *millstone*.
(25) When he raises up himself, the mighty are afraid: because of his destruction they purify themselves.
(26) He who lays a sword on him cannot hold on: the spear, the dart, nor the spear.
(27) He esteems iron as straw, *and* brass as rotten wood.
(28) The arrow cannot make him flee: sling stones are turned into stubble by him .
(29) Darts are counted as stubble: he laughs at the shaking of a spear.
(30) Sharp stones *are* under him: he spreads sharp pointed things upon the mire {mud}.
(31) He causes the deep to boil like a pot: he makes the sea like a pot of ointment.
(32) He makes a path to shine after him; *one* would think the deep *to be* gray.
(33) Upon earth there is none like him, who is made without fear.
(34) He sees all high *things*: he *is* a king over all the children of pride.

Chapter 42

(1) Then Job answered the LORD {Jehovah}, and said,
(2) I know that You can do every*thing*, and *that* no thought can be withheld from You.
(3) Who *is* he who hides counsel without knowledge? therefore I have spoken what I did not understand; things too wonderful for me, which I did not know.
(4) Hear, I ask You, and I will speak: I will ask of You, and You declare to me.
(5) I have heard of You by the hearing of the ear: but now my eye sees You.
(6) Therefore I despise *myself*, and repent in dust and ashes.
(7) And it was that after the LORD {Jehovah} had spoken these words to Job, the LORD {Jehovah} said to Eliphaz the Temanite, My anger is kindled against you, and against your two friends: because you have not spoken of Me *the thing that is* right, as My servant Job *has*.
(8) Therefore take to yourselves now seven bulls and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: because him I will accept: lest I deal with you *after your* folly, in that you have not spoken of Me *the thing which is* right, like My servant Job.
(9) So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did as the LORD {Jehovah} commanded them: the LORD {Jehovah} also accepted Job.
(10) And the LORD {Jehovah} turned the captivity of Job, when he prayed for his friends: also the LORD {Jehovah} gave Job twice as much as he had before.
(11) Then all his brothers came to him, and all his sisters, and all those who had been of his acquaintance before, and ate bread with him in his house: and they consoled him, and comforted him over all the evil that the LORD {Jehovah} had brought upon him: every man also gave him a piece of money, and everyone an earring of gold.
(12) So the LORD {Jehovah} blessed the latter end of Job more than his beginning: because he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand female donkeys.[a]
(13) He also had seven sons and three daughters.[b]

42:12a - twice as much as he had at the beginning - see Job 1:3
42:13b - note that he ended up with twice as many children also because the number of children he had after his affliction is the same as the number he had who died earlier -- whom he now sees again in heaven!

(14) And he called the name of the first, Jemima {Sunshine};[c] and the name of the second, Kezia {sweet perfume};[d] and the name of the third, Keren-happuch {horn of plenty}.[e]
(15) And in all the land there were no women found *so* fair {beautiful} as the daughters of Job: and their father gave them an inheritance among their brothers.

(16) After this Job lived one hundred forty years, and saw his sons, and his sons' sons, *even* four generations.
(17) So Job died, *being* old and full of days.

42:14c - Jemima {ימימה} - Day [Sunshine?]

42:14d - Kezia {קציעה} - cassia - a perfume or fragrance - see Ps. 45:8

42:14e - Keren-happuch {קרן הפוך} - horn of stibium - a paint or die used by women on their eyelashes for beauty - also translated as 'horn of plenty'

Chapter 1

(1) Blessed *is* the man who does not walk in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.
(2) But his delight *is* in the law of the LORD {Jehovah}; and in His law he meditates day and night.
(3) And he will be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also will not wither; and whatever he does will prosper.
(4) The ungodly *are* not so: but *are* like the chaff which the wind drives away.
(5) Therefore the ungodly will not stand in the judgment, nor sinners in the congregation of the righteous.
(6) Because the LORD {Jehovah} knows the way of the righteous: but the way of the ungodly will perish.

Chapter 2

(1) Why do the heathen {ungodly} rage, and the people imagine a vain thing?
(2) The kings of the earth set themselves, and the rulers take counsel together, against the LORD {Jehovah}, and against His Anointed, *saying,*
(3) Let us break their bands in pieces, and cast away their cords from us.
(4) He Who sits in the heavens[a] will laugh: the Lord will have them in derision.
(5) Then He will speak to them in His wrath {anger; judgment}, and torment them in His great displeasure.
(6) Yet I have set My King upon My holy hill of Zion.
(7) I will declare the decree: the LORD {Jehovah} has said to Me, You *are* My Son; this day I have fathered You.
(8) Ask of Me, and I will give *You* the heathen {ungodly} *for* Your inheritance, and the uttermost parts of the earth *for* Your possession.
(9) You will break them with a rod of iron; You will dash them in pieces like a potter's vessel.
(10) Be wise now therefore, O you kings: be instructed, you judges of the earth.
(11) Serve the LORD {Jehovah} with fear {reverence},[b] and rejoice with trembling.
(12) Kiss the Son, lest He be angry, and you perish *from* the way, when His wrath {anger; judgment} is kindled but a little. Blessed *are* all those who put their trust in Him.

Chapter 3

A Psalm {song} of David, when he fled from his son Absalom.[a]

(1) LORD {Jehovah}, how they are increased who trouble me! many *are* those who rise up against me.
(2) Many *there are* who say of my soul, *There is* no help for him in God. Selah {musical pause}.[b]

2:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14
2:11b – fear – revere – have reverence [deep respect; honor] for – in awe of Him – truly know and believe that He is the Creator of all things
3:0a - II Sam. 15:10-17
3:2b - Selah {סלה} - musical pause – the Psalms {songs} were written to be sung to music

(3) But You, O LORD {Jehovah}, *are* a shield for me; my glory, and One Who lifts up my head.
(4) I cried to the LORD {Jehovah} with my voice, and He heard me out of His holy hill. Selah {musical pause}.
(5) I laid myself down and slept; I awoke; because the LORD {Jehovah} sustained me.
(6) I will not be afraid of ten thousands of people, who have set *themselves* against me all around.
(7) Arise, O LORD {Jehovah}; save me, O my God: because You have stricken all my enemies *upon* the cheek bone; You have broken the teeth of the ungodly.
(8) Salvation *belongs* to the LORD {Jehovah}: Your blessing *is* upon Your people. Selah {musical pause}.

Chapter 4
To the chief Musician on Stringed Instruments,[a] A Psalm {song} of David.
(1) Hear me when I call, O God of my righteousness: You have enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.
(2) O you sons of men, how long *will you turn* my glory into shame? *how long* will you love vanity, *and* seek after a lie? Selah {musical pause}.[b]
(3) But know that the LORD {Jehovah} has set apart he who is godly for Himself: the LORD {Jehovah} will hear when I call to Him.
(4) Stand in awe, and do not sin: commune with your own heart upon your bed, and be still. Selah {musical pause}.
(5) Offer the sacrifices of righteousness, and put your trust in the LORD {Jehovah}.
(6) *There are* many who say, Who will show us *any* good? LORD {Jehovah}, lift up the light of Your countenance {smiling face}[c] upon us.
(7) You have put gladness in my heart, more than in the time *that* their corn and their wine increased.
(8) I will both lay myself down in peace, and sleep: because only You, LORD {Jehovah}, cause me to live in safety.

Chapter 5
To the chief Musician upon Flutes,[a] A Psalm {song} of David.
(1) Give ear to my words, O LORD {Jehovah}, consider my meditation.
(2) Listen to the voice of my cry, my King, and my God: because to You I will pray.
(3) My voice You shall hear in the morning, O LORD {Jehovah}; in the morning I will direct *my prayer* to You, and will look up.

4:0a - on Neginoth {בנגינות} - upon stringed instruments

4:2b - Selah {סלה} - musical pause

4:6c – countenance – facial expression – smile, good favor; smiling face

5:0a - upon Nehiloth {אל הנחילות} - upon flutes - the exact musical instrument is unclear

(4) Because You *are* not a God Who has pleasure in wickedness: neither will evil live with You.
(5) The foolish will not stand in Your sight: You hate all who do evil.
(6) You will destroy those who speak lies: the LORD {Jehovah} will hate the bloody and deceitful man.
(7) But as for me, I will come *into* Your house {temple} in the multitude of Your mercies: *and* in Your fear {reverence} I will worship towards Your holy temple.
(8) Lead me, O LORD {Jehovah}, in Your righteousness because of my enemies; make Your way straight before my face.
(9) Because *there is* no faithfulness in their mouth; their inward part *is* total wickedness; their throat *is* an open grave; they flatter with their tongue.
(10) Destroy them, O God; let them fall by their own counsels; cast them out in the multitude of their sins; because they have rebelled against You.
(11) But let all those who put their trust in You rejoice: let them ever shout for joy, because You defend them: let those also who love Your Name be joyful in You.
(12) Because You, LORD {Jehovah}, will bless the righteous; with favor You will encircle him as *with* a shield.

Chapter 6
To the chief Musician on the Eight String Instrument {Lyre},[a] A Psalm {song} of David.
(1) O LORD {Jehovah}, do not rebuke me in Your anger, nor discipline me in Your hot displeasure.
(2) Have mercy upon me, O LORD {Jehovah}; because I *am* weak: O LORD {Jehovah}, heal me; because my bones are in turmoil.
(3) My soul is also greatly troubled: but You, O LORD {Jehovah}, how long?
(4) Return, O LORD {Jehovah}, deliver my soul: oh save me for Your mercies' sake.
(5) Because in death *there is* no memory of You: in the grave who will give You thanks?
(6) I am weary with my groaning; all the night I cause my bed to overflow; I water my couch with my tears.
(7) My eye is consumed because of grief; it grows old because of all my enemies.
(8) Depart from me, all you who do evil; because the LORD {Jehovah} has heard the voice of my weeping.
(9) The LORD {Jehovah} has heard my request; the LORD {Jehovah} will receive my prayer.
(10) Let all my enemies be ashamed and greatly troubled: let them return *and* be ashamed suddenly.

6:0a - Neginoth upon Sheminith {בנגינות על השמינית} - eight stringed instrument
- believed to be a lyre

Chapter 7
A Rambling poem {song}[a] of David, which he sang to the LORD {Jehovah}, concerning the words of Cush the Benjamite.
(1) O LORD {Jehovah} my God, in You I put my trust: save me from all those who persecute me, and deliver me:
(2) Lest he tear my soul like a lion, rending *it* in pieces, while *there is* no one to deliver.
(3) O LORD {Jehovah} my God, if I have done this; if there is sin in my hands;
(4) If I have rewarded evil to him who was at peace with me; (yes, I have delivered him who is my enemy without cause:)
(5) Let the enemy persecute my soul, and take *it;* yes, let him tread down my life upon the earth, and lay my honor in the dust. Selah {musical pause}.[b]
(6) Arise, O LORD {Jehovah}, in Your anger, lift up Yourself because of the rage of my enemies: and awake for me *to* the judgment *that* You have commanded.
(7) So the congregation of the people will encircle You: for their sakes therefore return on high.
(8) The LORD {Jehovah} will judge the people: judge me, O LORD {Jehovah}, according to my righteousness, and according to my integrity *that is* in me.
(9) Oh let the wickedness of the wicked come to an end; but establish the just: because the righteous God tries the hearts and minds.
(10) My defense *is* of God, Who saves the upright in heart.
(11) God judges the righteous, and God is angry *with the wicked* every day.
(12) If he does not turn, He will sharpen His sword; He has bent His bow, and made it ready.
(13) He has also prepared for him the instruments of death; He ordains His arrows against the persecutors.
(14) Indeed, he labors with sin, and has conceived mischief, and brought forth falsehood.
(15) He made a pit, and dug it, and has fallen into the ditch *which* he made.
(16) His mischief shall return upon his own head, and his violent dealing shall come down upon his own head.
(17) I will praise the LORD {Jehovah} according to His righteousness: and will sing praise to the Name of the LORD {Jehovah} most high.

7:0a - Shiggaion {שִׁגָיוֹן} - a rambling poem; song - which David sang to the Lord against a man named Cush a Benjaminite

7:5b - Selah {סֶלָה} - musical pause

Chapter 8

To the chief Musician upon the Harp,[a] A Psalm {song} of David.

(1) O LORD {Jehovah} our Lord, how excellent *is* Your Name in all the earth! Who has set Your glory above the heavens.[b]

(2) Out of the mouth of babes and nursing children You have ordained strength {praise}[c] because of Your enemies, that You might still the enemy and the avenger.

(3) When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained;

(4) What is man, that You are mindful of him? and the Son of Man, that You visit Him?

(5) Because You have made Him a little lower than the angels, and have crowned Him with glory and honor.

(6) You made Him to rule over the works of Your hands; You have put all *things* under His feet:

(7) All sheep and oxen, yes, and the beasts of the field;

(8) The birds of the air, and the fish of the sea, *and whatever* passes through the paths of the seas.

(9) O LORD {Jehovah} our Lord, how excellent *is* Your Name in all the earth!

Chapter 9

To the chief Musician *to the tune of* 'Dying For The Son',[a] A Psalm {song} of David.

(1) I will praise *You,* O LORD {Jehovah}, with my whole heart; I will show forth all Your marvelous works.

(2) I will be glad and rejoice in You: I will sing praise to Your Name, O You most High.

(3) When my enemies are turned back, they will fall and perish at Your presence.

(4) Because You have maintained my right and my cause; You sat on the throne judging right.

(5) You have rebuked the heathen {ungodly}, You have destroyed the wicked, You have put out their name forever and ever.

(6) O you enemy, destruction is coming to a perpetual end: and you have destroyed cities; their memorial has perished with them.

(7) But the LORD {Jehovah} will endure forever: He has prepared His throne for judgment.

(8) And He will judge the world in righteousness, He will minister judgment to the people in uprightness.

(9) The LORD {Jehovah} also will be a refuge for the oppressed, a refuge in times of trouble.

8:0a - upon Gittith {על הגתית} - Harp - as with other titles whether this is actually a harp or title of a song is unclear

8:1b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

8:2c – strength – praise - Mat. 21:16

9:0a - upon Muthlabben {על מות לבן} - *to the tune of* 'Dying For The Son' - probably a popular song in David's day - or possibly some unknown musical instrument

(10) And those who know Your Name will put their trust in You: because You, LORD {Jehovah}, have not forsaken those who seek You.
(11) Sing praises to the LORD {Jehovah}, Who lives in Zion: declare among the people the things He has done.
(12) When He makes inquisition {investigates} for blood, He remembers them: He does not forget the cry of the humble.
(13) Have mercy upon me, O LORD {Jehovah}; consider my trouble *which I suffer* of those who hate me, You Who lift me up from the gates of death:
(14) That I may show forth all Your praise in the gates of the daughter of Zion: I will rejoice in Your salvation.
(15) The heathen {ungodly} have sunk down in the pit *that* they made: in the net which they hid their own foot is taken.
(16) The LORD {Jehovah} is known *by* the judgment *which* He executes: the wicked is snared in the work of his own hands. Meditation {moment of silence}.[b] Selah {musical pause}.[c]
(17) The wicked will be turned into hell, *and* all the nations that forget God.
(18) Because the needy will not always be forgotten: the expectation of the poor will *not* perish forever.
(19) Arise, O LORD {Jehovah}; do not let man prevail: let the heathen {ungodly} be judged in Your sight.
(20) Put them in fear, O LORD {Jehovah}: *that* the nations may know themselves *to be but* men. Selah {musical pause}.

Chapter 10
(1) Why do You stand afar off, O LORD {Jehovah}? *why* do You hide *Yourself* in times of trouble?
(2) The wicked in *his* pride persecutes the poor: let them be taken in the {very} devices {plans} that they have imagined.
(3) Because the wicked boasts of his heart's desire, and blesses the covetous {greedy}, *whom* the LORD {Jehovah} despises.
(4) The wicked, through the pride of his countenance {heart; arrogance}, will not seek *after God:* God *is* not in all his thoughts.
(5) His ways are always grievous; Your judgments *are* far above out of his sight: *as for* all his enemies, he hisses at them.
(6) He has said in his heart, I shall not be moved: because *I shall* never *be* in adversity.
(7) His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.
(8) He sits in the lurking places of the villages: in the secret places he murders the innocent: his eyes are secretly set against the poor.

9:16b - Higgaion {הגיון} - meditation - probably a solemn musical moment; moment of silence
9:16c - Selah {סלה} - musical pause

(9) He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he catches the poor, when he draws him into his net.
(10) He crouches, *and* humbles himself, that the poor may fall by his strong ones.
(11) He has said in his heart, God has forgotten: He hides His face; He will never see *it*.
(12) Arise, O LORD {Jehovah}; O God, lift up Your hand: do not forget the humble.
(13) Why does the wicked condemn God? he has said in his heart, You will not require *it*.
(14) You have seen *it*; because You see the mischief and spite, to repay *it* with Your hand: the poor commits himself to You; You are the helper of the fatherless.
(15) Break the arm of the wicked and the evil *man:* seek out his wickedness *until* You find none.
(16) The LORD {Jehovah} *is* King forever and ever: the heathen {ungodly} will perish out of His land.
(17) LORD {Jehovah}, You have heard the desire of the humble: You will prepare their hearts, You will cause Your ear to hear:
(18) To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Chapter 11
To the chief Musician, *A Psalm* {song} of David.
(1) In the LORD {Jehovah} I put my trust: why do you say to my soul, Flee *as* a bird to your mountain?
(2) Because, indeed, the wicked bend *their* bow, they make ready their arrow upon the string, that they may secretly shoot at the upright in heart.
(3) If the foundations are destroyed, what can the righteous do?
(4) The LORD {Jehovah} *is* in His holy temple, the LORD's {Jehovah's} throne *is* in heaven: His eyes see, His eyelids try, the children of men.
(5) The LORD {Jehovah} tries the righteous: but His Soul hates the wicked and he who loves violence.
(6) Upon the wicked He will rain snares, fire and brimstone {molten sulfur}, and a horrible tempest: *this will be* the portion of their cup.
(7) Because the righteous LORD {Jehovah} loves righteousness; His countenance {eyes} sees the upright.

Chapter 12
To the chief Musician upon the Lyre,[a] A Psalm {song} of David.
(1) Help, LORD {Jehovah}; because the godly man ceases; because the faithful fail from among the children of men.

12:0a - Sheminith {שמינית} - on the eight - probably eight string Lyre

(2) Everyone speaks vanity with his neighbor: *with* flattering lips *and* with a double heart they speak.
(3) The LORD {Jehovah} will cut off all flattering lips, *and* the tongue that speaks proud things:
(4) Who have said, With our tongue we will prevail; our lips *are* our own: who *is* lord over us?
(5) Now I will arise, says the LORD {Jehovah}; Because of the oppression of the poor, and the sighing of the needy, I will set *him* in safety *from the one who* hisses at him.
(6) The words of the LORD {Jehovah} *are* pure words: *as* silver tried in a furnace of earth, purified seven times.
(7) You will keep them, O LORD {Jehovah}, You will preserve them from this generation forever.
(8) The wicked walk on every side, when the vilest men are exalted.

Chapter 13
To the chief Musician, A Psalm {song} of David.
(1) How long will You forget me, O LORD {Jehovah}? forever? how long will You hide Your face from me?
(2) How long will I take counsel in my soul, *having* sorrow in my heart daily? how long shall my enemy be exalted over me?
(3) Consider *and* hear me, O LORD {Jehovah} my God: lighten my eyes, lest I sleep the *sleep of* death;
(4) Lest my enemy say, I have prevailed against him; *and* those who trouble me rejoice when I am moved.
(5) But I have trusted in Your mercy; my heart shall rejoice in Your salvation.
(6) I will sing to the LORD {Jehovah}, because He has dealt bountifully with me.

Chapter 14
To the chief Musician, *A Psalm* {song} of David.
(1) The fool has said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* no one who does good.
(2) The LORD {Jehovah} looked down from heaven upon the children of men, to see if there were any who understand, *and* seek God.
(3) They have all gone aside, they have *all* together become filthy: *there is* no one who does good, no, not one.[a]
(4) Have all the workers of sin no knowledge? who eat up my people *as* they eat bread, and do not call upon the LORD {Jehovah}.
(5) There they were in great fear: because God *is* in the generation of the righteous.
(6) You have shamed the counsel of the poor, because the LORD {Jehovah} *is* his refuge.
(7) Oh that the salvation of Israel *had already come* out of Zion! when the LORD {Jehovah} brings back the captivity of His people, Jacob will rejoice, *and* Israel will be glad.

14:3a – Rom. 3:10-11

Chapter 15
A Psalm {song} of David.
(1) LORD {Jehovah}, who will stay in Your tabernacle? who will live on Your holy hill?
(2) He who walks uprightly, and works righteousness, and speaks the truth in his heart.
(3) W*ho* does not speak evil with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor.
(4) In whose eyes a vile {evil; wicked} person is condemned; but he honors those who fear {revere} the LORD {Jehovah}. *He who* swears to *his own* hurt, and does not change.
(5) *He who* does not lend his money for interest,[a] nor takes a bribe against the innocent. He who does these *things* will never be moved.

Chapter 16
Poem {song}[a] of David.
(1) Preserve me, O God: because in You I put my trust.
(2) *O my soul,* you have said to the LORD {Jehovah}, You *are* my Lord: my goodness does not *extend* to You;
(3) *But* to the saints who *are* in the earth, and *to* the excellent, in whom *is* all my delight.
(4) Those who run *after* another *god* will have their sorrows multiplied*:* their drink offerings of blood I will not offer, nor take up their names into my lips.
(5) The LORD {Jehovah} *is* the portion of my inheritance and of my cup: You maintain my lot.
(6) The lines are fallen to me in pleasant *places;* yes, I have a goodly heritage.
(7) I will bless the LORD {Jehovah}, Who has given me counsel: my heart[b] also instructs me in the night seasons.
(8) I have set the LORD {Jehovah} always before me: because *He is* at my right hand, I will not be moved.
(9) Therefore my heart is glad, and my glory rejoices: my flesh also will rest in hope.
(10) Because You will not leave my soul in hell; neither will You allow Your Holy One to see corruption.[c]
(11) You will show me the path of life: in Your presence *is* fullness of joy; at Your right hand *there are* pleasures forevermore.

Chapter 17
A Prayer of David.
(1) Hear the right, O LORD {Jehovah}, heed my cry, listen to my prayer, *that does not go* out of pretentious lips.
(2) Let my sentence come forth from Your presence; let Your eyes see the things that are equal.
(3) You have proved my heart; You have visited *me* in the night; You have tried me, *and* will find nothing; I have decided *that* my mouth will not sin.

15:5a - usury - neshek {נשך} – interest – see Neh. 5:11

16:0a - Michtam {מכתם} - egraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

16:7b - reins - kilyah {כליותי} - heart

16:10c – Acts 2:27; Acts 13:35

(4) Concerning the works of men, by the word of Your lips I have kept *myself from* the paths of the destroyer.
(5) Hold up my walk in Your paths, *that* my footsteps not slip.
(6) I have called upon You, because You will hear me, O God: listen to me, *and* hear my speech.
(7) Show Your marvelous loving kindness, O You Who save by Your right hand those who put their trust *in You* from those who rise up *against them.*
(8) Keep me as the apple of the eye, hide me under the shadow of Your wings,
(9) From the wicked who oppress me, *from* my deadly enemies, *who* encircle me.
(10) They are enclosed in their own fat: with their mouth they speak proudly.
(11) They have now encircled us in our steps: they have set their eyes bowing down to the earth;
(12) Like a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.
(13) Arise, O LORD {Jehovah}, disappoint him, cast him down: deliver my soul from the wicked, *which is* Your sword:
(14) From men *who are* Your hand, O LORD {Jehovah}, from men of the world, *who have* their portion in *this* life, and whose belly You fill with Your hidden *treasure:* they are full of children, and leave the rest of their *substance* to their babes.
(15) As for me, I will see Your face in righteousness: I will be satisfied, when I awake, with Your likeness.

Chapter 18

To the chief Musician, *A Psalm* {song} of David, the servant of the LORD {Jehovah}, who spoke to the LORD {Jehovah} the words of this song in the day *that* the LORD {Jehovah} delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

(1) I will love You, O LORD {Jehovah}, my strength.
(2) The LORD {Jehovah} *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my shield, and the King of my salvation, *and* my high tower.
(3) I will call upon the LORD {Jehovah}, *Who is worthy* to be praised: so I will be saved from my enemies.
(4) The sorrows of death encircled me, and the floods of ungodly men made me afraid.
(5) The sorrows of hell encircled me: the snares of death hindered me.
(6) In my distress I called upon the LORD {Jehovah}, and cried to my God: He heard my voice out of His temple, and my cry came before Him, *even* into His ears.
(7) Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was angry.

(8) There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.
(9) He bowed the heavens[a] also, and came down: and darkness *was* under His feet.
(10) And He rode upon a cherub, and flew: yes, He flew upon the wings of the wind.
(11) He made darkness His secret place; His pavilion all around Him *were* dark waters *and* thick clouds of the skies.
(12) At the brightness *that was* before Him His thick clouds passed, hail *stones* and coals of fire.
(13) The LORD {Jehovah} also thundered in the heavens, and the Highest gave His voice; hail *stones* and coals of fire.
(14) Yes, He sent out His arrows, and scattered them; and He shot out lightnings, and discomforted them.
(15) Then the channels of waters were seen, and the foundations of the world were discovered at Your rebuke, O LORD {Jehovah}, at the blast of the breath of Your nostrils.
(16) He sent from above, He took me, He drew me out of many waters.
(17) He delivered me from my strong enemy, and from those who hated me: because they were too strong for me.
(18) They hindered me in the day of my calamity: but the LORD {Jehovah} was my stay.
(19) He brought me forth also into a large place; He delivered me, because He delighted in me.
(20) The LORD {Jehovah} rewarded me according to my righteousness; according to the cleanness of my hands He has rewarded me.
(21) Because I have kept the ways of the LORD {Jehovah}, and have not wickedly departed from my God.
(22) Because all His judgments *were* before me, and I did not put His laws away from me.
(23) I was also upright before Him, and I kept myself from my sin.
(24) Therefore the LORD {Jehovah} has rewarded me according to my righteousness, according to the cleanness of my hands in His eyesight.
(25) With the merciful You will show Yourself merciful; with an upright man You will show Yourself upright;
(26) With the pure You will show Yourself pure; and with the perverse You will show Yourself perverse.
(27) Because You will save the afflicted people; but will bring down the arrogant.
(28) Because You will light my candle: the LORD {Jehovah} my God will enlighten my darkness.
(29) Because by You I have run through an army; and by my God I have leaped over a wall.

18:9a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(30) *As for* God, His way *is* perfect: the word of the LORD {Jehovah} is tried: He *is* a shield to all those who trust in Him.
(31) Because who *is* God besides the LORD {Jehovah}? or who *is* a rock besides our God?
(32) *It is* God Who clothes me with strength, and makes my way perfect.
(33) He makes my feet like the *feet* of deer, and sets me upon my high places.
(34) He teaches my hands to war, so that a bow of steel is broken by my arms.
(35) You have also given me the shield of Your salvation: and Your right hand has held me up, and Your gentleness has made me great.
(36) You have enlarged my steps under me, that my feet did not slip.
(37) I have pursued my enemies, and overtaken them: neither did I turn again until they were consumed.
(38) I have wounded them that they were not able to rise: they have fallen under my feet.
(39) Because You have clothed me with strength for the battle: You have subdued under me those who rose up against me.
(40) You have also given me the necks of my enemies; that I might destroy those who hate me.
(41) They cried, but *there was* no one to save *them: even* to the LORD {Jehovah}, but He did not answer them.
(42) Then I beat them small as the dust before the wind: I cast them out as the dirt in the streets.
(43) You have delivered me from the strife of the people; *and* You have made me the head over the heathen {ungodly}: a people *whom* I have not known will serve me.
(44) As soon as they hear of me, they will obey me: the strangers will submit themselves to me.
(45) The strangers will fade away, and be afraid out of their hiding places.
(46) The LORD {Jehovah} lives; and blessed *is* my Rock; and let the God of my salvation be exalted.
(47) *It is God* Who avenges me, and subdues the people under me.
(48) He delivers me from my enemies: yes, You lift me up above those who rise up against me: You have delivered me from the violent man.
(49) Therefore I will give thanks to You, O LORD {Jehovah}, among the heathen {ungodly}, and sing praises to Your Name.
(50) Great deliverance He gives to His king; and shows mercy to His anointed, to David, and to His descendants forevermore.

Chapter 19
To the chief Musician, A Psalm {song} of David.
(1) The heavens[a] declare the glory of God; and the firmament {crystal dome, universe} shows His handy work.[b]

19:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14
19:1b - Amos 9:6; Gen. 1:6 – see Witness of the Stars by E.W. Bullinger
and "The Heavens Declare the Glory of God -- God's Plan of Redemption in the Stars" at www.TheWordNotes.com

(2) Day to day speaks words, and night to night shows knowledge.
(3) *There is* no speech nor language, *where* their voice[b] is not heard.
(4) Their line has gone out through all the earth, and their words to the end of the world. In them He has set a tabernacle {home} for the sun,
(5) Which *is* as a bridegroom coming out of his chamber, *and* rejoices as a strong man to run a race.
(6) His going forth *is* from the end of the heaven, and his circuit to the ends of it: and there is nothing hidden from its heat.
(7) The law of the LORD {Jehovah} *is* perfect, converting the soul: the testimony of the LORD {Jehovah} *is* sure, making wise the simple.
(8) The laws of the LORD {Jehovah} *are* right, rejoicing the heart: the commandment of the LORD {Jehovah} *is* pure, enlightening the eyes.
(9) The fear {reverence} of the LORD {Jehovah} *is* clean, enduring forever: the judgments of the LORD {Jehovah} *are* true *and* righteous altogether.
(10) *They are m*ore to be desired than gold, yes, than much fine gold: sweeter also than honey and the honeycomb.
(11) Furthermore by them Your servant is warned: *and* in keeping of them *there is* great reward.
(12) Who can understand *his* errors? cleanse me from secret *faults.*
(13) Keep back Your servant also from presumptuous {willful} *sins;* let them not rule over me: then I will be upright, and I will be innocent from the great sin.
(14) Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O LORD {Jehovah}, my strength, and my Redeemer.

Chapter 20
To the chief Musician, A Psalm {song} of David.
(1) The LORD {Jehovah} hears you in the day of trouble; the Name of the God of Jacob defends you;
(2) Sends you help from the sanctuary, and strengthens you out of Zion;
(3) Remember all Your offerings, and accept Your burnt sacrifice; Selah {musical pause}.[a]
(4) Grant according to Your own heart, and fulfill all Your counsel.
(5) We will rejoice in Your salvation, and in the Name of our God we will set up *our* banners: the LORD {Jehovah} fulfills all your petitions.
(6) Now I know that the LORD {Jehovah} saves His anointed; He will hear him from His holy heaven with the saving strength of His right hand.
(7) Some *trust* in chariots, and some in horses: but we will remember the Name of the LORD {Jehovah} our God.

19:3b – see "Musical Planets" by Dr, Larry Mitcham at www.TheWordNotes.com
20:3a - Selah {סלה} - musical pause

(8) They are brought down and fallen: but we are risen, and stand upright.
(9) Save, LORD {Jehovah}: let the King hear us when we call.

Chapter 21
To the chief Musician, A Psalm {song} of David.
(1) The king will rejoice in Your strength, O LORD {Jehovah}; and in Your salvation how greatly he will rejoice!
(2) You have given him his heart's desire, and have not withheld the request of his lips. Selah {musical pause}.[a]
(3) Because You preceded him with the blessings of goodness: You set a crown of pure gold on his head.
(4) He asked life of You, *and* You gave *it* to him, *even* length of days forever and ever.
(5) His glory *is* great in Your salvation: honor and majesty You have laid upon him.
(6) Because you have made him most blessed forever: You have made him exceedingly glad with Your countenance {smile; facial expression}.
(7) Because the king trusts in the LORD {Jehovah}, and through the mercy of the most High he will not be moved.
(8) Your hand will find out all Your enemies: Your right hand will find out those who hate You.
(9) You will make them as a fiery oven in the time of Your anger: the LORD {Jehovah} will swallow them up in His wrath {anger; judgment}, and the fire will devour them.
(10) Their fruit You will destroy from the earth, and their offspring from among the children of men.
(11) Because they intended evil against You: they imagined a mischievous device {plan}, *which* they are not able *to perform*.
(12) Therefore You will make them turn their back, *when* You will make ready *Your arrows* upon Your strings against their faces.
(13) Be exalted, LORD {Jehovah}, in Your own strength: *so* we will sing and praise Your power.

Chapter 22
To the chief Musician *set to tune of* 'Deer of the Dawn',[a] A Psalm {song} of David.
(1) My God, My God, why have You forsaken Me?[b] *why are You so* far from helping Me, *and from* the words of My cries?
(2) O My God, I cry in the daytime, but You do not hear; and in the night season, and am not silent.
(3) But You *are* holy, *O You* Who lives in the praises of Israel.

21:2a - Selah {סלה} - musical pause

22:0a - upon Aijeleth Shahar {על אילת השחר} - *set to the tune of* 'Deer of the Dawn' – Possibly a popular tune in David's day - as with other titles, it is unclear whether this is some unknown musical instrument, or a title to a song
22:1b – Mat. 27:46; Mk. 15:34

(4) Our fathers trusted in You: they trusted, and You delivered them.
(5) They cried to You, and were delivered: they trusted in You, and were not confounded.
(6) But I *am* a worm, and no man; a reproach of men, and despised by the people.
(7) All those who see Me laugh Me to scorn: they shoot out the lip, they shake the head, *saying,*
(8) He trusted on the LORD {Jehovah} *that* He would deliver Him: let Him deliver Him, since He delighted in Him.[c]
(9) But You *are* He Who took me out of the womb: You gave Me hope *when I was* upon My mother's breasts.
(10) I was cast upon You from the womb: You *are* My God from My mother's womb.
(11) Do not be far from Me; because trouble *is* near; because *there is* no one to help.
(12) Many bulls have encircled Me: strong *bulls* of Bashan have surrounded Me.
(13) They have opened wide their mouths against Me, *as* a ravening and a roaring lion.
(14) I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My body.
(15) My strength is dried up like a piece of pottery; and My tongue clings to My jaws;[d] and You have brought Me into the dust of death.
(16) Because dogs have encircled Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet.
(17) All My bones are accounted for:[e] they look *and* stare upon Me.
(18) They part My clothes among them, and cast lots for My robe.[f]
(19) But do not be far from Me, O LORD {Jehovah}: O My strength, come quickly to help Me.
(20) Deliver My soul from the sword; My darling from the power of the dog.
(21) Save Me from the lion's mouth: because You have heard Me from the horns of the unicorns.[g]
(22) I will declare Your Name to My brothers: in the midst of the congregation I will praise You.
(23) You who fear {revere} the LORD {Jehovah}, praise Him; all you the descendants of Jacob, glorify Him; and fear {revere} Him, all you the descendants of Israel.
(24) Because He has not despised nor hated the affliction of the afflicted; neither has He hid His face from him; but when he cried to Him, He heard.

22:8c – Mat. 27:43
22:15d – John 19:28
22:17e – John 19:33
22:18f – Mat. 27:35; Mark 15:24; John 19:23-24
22:21g – unicorns – Job 39:9,10– see Num. 23:22

(25) My praise *will be* of You in the great congregation: I will pay My vows before those who fear Him.
(26) The humble will eat and be satisfied: they will praise the LORD {Jehovah} who seek Him: your heart will live forever.
(27) All the ends of the world will remember and turn to the LORD {Jehovah}: and all the families of the nations will worship before You.
(28) Because the kingdom *is* the LORD's {Jehovah's}: and He *is* the Governor among the nations.
(29) All *those who are* fat upon earth will eat and worship: all those who go down to the dust will bow before Him: and no one can keep alive his own soul.
(30) A seed will serve Him; it will be accounted to the Lord for a generation.
(31) They will come, and will declare His righteousness to a people that will be born, that He has done *this*.

Chapter 23
A Psalm {song} of David.
(1) The LORD {Jehovah} *is* my Shepherd; I will not lack anything.
(2) He causes me to lie down in green pastures: He leads me beside the still waters.
(3) He restores my soul: He leads me in the paths of righteousness for His Name's sake.
(4) Yes, though I walk through the valley of the shadow of death, I will fear no evil: because You *are* with me; Your rod and Your staff comfort me.
(5) You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over.
(6) Surely goodness and mercy will follow me all the days of my life: and I will live in the house of the LORD {Jehovah} forever.

Chapter 24
A Psalm {song} of David.
(1) The earth *is* the LORD's {Jehovah's}, and its fullness; the world, and those who live in it.
(2) Because He has founded it upon the seas, and established it upon the floods.
(3) Who will ascend into the hill of the LORD {Jehovah}? or who will stand in His holy place?
(4) He who has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully.
(5) He will receive the blessing from the LORD {Jehovah}, and righteousness from the God of his salvation.
(6) This *is* the generation of those who seek Him, who seek Your face, O Jacob. Selah {musical pause}.[a]
(7) Lift up your heads, O you gates; and be lifted up, you everlasting doors; and the King of glory will come in.

24:6a - Selah {סלה} - musical pause

(8) Who *is* this King of glory? The LORD {Jehovah} strong and mighty, the LORD {Jehovah} mighty in battle.
(9) Lift up your heads, O you gates; even lift *them* up, you everlasting doors; and the King of glory will come in.
(10) Who is this King of glory? The LORD {Jehovah} of hosts {armies; multitudes}, He *is* the King of glory. Selah {musical pause}.

Chapter 25
***A Psalm* {song} of David.**
(1) To You, O LORD {Jehovah}, I lift up my soul.
(2) O my God, I trust in You: do not let me be ashamed, do not let my enemies triumph over me.
(3) Yes, let no one who waits on You be ashamed: let those be ashamed who sin without cause.
(4) Show me Your ways, O LORD {Jehovah}; teach me Your paths.
(5) Lead me in Your truth, and teach me: because You *are* the God of my salvation; on You I wait all the day.
(6) Remember, O LORD {Jehovah}, Your tender mercies and Your loving kindnesses; because they *have* ever *been* of old.
(7) Do not remember the sins of my youth, nor my evil deeds: according to Your mercy remember me for Your goodness' sake, O LORD {Jehovah}.
(8) Good and upright *is* the LORD {Jehovah}: therefore He will teach sinners in the way.
(9) The humble He will guide in judgment: and the humble He will teach His way.
(10) All the paths of the LORD {Jehovah} *are* mercy and truth to those who keep His covenant and His testimonies.
(11) For Your Name's sake, O LORD {Jehovah}, pardon my sin; because it *is* great.
(12) What man *is* he who fears {reveres} the LORD {Jehovah}? He will teach him in the way *that* He will choose.
(13) His soul will live at ease; and his descendants will inherit the earth.
(14) The secret of the LORD {Jehovah} *is* with those who fear {revere} Him; and He will show them His covenant.
(15) My eyes *are* ever towards the LORD {Jehovah}; because He will pluck my feet out of the net.
(16) Turn Yourself to me, and have mercy upon me; because I *am* desolate and afflicted.
(17) The troubles of my heart are enlarged: *O* bring me out of my distresses.
(18) Look upon my affliction and my pain; and forgive all my sins.
(19) Consider my enemies; because they are many; and they hate me with cruel hatred.
(20) O keep my soul, and deliver me: let me not be ashamed; because I put my trust in You.

(21) Let integrity and uprightness preserve me; because I wait on You.
(22) Redeem Israel, O God, out of all his troubles.

Chapter 26
***A Psalm* {song} of David.**
(1) Judge me, O LORD {Jehovah}; because I have walked in my integrity: I have trusted also in the LORD {Jehovah}; *therefore* I shall not slide.
(2) Examine me, O LORD {Jehovah}, and prove me; try my heart and my mind.
(3) Because Your loving kindness *is* before my eyes: and I have walked in Your truth.
(4) I have not sat with vain persons, neither will I go in with hypocrites.
(5) I have hated the congregation of evil doers; and will not sit with the wicked.
(6) I will wash my hands in innocence: so I will encircle Your altar, O LORD {Jehovah}:
(7) That I may speak with the voice of thanksgiving, and tell of all Your wondrous works.
(8) LORD {Jehovah}, I have loved the house where You live, and the place where Your honor lives.
(9) Do not gather my soul with sinners, nor my life with bloody men:
(10) In whose hands *is* mischief, and their right hand is full of bribes.
(11) But as for me, I will walk in my integrity: redeem me, and be merciful to me.
(12) My foot stands in an even place: in the congregations I will bless the LORD {Jehovah}.

Chapter 27
***A Psalm* {song} of David.**
(1) The LORD {Jehovah} *is* my light and my Salvation; of whom shall I be afraid? the LORD {Jehovah} *is* the strength of my life; of whom shall I be afraid?
(2) When the wicked, *even* my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
(3) Though an army should encamp against me, my heart will not fear: though war should rise against me, in this I *will be* confident.
(4) One *thing* I have desired of the LORD {Jehovah}, that I will seek after; that I may live in the house of the LORD {Jehovah} all the days of my life, to see the beauty of the LORD {Jehovah}, and to inquire in His temple.
(5) Because in the time of trouble He will hide me in His pavilion: in the secret place of His tabernacle He will hide me; He will set me up upon a rock.
(6) And now my head will be lifted up above my enemies all around me: therefore I will offer in His tabernacle sacrifices of joy; I will sing, yes, I will sing praises to the LORD {Jehovah}.
(7) Hear, O LORD {Jehovah}, *when* I cry with my voice: have mercy also upon me, and answer me.

(8) *When You said,* Seek My face; my heart said to You, Your face, LORD {Jehovah}, I will seek.
(9) Do not hide Your face *far* from me; do not put Your servant away in anger: You have been my help; do not leave me, neither forsake me, O God of my salvation.
(10) When my father and my mother forsake me, then the LORD {Jehovah} will take me up.
(11) Teach me Your way, O LORD {Jehovah}, and lead me in a plain path, because of my enemies.
(12) Do not deliver me over to the will of my enemies: because false witnesses have risen up against me, and those who breathe out cruelty.
(13) *I would have fainted,* unless I had believed to see the goodness of the LORD {Jehovah} in the land of the living.
(14) Wait on the LORD {Jehovah}: be of good courage, and He will strengthen your heart: wait, I say, on the LORD {Jehovah}.

Chapter 28
***A Psalm* {song} of David.**
(1) To You I will cry, O LORD {Jehovah} my rock; do not be silent to me: lest, *if* You are silent to me, I become like those who go down into the pit.
(2) Hear the voice of my requests, when I cry to You, when I lift up my hands towards Your holy word.
(3) Do not draw me away with the wicked, and with those who do works of sin, who speak peace to their neighbors, but mischief *is* in their hearts.
(4) Give them according to their deeds, and according to the wickedness of their deeds: give them according to the work of their hands; render to them their desert.
(5) Because they do not regard the works of the LORD {Jehovah}, nor the operation of His hands, He will destroy them, and not build them up.
(6) Blessed *is* the LORD {Jehovah}, because He has heard the voice of my requests.
(7) The LORD {Jehovah} *is* my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoices; and with my song I will praise Him.
(8) The LORD {Jehovah} *is* their strength, and He *is* the saving strength of His anointed.
(9) Save Your people, and bless Your inheritance: feed them also, and lift them up forever.

Chapter 29
A Psalm {song} of David.
(1) Give to the LORD {Jehovah}, O you mighty, give to the LORD {Jehovah} glory and strength {praise}.
(2) Give to the LORD {Jehovah} the glory due to His Name; worship the LORD {Jehovah} in the beauty of holiness.

(3) The voice of the LORD {Jehovah} *is* upon the waters: the God of glory thunders: the LORD {Jehovah} *is* upon many waters.
(4) The voice of the LORD {Jehovah} *is* powerful; the voice of the LORD {Jehovah} *is* full of majesty.
(5) The voice of the LORD {Jehovah} breaks the cedars; yes, the LORD {Jehovah} breaks the cedars of Lebanon.
(6) He causes them also to skip like a calf; Lebanon and Sirion like a young unicorn.[a]
(7) The voice of the LORD {Jehovah} divides the flames of fire.
(8) The voice of the LORD {Jehovah} shakes the wilderness; the LORD {Jehovah} shakes the wilderness of Kadesh.
(9) The voice of the LORD {Jehovah} causes the deer to give birth, and discovers the forests: and in His temple everyone speaks of *His* glory.
(10) The LORD {Jehovah} sits upon the waters; yes, the LORD {Jehovah} sits King forever.
(11) The LORD {Jehovah} will give strength to His people; the LORD {Jehovah} will bless His people with peace.

Chapter 30
A Psalm *and* Song *at* the dedication of the house of David.
(1) I will exalt {praise} You, O LORD {Jehovah}; because You have lifted me up, and have not allowed my foes to rejoice over me.
(2) O LORD {Jehovah} my God, I cried to You, and You have healed me.
(3) O LORD {Jehovah}, You have brought up my soul from the grave: You have kept me alive, that I should not go down to the pit.[a]
(4) Sing to the LORD {Jehovah}, O you His saints, and give thanks at the memory of His holiness.
(5) Because His anger *endures but* a moment; in His favor *is* life: weeping may endure for a night, but joy *comes* in the morning.
(6) And in my prosperity I said, I will never be moved.
(7) LORD {Jehovah}, by Your favor You have caused my mountain to stand strong: You hid Your face, *and* I was troubled.
(8) I cried to You, O LORD {Jehovah}; and to the LORD {Jehovah} I made request.
(9) What profit *is there* in my blood, when I go down to the pit? will the dust praise You? will it declare Your truth?

29:6a – unicorn – Job 39:9,10; Ps. 22:21; Ps. 92:10– see Num. 23:22
30:3a – pit - abyss

(10) Hear, O LORD {Jehovah}, and have mercy upon me: LORD {Jehovah}, You be my helper.
(11) You have turned for me my mourning into dancing: You have put off my sackcloth, and clothed me with gladness;
(12) To the end that *my* glory may sing praise to You, and not be silent. O LORD {Jehovah} my God, I will give thanks to You forever.

Chapter 31
To the chief Musician, A Psalm {song} of David.
(1) In You, O LORD {Jehovah}, I put my trust; let me never be ashamed: deliver me in Your righteousness.
(2) Bow down Your ear to me; deliver me speedily: You be my strong rock, for a house of defense to save me.
(3) Because You *are* my rock and my fortress; therefore for Your Name's sake lead me, and guide me.
(4) Pull me out of the net that they have laid secretly for me: because You *are* my strength.
(5) Into Your hand I commit my spirit:[a] You have redeemed me, O LORD {Jehovah} God of truth.
(6) I have hated those who regard lying vanities: but I trust in the LORD {Jehovah}.
(7) I will be glad and rejoice in Your mercy: because You have considered my trouble; You have known my soul in adversities;
(8) And have not shut me up into the hand of the enemy: You have set my feet in a large room.
(9) Have mercy upon me, O LORD {Jehovah}, because I am in trouble: my eye is consumed with grief, *yes,* my soul and my body.
(10) Because my life is spent with grief, and my years with sighing: my strength fails because of my sin, and my bones are consumed.
(11) I was a reproach among all my enemies, but especially among my neighbors, and a fear to my acquaintance: those who saw me outside fled from me.
(12) I am forgotten as a dead man out of mind: I am like a broken vessel.
(13) Because I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.
(14) But I trusted in You, O LORD {Jehovah}: I said, You *are* my God.
(15) My times *are* in Your hand: deliver me from the hand of my enemies, and from those who persecute me.
(16) Cause Your face to shine upon Your servant: save me for Your mercies' sake.
(17) Let me not be ashamed, O LORD {Jehovah}; because I have called upon You: let the wicked be ashamed, *and* let them be silent in the grave.
(18) Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

31:5a – Luke 23:46

(19) *Oh* how great *is* Your goodness, which You have laid up for those who fear {revere} You; *which* You have done for those who trust in You before the sons of men!
(20) You will hide them in the secret place of Your presence from the pride of man: You will keep them secretly in a pavilion from the strife of tongues.
(21) Blessed *is* the LORD {Jehovah}: because He has shown me His marvelous kindness in a strong city.
(22) Because I said in my haste, I am cut off from before Your eyes: nevertheless You heard the voice of my requests when I cried to You.
(23) O love the LORD {Jehovah}, all you His saints: *because* the LORD {Jehovah} preserves the faithful, and plentifully repays the proud worker.
(24) Be of good courage, and He will strengthen your heart, all you who hope in the LORD {Jehovah}.

Chapter 32
***A Psalm* {song} of David, Instruction.**[a]
(1) Blessed *is he whose* evil deed *is* forgiven, *whose* sin *is* covered.[b]
(2) Blessed *is* the man to whom the LORD {Jehovah} does not count sin, and in whose spirit *there is* no deceit.
(3) When I kept silence, my bones grew old through my groaning all the day long.
(4) Because day and night Your hand was heavy upon me: my moisture is turned into the drought of summer. Selah {musical pause}.[c]
(5) I acknowledged my sin to You, and my sin I have not hidden. I said, I will confess my sins to the LORD {Jehovah}; and You forgave the iniquity of my sin. Selah {musical pause}.
(6) For this everyone who is godly will pray to You in a time when You may be found: surely in the floods of great waters they will not come near to him.
(7) You *are* my hiding place; You will preserve me from trouble; You will encircle me with songs of deliverance. Selah {musical pause}.
(8) I will instruct you and teach you in the way which you will go: I will guide you with my eye.
(9) Do not be as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near to you.
(10) Many sorrows wi*ll be* to the wicked: but he who trusts in the LORD {Jehovah}, mercy will encircle him.
(11) Be glad in the LORD {Jehovah}, and rejoice, you righteous: and shout for joy, all *you who are* upright in heart.

32:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142
32:1b – Rom. 4:7-8
32:4c - Selah {סלה} - musical pause

Chapter 33

(1) Rejoice in the LORD {Jehovah}, O you righteous: *because* praise is becoming for the upright.
(2) Praise the LORD {Jehovah} with harp: sing to Him with the psaltery {lyre} *and* an instrument of ten strings.[a]
(3) Sing to Him a new song; play skillfully with a loud noise.
(4) Because the word of the LORD {Jehovah} *is* right; and all His works *are done* in truth.
(5) He loves righteousness and judgment: the earth is full of the goodness of the LORD {Jehovah}.
(6) By the word of the LORD {Jehovah} the heavens[b] were made; and all their hosts {armies; multitude} by the breath of His mouth.[c]
(7) He gathers the waters of the sea together as a heap: He lays up the depth in storehouses.
(8) Let all the earth fear {revere} the LORD {Jehovah}: let all those who live in the world stand in awe of Him.
(9) Because He spoke, and it was *done;* He commanded, and it stood fast.
(10) The LORD {Jehovah} brings the counsel of the heathen {ungodly} to nothing: He makes the devices {plans} of the people of no effect.
(11) The counsel of the LORD {Jehovah} stands forever, the thoughts of His heart to all generations.
(12) Blessed *is* the nation whose God *is* the LORD {Jehovah}; *and* the people *whom* He has chosen for His own inheritance.
(13) The LORD {Jehovah} looks from heaven; He sees all the sons of men.
(14) From the place where He lives He looks upon all those who live on the earth.
(15) He fashions their hearts alike; He considers all their works.
(16) There is no king saved by the multitude of an army: a mighty man is not delivered by much strength.
(17) A horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.
(18) Indeed, the eye of the LORD {Jehovah} *is* upon those who fear {revere} Him, upon those who hope in His mercy;
(19) To deliver their souls from death, and to keep them alive in famine.
(20) Our soul waits for the LORD {Jehovah}: He *is* our help and our shield.
(21) Because our heart shall rejoice in Him, because we have trusted in His holy Name.
(22) Let Your mercy, O LORD {Jehovah}, be upon us, accordingly as we hope in You.

33:2a – Ps. 150:3
33:6b – heavens – see notes on Gen. 1:1; 1:8; 1:14
33:6c – Gen. 1

Chapter 34

***A Psalm* {song} of David, when he changed his behavior before Abimelech;[a] who drove him away, and he departed.**

(1) I will bless the LORD {Jehovah} at all times: His praise *will* continually *be* in my mouth.
(2) My soul will make her boast in the LORD {Jehovah}: the humble will hear *of it,* and be glad.
(3) O magnify the LORD {Jehovah} with me, and let us exalt {praise} His Name together.
(4) I sought the LORD {Jehovah}, and He heard me, and delivered me from all my fears.
(5) They looked to Him, and were lightened: and their faces were not ashamed.
(6) This poor man cried, and the LORD {Jehovah} heard *him,* and saved him out of all his troubles.
(7) The angel of the LORD {Jehovah} encamps around those who fear {revere} Him, and delivers them.
(8) O taste and see that the LORD {Jehovah} *is* good: blessed *is* the man *who* trusts in Him.
(9) O fear {revere} the LORD {Jehovah}, you His saints: because *there is* no lack to those who fear {revere} Him.
(10) The young lions go lacking, and suffer hunger: but those who seek the LORD {Jehovah} will not lack any good *thing*.
(11) Come, you children, listen to me: I will teach you the fear {reverence} of the LORD {Jehovah}.
(12) What man *is he who* desires life, *and* loves *many* days, that he may see good?
(13) Keep your tongue from evil, and your lips from speaking deceit.
(14) Depart from evil, and do good; seek peace, and pursue it.
(15) The eyes of the LORD {Jehovah} *are* upon the righteous, and His ears *are open* to their cry.
(16) The face of the LORD {Jehovah} *is* against those who do evil, to cut off their memory from the earth.
(17) *The righteous* cry, and the LORD {Jehovah} hears, and delivers them out of all their troubles.
(18) The LORD {Jehovah} *is* near to those who are of a broken heart; and saves those of an humble spirit.
(19) Many *are* the afflictions of the righteous: but the LORD {Jehovah} delivers him out of them all.
(20) He keeps all his bones: not one of them is broken.
(21) Evil will kill the wicked: and those who hate the righteous will be desolate.
(22) The LORD {Jehovah} redeems the soul of His servants: and none of those who trust in Him will be desolate.

34:0a – I Sam. 21:13

Chapter 35
***A Psalm* {song} of David.**
(1) Plead *my cause,* O LORD {Jehovah}, with those who strive with me: fight against those who fight against me.
(2) Take hold of shield and armor, and stand up for my help.
(3) Draw out also the spear, and stop *the way* against those who persecute me: say to my soul, I *am* your salvation.
(4) Let them be confounded and put to shame who seek after my soul: let them be turned back and brought to confusion who devise my harm.
(5) Let them be as chaff before the wind: and let the angel of the LORD {Jehovah} chase *them.*
(6) Let their way be dark and slippery: and let the angel of the LORD {Jehovah} persecute them.
(7) Because without cause they have hid their net for me *in* a pit, *which* without cause they have dug for my soul.
(8) Let destruction come upon him unawares; and let his net that he has hidden catch himself: into that very destruction let him fall.
(9) And my soul will be joyful in the LORD {Jehovah}: it will rejoice in His salvation.
(10) All my bones will say, LORD {Jehovah}, Who *is* like You, Who delivers the poor from him who is too strong for him, yes, the poor and the needy from him who takes his things?
(11) False witnesses arose; they laid to my charge *things* that I did not know.
(12) They rewarded me evil for good *to* the spoiling of my soul.
(13) But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom.
(14) I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one who mourns *for his* mother.
(15) But in my adversity they rejoiced, and gathered themselves together: *yes,* the slanderers gathered themselves together against me, and I did not know *it*; they tore *me,* and did not cease:
(16) With hypocritical mockers in feasts, they gnashed upon me with their teeth.
(17) Lord, how long will You look on? rescue my soul from their destruction, my darling from the lions.
(18) I will give You thanks in the great congregation: I will praise You among many people.
(19) Do not let those who are my enemies wrongfully rejoice over me: *neither* let those wink with the eye who hate me without a cause.
(20) Because they do not speak peace: but they devise deceitful matters against *those who are* quiet in the land.
(21) Yes, they opened their mouth wide against me, *and* said, Aha, aha, our eye has seen *it.*

(22) *This* You have seen, O LORD {Jehovah}: do not keep silence: O Lord, do not be far from me.
(23) Stir up Yourself, and awaken to my judgment, *even* to my cause, my God and my Lord.
(24) Judge me, O LORD {Jehovah} my God, according to Your righteousness; and do not let them rejoice over me.
(25) Do not let them say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.
(26) Let them be ashamed and brought to confusion together who rejoice at my hurt: let them be clothed with shame and dishonor who magnify *themselves* against me.
(27) Let them shout for joy, and be glad, who favor my righteous cause: yes, let them say continually, Let the LORD {Jehovah} be magnified, Who has pleasure in the prosperity of His servant.
(28) And my tongue will speak of Your righteousness *and* of Your praise all the day long.

Chapter 36
To the chief Musician, *A Psalm* {song} of David the servant of the LORD {Jehovah}.
(1) The sin of the wicked says within my heart, *that there is* no fear of God before his eyes.
(2) Because he flatters himself in his own eyes, until his sin is found to be hateful.
(3) The words of his mouth *are* sin and deceit: he has no desire to be wise, *and* to do good.
(4) He devises {plans} mischief upon his bed; he sets himself in a way *that is* not good; he does not hate evil.
(5) Your mercy, O LORD {Jehovah}, *is* in the heavens;[a] *and* Your faithfulness *reaches* to the clouds.
(6) Your righteousness *is* like the great mountains; Your judgments *are* a great deep: O LORD {Jehovah}, You preserve man and beast.
(7) How excellent *is* Your loving kindness, O God! therefore the children of men put their trust under the shadow of Your wings.
(8) They will be abundantly satisfied with the fatness of Your house; and You will make them drink of the river of Your pleasures.
(9) Because with You *is* the fountain of life: in Your light we will see light.
(10) O continue Your loving kindness to those who know You; and Your righteousness to the upright in heart.
(11) Do not let the foot of pride come against me, and do not let the hand of the wicked remove me.
(12) There the workers of sin have fallen: they are cast down, and will not be able to rise.

36:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14

Chapter 37
***A Psalm* {song} of David.**
(1) Do not fret yourself because of evildoers, neither be envious of those who are workers of sin.
(2) Because they will soon be cut down like the grass, and wither as the green herb.
(3) Trust in the LORD {Jehovah}, and do good; *so* you will live in the land, and truly you will be fed.
(4) Delight yourself also in the LORD {Jehovah}; and He will give you the desires of your heart.
(5) Commit your way to the LORD {Jehovah}; trust also in Him; and He will bring *it* to pass.
(6) And He will bring forth your righteousness as the light, and your judgment as the noonday.
(7) Rest in the LORD {Jehovah}, and wait patiently for Him: do not fret yourself because of him who prospers in his way, because of the man who brings wicked devices {plans} to pass.
(8) Cease from anger, and forsake wrath {anger; judgment}: do not fret yourself in any wise to do evil.
(9) Because evildoers will be cut off: but those who wait upon the LORD {Jehovah}, they will inherit the earth.
(10) Because in yet a little while, and the wicked *will* not *be:* yes, you will diligently consider his place, and it *will* not *be*.
(11) But the humble will inherit the earth;[a] and will delight themselves in the abundance of peace.
(12) The wicked plots against the just, and gnashes upon him with his teeth.
(13) The Lord will laugh at him: because He sees that his day is coming.
(14) The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to kill those of upright conversation.
(15) Their sword will enter into their own heart, and their bows will be broken.
(16) A little that a righteous man has *is* better than the riches of many wicked.
(17) Because the arms of the wicked will be broken: but the LORD {Jehovah} upholds the righteous.
(18) The LORD {Jehovah} knows the days of the upright: and their inheritance will be forever.
(19) They will not be ashamed in the evil time: and in the days of famine they will be satisfied.
(20) But the wicked will perish, and the enemies of the LORD {Jehovah} *will be* as the fat of lambs: they will consume; into smoke they will consume away.
(21) The wicked borrows, and does not pay back: but the righteous shows mercy, and gives.
(22) Because *those who are* blessed by Him will inherit the earth; and *those who are* cursed by Him will be cut off.

37:11a- Mat. 5:5

(23) The steps of a *good* man are ordered by the LORD {Jehovah}: and He delights in his way.
(24) Though he fall, he will not be completely cast down: because the LORD {Jehovah} upholds *him with* His hand.
(25) I have been young, and *now* am old; yet I have not seen the righteous forsaken, nor his children begging for bread.
(26) *He is* ever merciful, and lends and his children *are* blessed.
(27) Depart from evil, and do good; and live forevermore.
(28) Because the LORD {Jehovah} loves judgment, and does not forsake His saints; they are preserved forever: but the descendants of the wicked will be cut off.
(29) The righteous will inherit the land, and live in it forever.
(30) The mouth of the righteous speaks wisdom, and his tongue talks of judgment.
(31) The law of his God *is* in his heart; none of his steps will slide.
(32) The wicked watches the righteous, and seeks to kill him.
(33) The LORD {Jehovah} will not leave him in his hand, nor condemn him when he is judged.
(34) Wait on the LORD {Jehovah}, and keep His way, and He will exalt you to inherit the land: when the wicked are cut off, you will see *it*.
(35) I have seen the wicked in great power, and spreading himself like a green bay tree.
(36) Yet he passed away, and, indeed, he *was* no more: yes, I sought him, but he could not be found.
(37) Take note of the perfect *man,* and look upon the upright: because the end of *that* man *is* peace.
(38) But those who do evil will be destroyed together: the end of the wicked will be cut off.
(39) But the salvation of the righteous *is* of the LORD {Jehovah}: H*e is* their strength in the time of trouble.
(40) And the LORD {Jehovah} will help them, and deliver them: He will deliver them from the wicked, and save them, because they trust in Him.

Chapter 38
A Psalm {song} of David, to bring to remembrance.
(1) O LORD {Jehovah}, do not rebuke me in Your anger: nor discipline me in Your hot displeasure.
(2) Because Your arrows stick fast in me, and Your hand greatly presses me.
(3) *There is* no soundness in my flesh because of Your anger; neither *is there any* rest in my bones because of my sin.
(4) Because my sins have gone over my head: as a heavy burden they are too heavy for me.
(5) My wounds stink *and* are corrupt because of my foolishness.
(6) I am troubled; I am bowed down greatly; I go mourning all the day long.

(7) Because my body is filled with a terrible *disease:* and *there is* no soundness in my flesh.
(8) I am feeble and greatly broken: I have groaned because of the turmoil of my heart.
(9) Lord, all my desire *is* before You; and my groaning is not hidden from You.
(10) My heart pants, my strength fails me: as for the light of my eyes, it also is gone from me.
(11) My lovers and my friends stand back because of my disease; and my kinsmen stand afar off.
(12) Those also who seek after my life lay snares *for me:* and those who seek my hurt speak mischievous things, and imagine deceits all the day long.
(13) But I, as a deaf *man,* did not hear; and *I was* as a dumb man *who* did not open his mouth.
(14) So I was as a man who did not hear, and in whose mouth *are* no reproofs.
(15) Because in You, O LORD {Jehovah}, I hope: You will hear, O Lord my God.
(16) Because I said, *Hear me,* lest *otherwise* they should rejoice over me: when my foot slips, they magnify *themselves* against me.
(17) Because I *am* ready to fall, and my sorrow *is* continually before me.
(18) Because I will declare my sin; I will be sorry for my sin.
(19) But my enemies *are* lively, *and* they are strong: and those who hate me wrongfully are multiplied.
(20) Also those who render evil for good are my adversaries; because I follow *the thing that is* good.
(21) Do not forsake me, O LORD {Jehovah}: O my God, do not be far from me.
(22) Come quickly to help me, O Lord my salvation.

Chapter 39
To the chief Musician, *even* to Jeduthun, A Psalm {song} of David.
(1) I said, I will take heed to my ways, that I not sin with my tongue: I will keep my mouth with a bridle, while the wicked is before me.
(2) I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.
(3) My heart was hot within me, while I was meditating the fire burned: *then* I spoke with my tongue,
(4) LORD {Jehovah}, cause me to know my end, and what the measure of my days is*; that* I may know how frail I *am*.
(5) Indeed, You have made my days *as* the width of a hand; and my age *is* as nothing before You: truly every man at his best state *is* altogether vanity. Selah {musical pause}.[a]
(6) Surely every man walks in a vain show: surely they are troubled in vain: he heaps up *riches,* and does not know who will gather them.
(7) And now, Lord, what do I wait for? my hope *is* in You.

39:5a - Selah {סלה} - musical pause

(8) Deliver me from all my sins: do not make me the reproach of the foolish.
(9) I was dumb, I did not open my mouth; because You did *it*.
(10) Remove Your stroke away from me: I am consumed by the blow of Your hand.
(11) When You with rebukes correct man for sin, You cause his beauty to consume away like a moth: surely every man *is* vanity. Selah {musical pause}.
(12) Hear my prayer, O LORD {Jehovah}, and give ear to my cry; do not hold Your peace at my tears: because I *am* a stranger with You, *and* a traveler, as all my forefathers *were*.
(13) O spare me, that I may recover strength, before I go from here, and be no more.

Chapter 40
To the chief Musician, A Psalm {song} of David.
(1) I waited patiently for the LORD {Jehovah}; and He listened to me, and heard my cry.
(2) He brought me up also out of a horrible pit, out of the miry {muddy} clay, and set my feet upon a rock, *and* established my ways.
(3) And He has put a new song in my mouth, *even* praise to our God: many will see *it,* and fear, and will trust in the LORD {Jehovah}.
(4) Blessed *is* that man who makes the LORD {Jehovah} his trust, and does not respect the proud, nor those who turn aside to lies.
(5) Many, O LORD {Jehovah} my God, *are* Your wonderful works *which* You have done, and Your thoughts *which are* towards us: they cannot be counted in order to You: *if* I would declare and speak *of them,* they are more than can be numbered.
(6) Sacrifice and offering You did not desire; my ears You have opened: burnt offering and sin offering You have not required.
(7) Then I said, Look, I come: in the volume of the book *it is* written of me,
(8) I delight to do Your will, O my God: yes, Your law *is* within my heart.
(9) I have preached righteousness in the great congregation: indeed, I have not refrained my lips, O LORD {Jehovah}, You know.
(10) I have not hid Your righteousness within my heart; I have declared Your faithfulness and Your salvation: I have not concealed Your loving kindness and Your truth from the great congregation.
(11) Do not withhold Your tender mercies from me, O LORD {Jehovah}: let Your loving kindness and Your truth continually preserve me.
(12) Because uncountable evils have encircled me: my sins have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart fails me.
(13) Be pleased, O LORD {Jehovah}, to deliver me: O LORD {Jehovah}, come quickly to help me.

(14) Let them be ashamed and confounded together who seek after my soul to destroy it; let them be driven backward and put to shame who wish me evil.
(15) Let them be desolate for a reward of their shame who say to me, Aha, aha.
(16) Let all those who seek You rejoice and be glad in You: let those who love Your salvation say continually, The LORD {Jehovah} be magnified.
(17) But I *am* poor and needy; *yet* the Lord thinks upon me: You *are* my help and my deliverer; do not delay, O my God.

Chapter 41

To the chief Musician, A Psalm {song} of David.

(1) Blessed *is* he who considers the poor: the LORD {Jehovah} will deliver him in time of trouble.
(2) The LORD {Jehovah} will preserve him, and keep him alive; *and* he will be blessed upon the earth: and You will not deliver him to the will of his enemies.
(3) The LORD {Jehovah} will strengthen him upon the bed of languishing {hopelessness}: You will make all his bed in his sickness.
(4) I said, LORD {Jehovah}, be merciful to me: heal my soul; because I have sinned against You.
(5) My enemies speak evil of me, When shall he die, and his name perish?
(6) And if he comes to see *me,* he speaks vanity: his heart gathers sin to itself; *when* he goes abroad, he tells *it*.
(7) All who hate me whisper together against me: against me they devise {plan} my hurt.
(8) An evil disease, *they say,* clings fast to him: and *now* that he lies down he will rise up no more.
(9) Yes, my own familiar friend, in whom I trusted, who ate of my bread, has lifted up *his* heel against me.
(10) But You, O LORD {Jehovah}, be merciful to me, and raise me up, that I may repay them.
(11) By this I know that You favor me, because my enemy does not triumph over me.
(12) And as for me, You uphold me in my integrity, and set me before Your face forever.
(13) Blessed *is* the LORD {Jehovah} God of Israel from everlasting, and to everlasting. Amen {let it be}, and Amen {let it be}.

Chapter 42

To the chief Musician, Instruction,[a] **for the sons of Korah.**[b]

(1) As the deer pants after the brooks of water, so my soul pants after You, O God.
(2) My soul thirsts for God, for the living God: when will I come and appear before God?

42:0 - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142
42:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88

(3) My tears have been my food day and night, while they continually say to me, Where *is* your God?
(4) When I remember these *things,* I pour out my soul within me: because I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude who kept the holy day.
(5) Why are you cast down, O my soul? and *why* are you unsettled within me? hope in God: because I will yet praise Him *for* the help of His countenance {smile; facial expression}.
(6) O my God, my soul is cast down within me: therefore I will remember You from the land of Jordan, and of the Hermonites, from the hill Mizar.
(7) Deep calls to deep at the noise of Your waterspouts: all Your waves and Your breakers have gone over me.
(8) *Yet* the LORD {Jehovah} will command His loving kindness in the daytime, and in the night His song *will be* with me, *and* my prayer to the God of my life.
(9) I will say to God my rock, Why have You forgotten me? why do I go mourning because of the oppression of the enemy?
(10) *As* with a sword in my bones, my enemies reproach me; while they say daily to me, Where *is* your God?
(11) Why are you cast down, O my soul? and why are you unsettled within me? hope in God: because I will yet praise Him, *Who is* the health of my countenance {smile; facial expression}, and my God.

Chapter 43

(1) Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.
(2) Because You *are* the God of my strength: why do You cast me off? why do I go mourning because of the oppression of the enemy?
(3) O send out Your light and Your truth: let them lead me; let them bring me to Your holy hill, and to Your tabernacles.
(4) Then I will go to the altar of God, to God my exceeding great joy: yes, upon the harp I will praise You, O God my God.
(5) Why are you cast down, O my soul? and why are you unsettled within me? hope in God: because I will yet praise Him, *Who is* the health of my countenance {smile; facial expression}, and my God.

Chapter 44

To the chief Musician for the sons of Korah,[a] **Instruction.**[b]

(1) We have heard with our ears, O God, our fathers have told us, *what* work You did in their days, in the times of old.

(2) *How* You drove out the heathen {ungodly} with Your hand, and planted them; *how* You afflicted the people, and cast them out.

(3) Because they did not get the land in possession by their own sword, neither did their own arm save them: but Your right hand, and Your arm, and the light of Your countenance {smile; facial expression}, because You had favor towards them.

(4) You are my King, O God: command deliverance for Jacob.

(5) Through You we will push down our enemies: through Your Name we will tread them under who rise up against us.

(6) Because I will not trust in my bow, neither will my sword save me.

(7) But You have saved us from our enemies, and have put those to shame who hated us.

(8) In God we boast all the day long, and praise Your Name forever. Selah {musical pause}.[c]

(9) But You have cast off, and put us to shame; and do not go forth with our armies.

(10) You cause us to turn back from the enemy: and those who hate us take for themselves.

(11) You have given us like sheep *appointed* for food; and have scattered us among the heathen {ungodly nations}.

(12) You sell Your people for nothing, and do not increase *Your wealth* by their price.

(13) You make us a reproach to our neighbors, a scorn and a derision to those who are all around us.

(14) You make us a byword among the heathen {ungodly}, a shaking of the head among the people.

(15) My confusion *is* continually before me, and the shame of my face has covered me,

(16) Because the voice of him who reproaches and blasphemes; because of the enemy and avenger.

(17) All this has come upon us; yet we have not forgotten You, neither have we dealt falsely in Your covenant.

(18) Our heart is not turned back, neither have our steps declined from Your way;

(19) Though You have greatly broken us in the place of dragons,[d] and covered us with the shadow of death.

(20) If we have forgotten the Name of our God, or stretched out our hands to a strange god;

(21) Will not God search this out? because He knows the secrets of the heart.

44:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)

44:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

44:8c - Selah {סלה} - musical pause

44:19d – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:8; Is. 27:1

(22) Yes, for Your sake we are killed all the day long;[e] we are counted as sheep for the slaughter.
(23) Awaken, why do You sleep, O Lord? arise, do not cast *us* off forever.
(24) Why do You hide Your face, *and* forget our affliction and our oppression?
(25) Because our soul is bowed down to the dust: our belly clings to the earth.
(26) Arise for our help, and redeem us for Your mercies' sake.

Chapter 45

To the chief Musician *set to the tune of* 'Concerning the Lilies',[a] for the sons of Korah,[b] Instruction,[c] A Song of loves.

(1) My heart is overflowing a good matter: I speak of the things which I have made concerning the king: my tongue *is* the pen of a ready writer.
(2) You are fairer than the children of men: grace is poured into your lips: therefore God has blessed you forever.
(3) Tie your sword upon *your* thigh, O *most* mighty, with your glory and your majesty.
(4) And in your majesty ride prosperously because of truth and humility *and* righteousness; and your right hand will teach you terrible things.
(5) Your arrows *are* sharp in the heart of the king's enemies; *by them* the people fall under you.
(6) Your throne, O God, *is* forever and ever: the scepter {kingly staff} of Your kingdom *is* a right scepter.
(7) You love righteousness, and hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows.
(8) All your clothes *smell* of myrrh, and aloes, *and* cassia {perfume}, out of the ivory palaces, by which they have made you glad.
(9) Kings' daughters *were* among your honorable women: upon your right hand stood the queen in gold of Ophir {India}.
(10) Listen, O daughter, and consider, and incline your ear; forget also your own people, and your father's house;
(11) So the king will greatly desire your beauty: because He *is* your Lord; and you worship Him.
(12) And the daughter of Tyre *will be there* with a gift; *even* the rich among the people will seek your favor.
(13) The king's daughter *is* all glorious within: her clothing *is* a work of gold.
(14) She will be brought to the king in clothes of needlework: the virgins her companions who follow her will be brought to you.
(15) With gladness and rejoicing they will be brought: they will enter into the King's palace.

44:22e – Rom. 8:36

45:0a - upon Shoshannim {על שׁוֹשַׁנִּים} - *set to the tune of* 'Concerning the Lilies' - probably a popular song in David's day

45:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)

45:0c - Maschil {מַשְׂכִּיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

(16) In the place of your fathers your children will be, whom You may make princes in all the earth.
(17) I will cause Your Name to be remembered in all generations: therefore the people will praise You forever and ever.

Chapter 46
To the chief Musician for the sons of Korah,[a] **A Song 'For the Virgins'.**[b]
(1) God *is* our refuge and strength, a very present help in trouble.
(2) Therefore we will not be afraid, though the earth be removed, and though the mountains be carried into the midst of the sea;
(3) *Though* its waters roar *and* are troubled, *though* the mountains shake with its swelling. Selah {musical pause}.[c]
(4) *There is* a river, the streams of which will make glad the city of God, the holy *place* of the tabernacles of the most High.
(5) God *is* in the midst of her; she will not be moved: God will help her, *and that* at the dawn of the morning.
(6) The heathen {ungodly} raged, the kingdoms were moved: He spoke, the earth melted.
(7) The LORD {Jehovah} of hosts {armies; multitudes} *is* with us; the God of Jacob *is* our refuge. Selah {musical pause}.
(8) Come, see the works of the LORD {Jehovah}, what desolation He has made in the earth.
(9) He causes wars to cease to the end of the earth; He breaks the bow, and cuts the spear in pieces; He burns the chariot in the fire.
(10) Be still, and know that I *am* God: I will be exalted among the heathen {ungodly nations}, I will be exalted in the earth.
(11) The LORD {Jehovah} of hosts {armies; multitudes} *is* with us; the God of Jacob *is* our refuge. Selah {musical pause}.

Chapter 47
To the chief Musician, A Psalm {song} for the sons of Korah.[a]
(1) O clap your hands, all you people; shout to God with the voice of triumph.
(2) Because the LORD {Jehovah} most high *is* terrible; *He is* a great King over all the earth.
(3) He will subdue the people under us, and the nations under our feet.

46:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88

46:0b - upon Alamoth {עַל־עֲלָמוֹת} - for the virgins – see Appendix H: Does Isaiah 7:14 Refer to a virgin? – Yes!!!

46:3c - Selah {סֶלָה} - musical pause

47:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)

(4) He will choose our inheritance for us, the excellency of Jacob whom He loved. Selah {musical pause}.[b]
(5) God has gone up with a shout, the LORD {Jehovah} with the sound of a trumpet.[c]
(6) Sing praises to God, sing praises: sing praises to our King, sing praises.
(7) Because God *is* the King of all the earth: you sing praises with understanding.
(8) God reigns over the heathen {ungodly}: God sits upon the throne of His holiness.
(9) The princes of the people are gathered together, *even* the people of the God of Abraham: because the shields of the earth *belong* to God: He is greatly exalted.

Chapter 48
A Song *and* Psalm {song} for the sons of Korah.[a]
(1) Great *is* the LORD {Jehovah}, and greatly to be praised in the city of our God, *in* the mountain of His holiness.
(2) Beautiful on high, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.
(3) God is known in her palaces for a refuge.
(4) Because, look, the kings were assembled, they passed by together.
(5) They saw *it, and* so they marveled; they were troubled, *and* ran away.
(6) Fear took hold upon them there, *and* pain, as of a woman in child birth.
(7) You break the ships of Tarshish with an east wind.
(8) As we have heard, so have we seen in the city of the LORD {Jehovah} of hosts {armies}, in the city of our God: God will establish it forever. Selah {musical pause}.[b]
(9) We have thought of Your loving kindness, O God, in the midst of Your temple.
(10) According to Your Name, O God, so *is* Your praise to the ends of the earth: Your right hand is full of righteousness.
(11) Let mount Zion rejoice, let the daughters of Judah be glad, because of Your judgments.
(12) Walk about Zion, and go all around her: count its towers.
(13) Notice well her bulwarks {fortifications}, consider her palaces; that you may tell *it* to the generation following.
(14) Because this God *is* our God forever and ever: He will be our guide *even* to death.

47:4b - Selah {סלה} - musical pause
47:5c – Is. 26:19; I Thes. 4:16,17
48:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)
48:8b - Selah {סלה} - musical pause

Chapter 49

To the chief Musician, A Psalm {song} for the sons of Korah.[a]

(1) Hear this, all *you* people; listen, all *you* who live in the world:
(2) Both low and high, rich and poor, together.
(3) My mouth will speak of wisdom; and the meditation of my heart *will be* of understanding.
(4) I will incline my ear to a parable: I will open my mystery upon the harp.
(5) Why should I be afraid in the days of evil, *when* the sin of my heels will encircle me?
(6) Those who trust in their wealth, and boast themselves in the multitude of their riches;
(7) None *of them* can by any means redeem his brother, nor give to God a ransom for him:
(8) (Because the redemption of their soul *is* precious, and it ceases forever:)
(9) That he should still live forever, *and* not see corruption.
(10) Because he sees *that* wise men die, likewise the fool and the brutish {crude; ungodly}[b] person perish, and leave their wealth to others.
(11) Their inward thought *is, that* their houses w*ill continue* forever, *and* their houses to all generations; they call *their* lands after their own names.
(12) Nevertheless man *being* in honor still does not live: he is like the beasts *that* perish.
(13) This their way *is* their folly: yet their posterity {children; descendants} approve their sayings. Selah {musical pause}.[c]
(14) Like sheep they are laid in the grave; death will feed on them; and the upright will have dominion {rule; authority} over them in the morning; and their beauty will consume in the grave from their home.
(15) But God will redeem my soul from the power of the grave: because He will receive me. Selah {musical pause}.
(16) Do not be afraid when one is made rich, when the glory of his house is increased;
(17) Because when he dies he will carry nothing away: his glory will not descend after him.
(18) Though while he lived he blessed his soul: and *men* will praise you, when you do well to yourself.
(19) He will go to the generation of his fathers; they will never see light.
(20) Man *that is* in honor, and does not understand, is like the beasts *that* perish.

Chapter 50

A Psalm {song} of Asaph.

(1) The mighty God, *even* the LORD {Jehovah}, has spoken, and called the earth from the rising of the sun to its going down.
(2) Out of Zion, the perfection of beauty, God has shined.

49:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88

49:10b - brutish - beastly, animal-like, crude - ungodly

49:13c - Selah {סלה} - musical pause

(3) Our God will come, and will not keep silence: a fire will devour before Him, and it will be very tempestuous {stormy} all around Him.
(4) He will call to the heavens[a] from above, and to the earth, that He may judge His people.
(5) Gather My saints together to Me; those who have made a covenant with Me by sacrifice.
(6) And the heavens will declare His righteousness: because God *is* Himself judge. Selah {musical pause}.[b]
(7) Hear, O My people, and I will speak; O Israel, and I will testify against you: I *am* God, *even* your God.
(8) I will not reprove you for your sacrifices or your burnt offerings, *to have been* continually before Me.
(9) I will take no bull out of your house, *nor* male goats out of your folds.
(10) Because every beast of the forest *is* Mine, *and* the cattle upon a thousand hills.
(11) I know all the birds of the mountains: and the wild beasts of the field *are* Mine.
(12) If I were hungry, I would not tell you: because the world *is* Mine, and all its fullness.
(13) Will I eat the flesh of bulls, or drink the blood of goats?
(14) Offer to God thanksgiving; and pay your vows to the most High:
(15) And call upon Me in the day of trouble: I will deliver you, and you will glorify Me.
(16) But to the wicked God says, What have you to do to declare My laws, or *that* you should take My covenant in your mouth?
(17) Since you hate instruction, and cast My words behind you.
(18) When you saw a thief, then you conspired with him, and have been partaker with adulterers.
(19) You give your mouth to evil, and your tongue frames deceit.
(20) You sit *and* speak against your brother; you slander your own mother's son.
(21) These *things* you have done, and I kept silence; you thought that I was altogether *one such* as yourself: *but* I will reprove you, and set *them* in order before your eyes.
(22) Now consider this, you who forget God, lest I tear *you* in pieces, and *there is* no one to deliver.
(23) Whoever offers praise glorifies Me: and to him who orders *his* conversation *aright* I will show the salvation of God.

Chapter 51

To the chief Musician, A Psalm {song} of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.[a]

(1) Have mercy upon me, O God, according to Your loving kindness: according to the multitude of Your tender mercies blot out my unrighteous deeds.
(2) Wash me thoroughly from my sin, and cleanse me from my unrighteousness.

50:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14
50:6b - Selah {סלה} - musical pause
51:0a - II Sam. 12:1f

(3) Because I acknowledge my unrighteous deeds: and my sin *is* ever before me.
(4) Against You, You only, I have sinned, and done *this* evil in Your sight: that You might be justified when You speak, *and* be clear when You judge.
(5) Indeed, I was formed in sin; and in sin my mother conceived me.
(6) Indeed, You desire truth in the inward parts: and in the hidden *part* You will cause me to know wisdom.
(7) Purge me with hyssop,[b] and I will be clean: wash me, and I will be whiter than snow.
(8) Cause me to hear joy and gladness; *that* the bones *which* You have broken may rejoice.
(9) Hide Your face from my sins, and blot out all my unrighteous deeds.
(10) Create[c] in me a clean heart, O God; and renew a right spirit within me.
(11) Do not cast me away from Your presence; and do not take Your Holy Spirit from me.
(12) Restore to me the joy of Your salvation; and uphold me *with Your* free Spirit.
(13) *Then* I will teach the unrighteous Your ways; and sinners will be converted to You.
(14) Deliver me from blood guiltiness, O God, You God of my salvation: *and* my tongue will sing aloud of Your righteousness.
(15) O Lord, You open my lips; and my mouth will give forth Your praise.
(16) Because You do not desire sacrifice; else I would give *it:* You do not delight in burnt offerings.
(17) The sacrifices of God *are* a broken spirit: a broken and an humble heart, O God, You will not despise.
(18) Do good in Your good pleasure to Zion: You build the walls of Jerusalem.
(19) Then You will be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then they will offer bulls upon Your altar.

Chapter 52

To the chief Musician, Instruction,[a] ***A Psalm*** **{song} of David, when Doeg the Edomite came and told Saul, and said to him, David has come to the house of Ahimelech.**[b]

(1) Why do you boast yourself in mischief, O mighty man? the goodness of God *endures* continually.

51:7b – hyssop – a weed, similar to a broom weed – used by the priests to dip into a bowl of blood and sprinkle the blood around the tabernacle to atone for sin

51:10c – Create -- bara {ברא} -- the word to create is used only of God -- man can only Take that which already exists and modify it. [Gen. 1:1; Heb. 11:3; John 1:3]

52:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

52:0b - I Sam. 22:9-20

(2) Your tongue devises mischief; like a sharp razor, working deceitfully.
(3) You love evil more than good; *and* lying rather than to speak righteousness. Selah {musical pause}.[c]
(4) You love all devouring words, O *you* deceitful tongue.
(5) God will likewise destroy you forever, He will take you away, and pluck you out of *your* home, and root you out of the land of the living. Selah {musical pause}.
(6) The righteous also will see, and fear {revere}, and will laugh at him:
(7) Look, *this is* the man *who* did not make God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.
(8) But I *am* like a green olive tree in the house of God: I trust in the mercy of God forever and ever.
(9) I will praise you forever, because You have done *it:* and I will wait on Your Name; because *it is* good before Your saints.

Chapter 53
To the chief Musician *to the tune of* 'On a Sickness',[a] Instruction,[b] *A Psalm* {song} of David.
(1) The fool has said in his heart, *There is* no God. They are corrupt, and have done abominable {terrible} sins: *there is* no one who does good.
(2) God looked down from heaven upon the children of men, to see if there were *any* who understood, who sought God.
(3) Every one of them has gone back: they have altogether become filthy; *there is* no one who does good, no, not one.[c]
(4) Have the workers of sin no knowledge? who eat up my people *as* they eat bread: they have not called upon God.
(5) There they were in great fear, *where* no fear was: because God has scattered the bones of him who encamps *against* you: you have put *them* to shame, because God has despised them.
(6) Oh that the salvation of Israel had already *come* out of Zion! When God brings back the captivity of His people, Jacob will rejoice, *and* Israel will be glad.

52:3c - Selah {סלה} - musical pause

53:0a - upon Mahalath {על מחלת} - *to tune of* 'On a Sickness' possibly a popular song in David's day or an unknown musical instrument- Ps. 88:0

53:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

53:3c – Rom. 3:12

Chapter 54

To the chief Musician on Stringed Instruments,[a] Instruction,[b] *A Psalm* {song} of David, when the Ziphims came and said to Saul, Does not David hide himself with us?[c]

(1) Save me, O God, by Your Name, and judge me by Your strength.
(2) Hear my prayer, O God; listen to the words of my mouth.
(3) Because strangers have risen up against me, and oppressors seek after my soul: they have not set God before them. Selah {musical pause}.[d]
(4) Indeed, God *is* my helper: the Lord *is* with those who uphold my soul.
(5) He will reward evil to my enemies: cut them off in Your truth.
(6) I will freely sacrifice to You: I will praise Your Name, O LORD {Jehovah}; because *it is* good.
(7) Because He has delivered me out of all trouble: and my eye has seen *His desire* upon my enemies.

Chapter 55

To the chief Musician on Stringed Instruments,[a] Instruction,[b] *A Psalm* {song} of David.

(1) Listen to my prayer, O God; and do not hide Yourself from my request.
(2) Attend to me, and hear me: I mourn in my complaint, and make a noise;
(3) Because of the voice of the enemy, because of the oppression of the wicked: because they cast sin upon me, and in anger they hate me.
(4) My heart is greatly pained within me: and the terrors of death have fallen upon me.
(5) Fearfulness and trembling have come upon me, and horror has overwhelmed me.
(6) And I said, Oh that I had wings like a dove! *because then* I would fly away, and be at rest.
(7) Indeed, *then* I would wander far off, *and* remain in the wilderness. Selah {musical pause}.[c]

54:0a - on Neginoth {בנגינות} - upon stringed instruments

54:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

54:0c - I Sam. 23:19; 26:1

54:3d - Selah {סלה} - musical pause

55:0a - on Neginoth {בנגינות} - upon stringed instruments

55:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

55:7c - Selah {סלה} - musical pause

(8) I would quickly make my escape from the windy storm *and* tempest.
(9) Destroy, O Lord, *and* divide their tongues: because I have seen violence and strife in the city.
(10) Day and night they go about it upon its walls: mischief also and sorrow *are* in its midst.
(11) Wickedness *is* in its midst: deceit and wickedness do not depart from her streets.
(12) Because *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he who hated me *who* magnified *himself* against me; then I would have hidden myself from him:
(13) But *it was* you, a man my equal, my guide, and my acquaintance.
(14) We took sweet counsel together, *and* walked to the house of God in company.
(15) Let death seize upon them, *and* let them go down quick into hell: because wickedness *is* in their houses, *and* among them.
(16) As for me, I will call upon God; and the LORD {Jehovah} will save me.
(17) Evening, and morning, and at noon,[d] I will pray, and cry aloud: and He will hear my voice.
(18) He has delivered my soul in peace from the battle *that was* against me: because there were many with me.
(19) God will hear, and afflict them, even He Who lives of old. Selah {musical pause}. Because there is no change in them, therefore they do not fear {revere} God.
(20) He has put forth his hands against those who are at peace with him: he has broken his covenant.
(21) *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet they *were* drawn swords.
(22) Cast your burden upon the LORD {Jehovah}, and He will sustain you: He will never allow the righteous to be moved.
(23) But You, O God, will bring them down into the pit of destruction: bloody and deceitful men will not live out half their days; but I will trust in You.

Chapter 56

To the chief Musician *to the tune of* `On the Silent Dove far off.',[a] Poem {song}[b] of David, when the Philistines took him in Gath.[c]

(1) Be merciful to me, O God: because man would swallow me up; he fighting daily oppresses me.
(2) My enemies would daily swallow *me* up: because *there are* many who fight against me, O You most High.

55:17d – evening, and morning, and at noon – Biblically the day starts at evening – See note on Gen. 1:5e

56:0a - Jonathelemrechokim {על יונת אלם רחקים} - *to the tune of* `On the Silent Dove far off.' - possibly a popular song in David's day

56:0b - Michtam {מכתם} - engraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

56:0c - I Sam. 21:10-15

(3) What time I am afraid, I will trust in You.
(4) In God I will praise His word, in God I have put my trust; I will not be afraid of what flesh can do to me.
(5) Every day they wrest {twist} my words: all their thoughts *are* against me for evil.
(6) They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.
(7) Will they escape by sin? in *Your* anger cast down the people, O God.
(8) You see my wanderings: You put my tears into Your bottle: *are they* not in Your book?
(9) When I cry *to You,* then my enemies will turn back: this I know; because God *is* for me.
(10) In God I will praise *His* word: in the LORD {Jehovah} I will praise *His* word.
(11) In God I have put my trust: I will not be afraid of what man can do to me.
(12) Your vows *are* upon me, O God: I will render praises to You.
(13) Because You have delivered my soul from death: *will You* not *deliver* my feet from falling, that I may walk before God in the light of the living?

Chapter 57
To the chief Musician, *to the tune of* "Do Not Destroy",[a] Poem {song}[b] of David, when he fled from Saul in the cave.
(1) Be merciful to me, O God, be merciful to me: because my soul trusts in You: yes, in the shadow of Your wings I will make my refuge, until *these* calamities have passed over.
(2) I will cry to God most high; to God Who performs *all things* for me.
(3) He will send from heaven, and save me *from* the reproach of him who would swallow me up. Selah {musical pause}.[c] God will send forth His mercy and His truth.
(4) My soul *is* among lions: *and* I lie {down} *even among* those who are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.
(5) Be exalted, O God, above the heavens;[d] *let* Your glory *be* above all the earth.
(6) They have prepared a net for my steps; my soul is bowed down: they have dug a pit before me, into the midst of which they have *themselves* fallen. Selah {musical pause}.

57:0a - Altaschith {אל תשחת} - *to the tune of* "Do Not Destroy" - possibly a popular tune in David's day

57:0b - Michtam {מכתם} - engraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

57:3c - Selah {סלה} - musical pause

57:5d – heavens – see notes on Gen. 1:1; 1:8; 1:14

(7) My heart is fixed, O God, my heart is fixed: I will sing and give praise.
(8) Awaken, my glory; awake, songs and harp: I *myself* will awake early.
(9) I will praise You, O Lord, among the people: I will sing to You among the nations.
(10) Because Your mercy *is* great to the heavens, and Your truth to the clouds.
(11) Be exalted, O God, above the heavens: *let* Your glory *be* above all the earth.

Chapter 58

To the chief Musician, *to the tune of* "Do Not Destroy",[a] Poem {song}[b] of David.

(1) Do you indeed speak righteousness, O congregation? do you judge uprightly, O you sons of men?
(2) Yes, in heart you work wickedness; you weigh the violence of your hands in the earth.
(3) The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.
(4) Their poison *is* like the poison of a snake: *they are* like the deaf snake *that* stops her ear;
(5) Which will not listen to the voice of charmers, charming ever so wisely.
(6) Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD {Jehovah}.
(7) Let them melt away as waters *which* run continually: *when* he bends *his bow to shoot* his arrows, let them be as cut in pieces.
(8) As a snail *which* melts, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.
(9) Before your pots can feel the thorns, He will take them away as with a whirlwind, both living, and in *His* wrath {anger; judgment}.
(10) The righteous will rejoice when he sees the vengeance: he will wash his feet in the blood of the wicked.
(11) So that a man will say, *Truly there is* a reward for the righteous: truly He is a God Who judges in the earth.

58:0a - Altaschith {אל תשחת} - *to the tune of* "Do Not Destroy" - possibly a popular tune in David's day

58:0b - Michtam {מכתם} - engraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

Chapter 59
To the chief Musician, *to the tune of* "Do Not Destroy",[a] Poem {song}[b] of David; when Saul sent, and they watched the house to kill him.
(1) Deliver me from my enemies, O my God: defend me from those who rise up against me.
(2) Deliver me from the workers of sin, and save me from bloody men.
(3) Because, they lie in wait for my soul: the mighty are gathered against me; not *because of* my unrighteousness, nor *because of* my sin, O LORD {Jehovah}.
(4) They run and prepare themselves without *my* fault: awake to help me, and see.
(5) You therefore, O LORD {Jehovah} God of hosts {armies}, the God of Israel, awake to visit all the heathen {ungodly}: do not be merciful to any wicked evil doers. Selah {musical pause}.[c]
(6) They return at evening: they make a noise like a dog, and go all around the city.
(7) Indeed, they belch out with their mouth: swords *are* in their lips: because *they say* who hears?
(8) But You, O LORD {Jehovah}, will laugh at them; You will have all the heathen {ungodly} in derision.
(9) *Because of* his strength I will wait upon You: because God *is* my defense.
(10) The God of my mercy will protect me: God will let me see *my desire* upon my enemies.
(11) Do not kill them, lest my people forget: scatter them by Your power; and bring them down, O Lord our shield.
(12) *Because* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.
(13) Consume *them* in anger, consume *them,* that they *may* not *be:* and let them know that God rules in Jacob to the ends of the earth. Selah {musical pause}.
(14) And at evening let them return; *and* let them make a noise like a dog, and go all around the city.
(15) Let them wander up and down for food, and grudge if they are not satisfied.
(16) But I will sing of Your power; yes, I will sing aloud of Your mercy in the morning: because You have been my defense and refuge in the day of my trouble.
(17) To You, O my strength, I will sing: because God *is* my defense, *and* the God of my mercy.

59:0a - Altaschith {אל תשחת} - *to the tune of* "Do Not Destroy" - possibly a popular tune in David's day

59:0b - Michtam {מכתם} - engraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

59:5c - Selah {סלה} - musical pause

Chapter 60
To the chief Musician *to the tune* "Lily of the Promise",[a] Poem {song}[b] of David, to teach; when he strove with Syria of the two Rivers {Tigris and Euphrates}[c] and with Syria-zobah,[d] when Joab returned, and struck twelve thousand of Edom in the valley of salt.[e]
(1) O God, You have cast us off, You have scattered us, You have been displeased; O turn Yourself to us again.
2) You have caused the earth to tremble; You have broken it: heal its breaches; because it shakes.
(3) You have shown Your people hard things: You have caused us to drink the wine of astonishment.
(4) You have given a banner to those who fear {revere} You, that it may be displayed because of the truth. Selah {musical pause}.[f]
(5) That Your beloved may be delivered; save *with* Your right hand, and hear me.
(6) God has spoken in His holiness; I will rejoice, I will divide Shechem, and mete out {divide} the valley of Succoth.
(7) Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;
(8) Moab *is* my wash-pot; over Edom I will cast out my shoe: Philistia, You triumph because of me.
(9) Who will bring me *into* the strong city? who will lead me into Edom?
(10) *Will* You not, O God, *Who* has cast us off? and *You,* O God, *Who* did not go out with our armies?
(11) Give us help from trouble: because vain *is* the help of man.
(12) Through God we will do valiantly: because *it is* He *Who* will tread down our enemies.

60:0a - upon Shushaneduth {על שושן עדות} - *to the tune* "Lily of the Promise" – possibly a popular song in David's day

60:0b - Michtam {מכתם} - engraving, poem, song– Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0

60:0c - Aram-naharaim {ארם נהרים} - Syria of the two Rivers {Tigris and Euphrates}

60:0d - Aram-zobah {ארם צובה} - Syria-zobah - an area of Syria

60:0e - II Sam. 8:3,12-13; 10:16; I Chr. 18:3,12-13; 19:16-19 - valley of salt - south of the Dead Sea

60:4f - Selah {סלה} - musical pause

Chapter 61

To the chief Musician upon Stringed Instruments,[a] *A Psalm* {song} of David.

(1) Hear my cry, O God; listen to my prayer.
(2) From the end of the earth I will cry to You, when my heart is overwhelmed: lead me to the rock *that* is higher than I.
(3) Because You have been a shelter for me, *and* a strong tower from the enemy.
(4) I will live in Your tabernacle forever: I will trust in the shelter of Your wings. Selah {musical pause}.[b]
(5) Because You, O God, have heard my vows: You have given *me* the heritage of those who fear {revere} Your Name.
(6) You will prolong the king's life: *and* his years as many generations.
(7) He will live before God forever: O prepare mercy and truth, *which* may preserve him.
(8) So I will sing praise to Your Name forever, that I may daily perform my vows.

Chapter 62

To the chief Musician, to Jeduthun, A Psalm {song} of David.

(1) Truly my soul waits upon God: from Him my salvation *comes*.
(2) He only *is* my rock and my salvation; *He is* my defense; I will not be greatly moved.
(3) How long will you imagine mischief against a man? you will be killed all of you: *you will be* as a leaning wall*, and as* a tottering fence.
(4) They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they inwardly curse. Selah {musical pause}.[a]
(5) My soul, wait only upon God; because my hope *is* from Him.
(6) He only *is* my rock and my salvation: *He is* my defense; I will not be moved.
(7) In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.
(8) Trust in Him at all times; *you* people, pour out your heart before Him: God *is* a refuge for us. Selah {musical pause}.
(9) Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.
(10) Do not trust in oppression, and do not become vain in robbery: if riches increase, do not set your heart *upon them*.
(11) God has spoken once; twice I have heard this; that power *belongs* to God.
(12) Also to You, O Lord, *belongs* mercy: because You render to every man according to his work.

61:0a - upon Neginah {על נגינת} - stringed instruments

61:4b - Selah {סלה} - musical pause

62:4a - Selah {סלה} - musical pause

Chapter 63
A Psalm {song} of David, when he was in the wilderness of Judah.
(1) O God, You *are* my God; early I will seek You: my soul thirsts for You, my flesh longs for You in a dry and thirsty land, where no water is;
(2) To see Your power and Your glory, *as* I have seen You in the sanctuary.
(3) Because Your loving kindness *is* better than life, my lips will praise You.
(4) So I will bless You while I live: I will lift up my hands in Your Name.
(5) My soul will be satisfied as *with* marrow and fatness; and my mouth will praise *You* with joyful lips:
(6) When I remember You upon my bed, *and* meditate on You in the *night* watches.
(7) Because You have been my help, therefore in the shadow of Your wings I will rejoice.
(8) My soul follows close to You: Your right hand upholds me.
(9) But those *who* seek my soul, to destroy *it,* will go into the lower parts of the earth.
(10) They will fall by the sword: they will be a portion for foxes.
(11) But the king will rejoice in God; everyone who swears by Him will rejoice: but the mouth of those who speak lies will be stopped.

Chapter 64
To the chief Musician, A Psalm {song} of David.
(1) Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.
(2) Hide me from the secret counsel of the wicked; from the insurrection of the workers of sin:
(3) Who whet {sharpen} their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:
(4) That they may shoot in secret at the perfect: suddenly they shoot at him, and are not afraid.
(5) They encourage themselves *in* an evil matter: they commune of secretly laying snares; they say, Who will see them?
(6) They search out sins; they accomplish a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
(7) But God will shoot at them *with* an arrow; suddenly they will be wounded.
(8) So they will cause their own tongue to fall upon themselves: all who see them will flee away.
(9) And all men will fear, and will declare the work of God; because they will wisely consider what He does.
(10) The righteous will be glad in the LORD {Jehovah}, and will trust in Him; and all the upright in heart will rejoice.

Chapter 65
To the chief Musician, A Psalm *and* Song of David.
(1) Praise waits for You, O God, in Sion: and to You the vow will be performed.
(2) O You Who hear prayers, to You all flesh will come.
(3) Sins prevail against me: *as for* our unrighteousness deeds, You will purge them away.
(4) Blessed *is the man whom* You choose, and cause to approach *to You, that* he may live in Your courts: we will be satisfied with the goodness of Your house, *even* of Your holy temple.
(5) *By* terrible {marvelous} things in righteousness You will answer us, O God of our salvation; *Who are* the confidence of all the ends of the earth, and of those who are afar off *upon* the sea:
(6) Who by His strength sets fast the mountains; *being* clothed with power:
(7) Who stills the noise of the seas, the noise of their waves, and the tumult of the people.
(8) Also those who live in the furthermost parts are afraid at Your signs: You cause the going out of the morning and evening to rejoice.
(9) You visit the earth, and water it: You greatly enrich it with the river of God, *which* is full of water: You prepare them corn, when You have so provided for it.
(10) You water the ridges of it abundantly: You set its furrows: You make it soft with showers: You bless its sprouting.
(11) You crown the year with Your goodness; and Your paths drop fatness.
(12) They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.
(13) The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Chapter 66
To the chief Musician, A Song *or* Psalm.
(1) Make a joyful noise to God, all you lands:
(2) Sing forth the honor of His Name: make His praise glorious.
(3) Say to God, How awesome *You are in* Your works! through the greatness of Your power Your enemies will submit themselves to You.
(4) All the earth will worship You, and will sing to You; they will sing *to* Your Name. Selah {musical pause}.[a]
(5) Come and see the works of God: *He is* awesome *in His* deeds towards the children of men.
(6) He turned the sea into dry *land:* they went through the waters on foot: there we rejoiced in Him.[b]
(7) He rules by His power forever; His eyes see the nations: do not let the rebellious exalt themselves. Selah {musical pause}.
(8) O bless our God, you people, and cause the voice of His praise to be heard:
(9) Who holds our soul in life, and does not allow our feet to be moved.

66:4a - Selah {סלה} - musical pause
66:6b - Ex. 14:21

(10) Because You, O God, have proved us: You have tried us, as silver is tried.
(11) You brought us into the net; You laid affliction upon our bodies.
(12) You have caused men to ride over our heads; we went through fire and through water: but You brought us out into an abundant *place*.
(13) I will go into Your house with burnt offerings: I will pay to You my vows,
(14) Which my lips have prayed, and my mouth has spoken, when I was in trouble.
(15) I will offer to You burnt sacrifices of fattened calves, with the incense of rams; I will offer bulls with goats. Selah {musical pause}.
(16) Come *and* hear, all you who fear {revere} God, and I will declare what He has done for my soul.
(17) I cried to Him with my mouth, and He was praised with my tongue.
(18) If I regard sin in my heart, the Lord will not hear *me:*
(19) *But* truly God has heard *me;* He has attended to the voice of my prayer.
(20) Blessed *is* God, Who has not turned away my prayer, nor His mercy from me.

Chapter 67
To the chief Musician on Stringed Instruments,[a] A Psalm *or* Song.
(1) God be merciful to us, and bless us; *and* cause His face to shine upon us; Selah {musical pause}.[b]
(2) That Your way may be known upon earth, Your saving health among all nations.
(3) Let the people praise You, O God; let all the people praise You.
(4) O let the nations be glad and sing for joy: because You will judge the people righteously, and govern the nations upon earth. Selah {musical pause}.
(5) Let the people praise You, O God; let all the people praise You.
(6) *Then* the earth will yield her increase; *and* God, *even* our own God, will bless us.
(7) God will bless us; and all the ends of the earth will fear Him.

Chapter 68
To the chief Musician, A Psalm *or* Song of David.
(1) Let God arise, let His enemies be scattered: let those also who hate Him flee before Him.
(2) As smoke is driven away, *so* drive *them* away: as wax melts before the fire, *so* let the wicked perish at the presence of God.
(3) But let the righteous be glad; let them rejoice before God: yes, let them exceedingly rejoice.
(4) Sing to God, sing praises to His Name: extol {give praise to} Him Who rides upon the heavens[a] by His Name JAH {Jehovah},[b] and rejoice before Him.
(5) A father of the fatherless, and a judge of the widows, *is* God in His holy house.

67:0a - upon Neginoth {על נגינת} - stringed instruments

67:1b - Selah {סלה} - musical pause

68:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14
68:4b - JAH - short for Jehovah

(6) God sets those who are lonely in families: He brings out those who are bound with chains: but the rebellious live in a dry land.
(7) O God, when You went forth before Your people, when You marched through the wilderness; Selah {musical pause}:[c]
(8) The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.
(9) You, O God, sent a plentiful rain, by which You confirmed Your inheritance, when it was weary.
(10) Your congregation has lived there: You, O God, have prepared of Your goodness for the poor.
(11) The Lord gave the word: great was the company of those who published it.
(12) Kings of armies fled away: and she who stayed at home divided the spoil.
(13) Though you have lain among the pots, yet you will be as the wings of a dove covered with silver, and her feathers with yellow gold.
(14) When the Almighty scattered kings in it, it was white as snow in Salmon.
(15) The hill of God is as the hill of Bashan;[d] a high hill as the hill of Bashan
(16) Why do you leap, you high hills? this is the hill which God desires to live in; yes, the LORD {Jehovah} will live in it forever.
(17) The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.
(18) You have ascended on high, You have led captivity captive: You have received gifts for men; yes, for the rebellious also, that the LORD {Jehovah} God might live among them.
(19) Blessed is the Lord, Who daily loads us with benefits, even the God of our salvation. Selah {musical pause}.
(20) He Who is our God is the God of salvation; and to GOD {Jehovah} the Lord belongs the issues from death.
(21) But God will wound the head of His enemies, and the hairy scalp of those who continue in their evil deeds.
(22) The Lord said, I will bring again from Bashan, I will bring My people again from the depths of the sea:
(23) That your foot may be dipped in the blood of your enemies, and the tongue of your dogs in the same.
(24) They have seen Your ways, O God; even the ways of my God, my King, in the sanctuary.
(25) The singers went before, the players on instruments followed after; among them were the young maidens playing with tambourines.
(26) Bless God in the congregations, even the Lord, from the fountain of Israel.
(27) There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.
(28) Your God has commanded your strength: strengthen, O God, that which You have done for us.

68:7c - Selah {סלה} - musical pause
68:15d - hill of Bashan - a high and fruitful hill

(29) Because of Your temple at Jerusalem kings will bring presents to You.
(30) Rebuke the company of spear-men, the multitude of the bulls, with the calves of the people, *until everyone* submits himself with pieces of silver: scatter the people *who* delight in war.
(31) Princes will come out of Egypt; Ethiopia will soon stretch out her hands to God.
(32) Sing to God, you kingdoms of the earth; O sing praises to the Lord; Selah {musical pause}:
(33) To Him Who rides upon the heavens of heavens, *which were* of old; look, He sends out His voice, *and that* a mighty voice.
(34) Ascribe strength to God: His excellency *is* over Israel, and His strength *is* in the clouds.
(35) O God, *You are* awesome out of Your holy places: the God of Israel *is* He Who gives strength and power to *His* people. Blessed *is* God.

Chapter 69
To the chief Musician *set to the tune of* 'Concerning the Lilies',[a] *A Psalm* {song} of David.
(1) Save me, O God; because the waters have come in to *my* soul.
(2) I sink in deep mire {mud}, where *there is* no standing: I have come into deep waters, where the floods overflow me.
(3) I am weary of my crying: my throat is dried: my eyes fail while I wait for my God.
(4) Those who hate me without a cause are more than the hairs of my head: those who would destroy me, *being* my enemies wrongfully, are mighty: then I restored *that* which I did not take away.
(5) O God, You know my foolishness; and my sins are not hidden from You.
(6) Do not let those who wait on You, O Lord GOD {Jehovah} of hosts {armies}, be ashamed for my sake: do not let those who seek You be confounded for my sake, O God of Israel.
(7) Because for Your sake I have borne reproach; shame has covered my face.
(8) I have become a stranger to my brothers, and an alien to my mother's children.
(9) Because the zeal of Your house has consumed Me; and the reproaches of those who reproached You have fallen upon Me.[b]
(10) When I wept, *and disciplined* my soul with fasting, that was to my reproach.
(11) I made sackcloth also my clothes; and I became a proverb to them.
(12) Those who sit in the gate speak against me; and I *was* the song of the drunkards.

69:0a - upon Shoshannim {עַל שֹׁשַׁנִּים} - *set to the tune of* 'Concerning the Lilies'
- probably a popular song in David's day
69:9b – John 2:17

(13) But as for me, my prayer *is* to You, O LORD {Jehovah}, *in* an acceptable time: O God, in the multitude of Your mercies hear me, in the truth of Your salvation.
(14) Deliver me out of the mire {mud}, and let me not sink: let me be delivered from those who hate me, and out of the deep waters.
(15) Do not let the flood waters overflow me, neither let the deep swallow me up, and do not let the pit close her mouth upon me.
(16) Hear me, O LORD {Jehovah}; because Your loving kindness *is* good: turn to me according to the multitude of Your tender mercies.
(17) And do not hide Your face from Your servant; because I am in trouble: hear me speedily.
(18) Draw near to my soul, *and* redeem it: deliver me because of my enemies.
(19) You have known my reproach, and my shame, and my dishonor: my adversaries *are* all before You.
(20) Reproach has broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* no one; and for comforters, but I found none.
(21) They gave Me also gall for My food; and in My thirst they gave Me vinegar to drink.[c]
(22) Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.
(23) Let their eyes be darkened, that they not see; and cause their bodies continually to shake.
(24) Pour out Your indignation upon them, and let Your wrathful anger take hold of them.
(25) Let their house be desolate; *and* let no one live in their tents.
(26) Because they persecute *him* whom You have stricken; and they talk to the grief of those whom You have wounded.
(27) Add sin to their sin: and let them not come into Your righteousness.
(28) Let them be blotted out of the book of the living, and not be written with the righteous.
(29) But I *am* poor and sorrowful: let Your salvation, O God, set me up on high.
(30) I will praise the Name of God with a song, and will magnify Him with thanksgiving.
(31) *This* also will please the LORD {Jehovah} better than an ox *or* bull that has horns and hoofs.
(32) The humble will see *this, and* be glad: and your heart will live who seek God.
(33) Because the LORD {Jehovah} hears the poor, and does not despise His prisoners.
(34) Let the heaven and earth praise Him, the seas, and everything that moves in them.

69:21c – Mat. 27:34,48; John 19:29

(35) Because God will save Zion, and will build the cities of Judah: that they may live there, and have it in possession.
(36) Also the children of His servants will inherit it: and those who love His Name will live there.

Chapter 70
To the chief Musician, *A Psalm* {song} of David, to bring to remembrance.
(1) Come quickly, O God, to deliver me; come quickly to help me, O LORD {Jehovah}.
(2) Let them be ashamed and confounded who seek after my soul: let them be turned backward, and put to confusion, who desire my harm.
(3) Let them be turned back for a reward of their shame who say, Aha, aha.
(4) Let all those who seek You rejoice and be glad in You: and let those who love Your salvation say continually, Let God be magnified.
(5) But I *am* poor and needy: come quickly to me, O God: You *are* my help and my deliverer; O LORD {Jehovah}, make no delay.

Chapter 71
(1) In You, O LORD {Jehovah}, I put my trust: let me never be put to confusion.
(2) Deliver me in Your righteousness, and cause me to escape: incline Your ear to me, and save me.
(3) Be my strong house, to where I may continually resort: You have given commandment to save me; because You *are* my Rock and my Fortress.
(4) Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.
(5) Because You *are* my hope, O Lord GOD {Jehovah}: *You are* my trust from my youth.
(6) By You I have been held up from the womb: You are He Who took me out of my mother's body: my praise *will be* continually of You.
(7) I am as a wonder to many; but You *are* my strong refuge.
(8) Let my mouth be filled *with* Your praise *and with* Your honor all the day.
(9) Do not cast me off in the time of old age; do not forsake me when my strength fails.
(10) Because my enemies speak against me; and those who lay wait for my soul take counsel together,
(11) Saying, God has forsaken him: persecute and take him; because *there is* no one to deliver *him.*
(12) O God, do not be far from me: O my God, come quickly for my help.
(13) Let them be confounded *and* consumed who are adversaries to my soul; let them be covered *with* reproach and dishonor who seek my harm.
(14) But I will hope continually, and will yet praise You more and more.

(15) My mouth will show forth Your righteousness *and* Your salvation all the day; because I do not know *its* numbers.
(16) I will go in the strength of the Lord GOD {Jehovah}: I will make mention of Your righteousness, *even* of Yours alone.
(17) O God, You have taught me from my youth: and even until now I have declared Your wondrous works.
(18) Now also when I am old and gray headed, O God, do not forsake me; until I have shown Your strength to *this* generation, *and* Your power to everyone *who* is to come.
(19) Your righteousness also, O God, *is* very high, Who has done great things: O God, who *is* like You!
(20) Y*ou,* Who have shown me great and terrible troubles, will give life to me again, and will bring me up again from the depths of the earth.
(21) You will increase my greatness, and comfort me on every side.
(22) I will also praise You with the songs, *even* Your truth, O my God: to You I will sing with the harp, O You Holy One of Israel.
(23) My lips will greatly rejoice when I sing to You; and my soul, which You have redeemed.
(24) My tongue also will talk of Your righteousness all the day long: because they are confounded, because they are brought to shame, who seek my harm.

Chapter 72
***A Psalm* {song} for Solomon.**
(1) Give the king Your judgments, O God, and Your righteousness to the king's son.
(2) He will judge Your people with righteousness, and Your poor with judgment.
(3) The mountains will bring peace to the people, and the little hills, by righteousness.
(4) He will judge the poor of the people, he will save the children of the needy, and will break in pieces the oppressor.
(5) They will fear {revere} You as long as the sun and moon endure, throughout all generations.
(6) He will come down like rain upon the mowed grass: as showers *that* water the earth.
(7) In His days the righteous will flourish; and abundance of peace so long as the moon endures.
(8) He will also rule from sea to sea, and from the river to the ends of the earth.
(9) Those who live in the wilderness will bow before Him; and His enemies will lick the dust.
(10) The kings of Tarshish and of the isles will bring presents: the kings of Sheba and Seba will offer gifts.
(11) Yes, all kings will fall down before Him: all nations will serve Him.
(12) Because He will deliver the needy when he cries; the poor also, and *him* who has no helper.

(13) He will spare the poor and needy, and will save the souls of the needy.
(14) He will redeem their soul from deceit and violence: and their blood will be precious in His sight.
(15) And He will live, and to Him will be given of the gold of Sheba: prayer also will be made for Him continually; *and* daily He will be praised.
(16) There will be a handful of corn in the earth upon the top of the mountains; its fruit will shake like Lebanon: and *those* of the city will flourish like grass of the earth.
(17) His Name will endure forever: His Name will be continued as long as the sun: and *men* will be blessed in Him: all nations will call Him blessed.
(18) Blessed is the LORD {Jehovah} God, the God of Israel, Who only does wondrous things.
(19) And blessed *is* His glorious Name forever: and let the whole earth be filled *with* His glory; Amen {let it be}, and Amen {let it be}.
(20) The prayers of David the son of Jesse are ended.

Chapter 73
A Psalm {song} of Asaph.
(1) Truly God *is* good to Israel, *even* to those who are of a clean heart.
(2) But as for me, my feet were almost gone; my steps have nearly slipped.
(3) Because I was envious at the foolish, *when* I saw the prosperity of the wicked.
(4) Because *there are* no bands in their death: but their strength *is* firm.
(5) They *are* not in trouble *as other* men; neither are they plagued like *other* men.
(6) Therefore pride encompasses them all around as a chain; violence covers them *as* clothing.
(7) Their eyes stand out with fatness: they have more than heart could wish.
(8) They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.
(9) They set their mouth against the heavens,[a] and their tongue walks through the earth.
(10) Therefore his people return here: and waters of a full *cup* are wrung out to them.
(11) And they say, How does God know? and is there knowledge in the most High?
(12) Indeed, these *are* the ungodly, who prosper in the world; they increase *in* riches.
(13) Truly I have cleansed my heart *in* vain, and washed my hands in innocence.
(14) Because all the day long have I been plagued, and disciplined every morning.
(15) If I say, I will speak this way; indeed, I should offend *against* the generation of Your children.
(16) When I thought to know this, it *was* too painful for me;

73:9a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(17) Until I went into the sanctuary of God; *then* I understood their end.
(18) Surely You set them in slippery places: You cast them down into destruction.
(19) How they are *brought* into desolation, as in a moment! they are completely consumed with terrors.
(20) As a dream when *one* awakes; *so,* O Lord, when You awake, You will despise their image.
(21) So my heart was grieved, and I was pricked in my mind.
(22) So foolish I *was*, and ignorant: I was *as* a beast before You.
(23) Nevertheless I *am* continually with You: You have held *me* by my right hand.
(24) You will guide me with Your counsel, and afterward receive me *to* glory.
(25) Whom do I have in heaven *but You?* and *there is* none upon earth *that* I desire besides You.
(26) My flesh and my heart fails: *but* God *is* the strength of my heart, and my portion forever.
(27) Because, indeed, those who are far from You will perish: You have destroyed all those who go prostituting from You.
(28) But *it is* good for me to draw near to God: I have put my trust in the Lord GOD {Jehovah}, that I may declare all Your works.

Chapter 74
Instruction[a] of Asaph.
(1) O God, why have You cast *us* off forever? *why* does Your anger smoke against the sheep of Your pasture?
(2) Remember Your congregation, *which* You have purchased of old; the rod of Your inheritance, *which* You have redeemed; this mount Zion, in which You have lived.
(3) Lift up Your feet to the perpetual desolation; *even* all *that* the enemy has done wickedly in the sanctuary.
(4) Your enemies roar in the midst of Your congregations; they set up their banners *for* signs.
(5) *A man* was famous as he had lifted up axes upon the thick trees.
(6) But now they break down its carved work at once with axes and hammers.
(7) They have cast fire into Your sanctuary, they have defiled *by casting down* the house of Your Name to the ground.
(8) They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.
(9) We do not see our miracles: *there is* no more any prophet: neither *is there* among us any who knows how long.
(10) O God, how long will the adversary reproach? will the enemy blaspheme Your Name forever?

74:0a - Maschil {משכיל} - instruction - a poem or song that teaches . There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

(11) Why do You withdraw Your hand, even Your right hand? pluck *it* out of Your bosom.
(12) Because God *is* my King of old, working salvation in the midst of the earth.
(13) You divided the sea by Your strength: You broke the heads of the dragons[b] in the waters.
(14) You broke the heads of leviathan[c] in pieces, *and* gave him *to be* food to the people living in the wilderness.
(15) You split the fountain and the flood: You dried up mighty rivers.
(16) The day *is* Yours, the night also *is* Yours: You have prepared the light and the sun.
(17) You have set all the borders of the earth: You have made summer and winter.
(18) Remember this, *that* the enemy has reproached, O LORD {Jehovah}, and *that* the foolish people have blasphemed Your Name.
(19) O do not deliver the soul of Your turtledove to the multitude *of the wicked:* do not forget the congregation of Your poor forever.
(20) Have respect to the covenant: because the dark places of the earth are full of the houses of cruelty.
(21) O do not let the oppressed return ashamed: let the poor and needy praise Your Name.
(22) Arise, O God, plead Your own cause: remember how the foolish man reproaches You daily.
(23) Do not forget the voice of Your enemies: the tumult of those who rise up against You increases continually.

Chapter 75
To the chief Musician, *to the tune of* "Do Not Destroy",[a] A Psalm *or* Song of Asaph.
(1) To You, O God, we give thanks, *to You* we give thanks: *because* Your Name is near Your wondrous works declare.
(2) When I will receive the congregation I will judge uprightly.
(3) The earth and all who live there are dissolved: I bear up its pillars. Selah {musical pause}.[b]
(4) I said to the fools, Do not deal foolishly: and to the wicked, Do not lift up the horn {cup}:[c]
(5) Do not exalt {boast of} yourself: do not speak *with* stubbornness.
(6) Because exaltation *comes* neither from the east, nor from the west, nor from the south.
(7) But God *is* the judge: He puts down one, and sets up another.

74:13b – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:8; Is. 27:1
74:14c - leviathan {לויתן} - unknown animal [name is transliterated from Hebrew] - see: Possible Dinosaurs in the Bible at www.TheWordNotes.com – Job 26:13; 41:1; Is. 27:1
75:0a - Altaschith {אל תשחת} - *to the tune of* "Do Not Destroy" - possibly a popular tune in David's day
75:3b - Selah {סלה} - musical pause
75:4c – do not lift up the horn {cup; flask} – don't boast with arrogance

(8) Because in the hand of the LORD {Jehovah} *there is* a cup, and the wine is red; it is full of mixture; and He pours out of the same: but its dregs, all the wicked of the earth will wring *them* out, *and* drink *them*.
(9) But I will declare forever; I will sing praises to the God of Jacob.
(10) Also all the horns of the wicked I will cut off; *but* the horns of the righteous will be exalted.

Chapter 76
To the chief Musician on Stringed Instuments,[a] A Psalm *or* Song of Asaph.
(1) God *is* known in Judah: His Name *is* great in Israel.
(2) His tabernacle is also in Salem, and His house in Zion.
(3) There He broke the arrows of the bow, the shield, and the sword, and the battle. Selah {musical pause}.[b]
(4) You *are* more glorious *and* excellent than the mountains of prey.
(5) The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
(6) At Your rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
(7) You, *even* You, *are* to be feared {revered}: and who may stand in Your sight when You become angry?
(8) You caused judgment to be heard from heaven; the earth feared, and was still,
(9) When God arose to judgment, to save all the humble of the earth. Selah {musical pause}.
(10) Surely the wrath {anger; judgment} of man will praise You: the remainder of wrath {anger; judgment} You will restrain.
(11) Vow, and pay to the LORD {Jehovah} your God: let all who are all around Him bring presents to Him Who ought to be feared {revered}.
(12) He will cut off the spirit of princes: *He is* terrible to the kings of the earth.

Chapter 77
To the chief Musician, to Jeduthun, A Psalm {song} of Asaph.
(1) I cried to God with my voice, *even* to God with my voice; and He listened to me.
(2) In the day of my trouble I sought the Lord: my sore ran in the night, and did not cease: my soul refused to be comforted.
(3) I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah {musical pause}.[a]
(4) You hold my eyes awake: I am so troubled that I cannot speak.
(5) I have considered the days of old, the years of ancient times.
(6) I call to remembrance my song in the night: I commune with my own heart: and my spirit made diligent search.
(7) Will the Lord cast off forever? and will He be favorable no more?
(8) Is His mercy completely gone forever? does *His* promise fail forevermore?

76:0a - upon Neginoth {על נגינת} - stringed instruments

76:3b - Selah {סלה} - musical pause

77:3a - Selah {סלה} - musical pause

(9) Has God forgotten to be gracious? has He in anger shut up His tender mercies? Selah {musical pause}.
(10) And I said, This *is* my infirmity {weakness; sickness}: *but I will remember* the years of the right hand of the most High.
(11) I will remember the works of the LORD {Jehovah}: surely I will remember Your wonders of old.
(12) I will meditate also on all Your work, and talk of what You have done.
(13) Your way, O God, *is* in the sanctuary: who *is as* great a God as *our* God?
(14) You *are* the God Who does wonders: You have declared Your strength among the people.
(15) You have with *Your* arm redeemed Your people, the sons of Jacob and Joseph. Selah {musical pause}.
(16) The waters saw You, O God, the waters saw You; they were afraid: the depths also were troubled.
(17) The clouds poured out water: the skies sent out a sound: Your arrows also went abroad.
(18) The voice of Your thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.
(19) Your way *is* in the sea, and Your path in the great waters, and Your footsteps are not known.
(20) You led Your people like a flock by the hand of Moses and Aaron.

Chapter 78
Instruction[a] of Asaph.
(1) Listen, O my people, *to* my law: incline your ears to the words of my mouth.
(2) I will open my mouth in a parable: I will speak mysteries of old:
(3) Which we have heard and known, and our fathers have told us.
(4) We will not hide *them* from their children, showing to the generation to come the praises of the LORD {Jehovah}, and His strength, and His wonderful works that He has done.
(5) Because He established a testimony in Jacob, and appointed a law in Israel, which He commanded our forefathers, that they should make them known to their children:[b]
(6) That the generation to come might know *them, even* the children *who* should be born; *who* should arise and declare *them* to their children:
(7) That they might set their hope in God, and not forget the works of God, but keep His commandments:
(8) And might not be as their forefathers, a stubborn and rebellious generation; a generation *that* did not set their heart aright, and whose spirit was not steadfast with God.
(9) The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.

78:0a - Maschil {משכיל} – instruction; teaching - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142
78:5b – Deut. 6:7

(10) They did not keep the covenant of God, and refused to walk in His law;
(11) And forgot His works, and His wonders that He had shown them.
(12) Marvelous things He did in the sight of their forefathers, in the land of Egypt, *in* the field of Zoan.
(13) He divided the sea, and caused them to pass through; and He caused the waters to stand as a heap.[c]
(14) In the daytime also He led them with a cloud, and all the night with a light of fire.[d]
(15) He split the rocks in the wilderness, and gave *them* drink as *out of* the great depths.[e]
(16) He brought streams also out of the rock, and caused waters to run down like rivers.
(17) And they sinned yet more against Him by provoking the most High in the wilderness.
(18) And they tempted God in their heart by asking for meat because of their lust.
(19) Yes, they spoke against God; they said, Can God furnish a table in the wilderness?[f]
(20) Indeed, He struck the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide meat for His people?
(21) Therefore the LORD {Jehovah} heard *this,* and was angry: so a fire was kindled against Jacob, and anger also came up against Israel;
(22) Because they did not believe in God, and did not trust in His salvation:
(23) Though He had commanded the clouds from above, and opened the doors of heaven,
(24) And had rained down manna upon them to eat, and had given them of the corn of heaven.[g]
(25) Man ate angels' food: He sent them meat to the full.
(26) He caused an east wind to blow in the heaven: and by His power He brought in the south wind.
(27) He rained meat also upon them as dust, and feathered birds as the sand of the sea:[h]
(28) And He let *it* fall in the midst of their camp, all around their tents.
(29) So they ate, and were well filled: because He gave them their own desire;
(30) They were not estranged from their lust. But while their meat *was* yet in their mouths,
(31) The anger of God came upon them, and killed the fattest of them, and struck down the chosen *men* of Israel.

78:13c – Ex. 14:21-22
78:14d – Ex. 13:21
78:15e – Ex. 17:3-6
78:19f – Ex. 16:3
78:24g – Ex. 16:14-15
78:27h – Ex. 16:13

(32) In spite of this they still sinned, and did not believe His wondrous works.
(33) Therefore their days He consumed in vanity, and their years in trouble.
(34) When He killed them, then they sought Him: and they returned and inquired early after God.
(35) And they remembered that God *was* their rock, and the high God their Redeemer.
(36) Nevertheless they flattered Him with their mouth, and they lied to Him with their tongues.
(37) Because their heart was not right with Him, neither were they steadfast in His covenant.
(38) But He, *being* full of compassion, forgave *their* sin, and did not destroy *them*: yes, many times He turned His anger away, and did not stir up all His anger.
(39) Because He remembered that they *were but* flesh; a wind that passes away, and does not come again.
(40) How often they provoked Him in the wilderness, *and* grieved Him in the desert!
(41) Yes, they turned back and tempted God, and limited the Holy One of Israel.
(42) They did not remember His hand, *nor* the day when He delivered them from the enemy.
(43) How He had performed His signs in Egypt, and His wonders in the field of Zoan:
(44) And had turned their rivers into blood; and their waters, that they could not drink.
(45) He sent various sorts of flies among them, which devoured them; and frogs, which destroyed them.[i]
(46) He gave also their increase to the caterpillar, and their labor to the locust.
(47) He destroyed their vines with hail, and their sycamore trees with frost.[j]
(48) He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
(49) He cast upon them the fierceness of His anger, wrath {anger; judgment}, and indignation, and trouble, by sending evil angels *among them*.
(50) He made a way to His anger; He did not spare their soul from death, but gave their life over to the pestilence;
(51) And struck all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:[k]
(52) But He caused His own people to go forth like sheep, and guided them in the wilderness like a flock.
(53) And He led them on safely, so that they were not afraid: but the sea overwhelmed their enemies.
(54) And He brought them to the border of His sanctuary, *even to* this mountain, *which* His right hand had purchased.
(55) He also cast out the heathen {ungodly nations} before them, and divided to them an inheritance by line, and made the tribes of Israel to live in their tents.

78:45i – Ex. 8:6,21
78:47j – Ex. 9:18
78:51k – Ex. 11:5

(56) Yet they tempted and provoked the most high God, and did not keep His testimonies:
(57) But turned back, and dealt unfaithfully like their forefathers: they were turned aside like a deceitful bow.
(58) Because they provoked Him to anger with their high places, and moved Him to jealousy with their graven images.
(59) When God heard *this,* He was angry, and greatly despised Israel:
(60) So that He forsook the tabernacle of Shiloh,[l] the tent *which* He placed among men;
(61) And delivered His strength into captivity, and His glory into the enemy's hand.
(62) He gave His people over also to the sword; and was angry with His inheritance.
(63) The fire consumed their young men; and their maidens were not given to marriage.
(64) Their priests fell by the sword; and their widows did not cry loudly.
(65) Then the Lord awoke as one out of sleep, *and* like a mighty man who shouts because of wine.
(66) And He struck His enemies in the rear: He put them to a perpetual reproach.
(67) Furthermore He refused the tabernacle of Joseph, and did not choose the tribe of Ephraim:
(68) But chose the tribe of Judah, the mount Zion which He loved.
(69) And He built His sanctuary like high *palaces,* like the earth which He had established forever.
(70) He chose David also His servant, and took him from the sheep folds:[m]
(71) From following the ewes pregnant with young He brought him to feed Jacob His people, and Israel His inheritance.
(72) So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.

Chapter 79
A Psalm {song} of Asaph.
(1) O God, the heathen {ungodly} have come into Your inheritance; Your holy temple they have defiled; they have laid Jerusalem on heaps.
(2) The dead bodies of Your servants they have given *to be* food to the birds of the heaven, the flesh of Your saints to the beasts of the earth.
(3) Their blood they have shed like water all around Jerusalem; and *there was* no one to bury *them*.
(4) We have become a reproach to our neighbors, a scorn and derision to those who are all around us.
(5) How long, LORD {Jehovah}? will You be angry forever? will Your jealousy burn like fire?

78:60l – Shiloh – where Joshua first set up the Tabernacle – Josh. 18:1; Jg. 18:31; 21:19; I Ki. 14:2; Jn. 4:28
78:70m – II Sam. 7:8

(6) Pour out Your anger upon the heathen {ungodly} who have not known You, and upon the kingdoms that have not called upon Your Name.
(7) Because they have devoured Jacob, and laid waste his house.
(8) O do not remember against us former sins: let Your tender mercies speedily come before us: because we are brought very low.
(9) Help us, O God of our salvation, because of the glory of Your Name: and deliver us, and purge away our sins, for Your Name's sake.
(10) Why should the heathen {ungodly} say, Where *is* their God? let Him be known among the heathen {ungodly} in our sight *by* the revenging of the blood of Your servants *which is* shed.
(11) Let the sighing of the prisoner come before You; according to the greatness of Your power preserve those who are appointed to die;
(12) And render to our neighbors sevenfold into their bosom their reproach, with which they have reproached You, O Lord.
(13) So we Your people and sheep of Your pasture will give You thanks forever: we will show forth Your praise to all generations.

Chapter 80

To the chief Musician *set to the tune of* 'Concerning the Lilies',[a] A Psalm {song} of Asaph.

(1) Listen, O Shepherd of Israel, You Who lead Joseph like a flock; You Who live *between* the cherubims,[b] shine forth.
(2) Before Ephraim and Benjamin and Manasseh stir up Your strength, and come *and* save us.
(3) Turn us again, O God, and cause Your face to shine; and we will be saved.
(4) O LORD {Jehovah} God of hosts {armies; multitudes}, how long will You be angry against the prayer of Your people?
(5) You feed them with the bread of tears; and give them tears to drink in great measure.
(6) You cause us to be a strife to our neighbors: and our enemies laugh among themselves.

80:0a - upon Shoshannimeduth {אל שׁשׁנים עדות} - *set to the tune of* 'Concerning the Lilies' - a popular song in David's day
80:1b - between the cherubims - i.e. the Mercy Seat on the Ark of the Covenant – Ex. 25:18-25

(7) Turn us again, O God of hosts {armies; multitudes}, and cause Your face to shine; and we will be saved.
(8) You have brought a vine out of Egypt: You have cast out the heathen {ungodly nations}, and planted it.
(9) You prepared *room* before it, and caused it to take deep root, and it filled the land.
(10) The hills were covered with the shadow of it, and its branches *were like* the great cedars.
(11) She sent out her branches to the sea, and her branches to the river.
(12) Why have You *then* broken down her hedges, so that all those who pass by the way pluck {gather} her {fruit}?
(13) The boar out of the wood wastes it, and the wild beast of the field devours it.
(14) Return, we beg of You, O God of hosts {armies; multitudes}: look down from heaven, and see, and visit this vine;
(15) And the vineyard which Your right hand has planted, and the branch *that* You made strong for Yourself.
(16) *It is* burned with fire, *it is* cut down: they perish at the rebuke of Your countenance {facial expression; appearance}.
(17) Let Your hand be upon the man of Your right hand, upon the son of man *whom* You made strong for Yourself.
(18) So we will not go back from You: make us alive, and we will call upon Your Name.
(19) Turn us again, O LORD {Jehovah} God of hosts {armies; multitudes}, cause Your face to shine; and we will be saved.

Chapter 81

To the chief Musician upon the Harp,[a] *A Psalm* {song} of Asaph.
(1) Sing aloud to God our strength: make a joyful noise to the God of Jacob.
(2) Take a psalm {song}, and bring here the tambourine, the pleasant harp with the psaltery {lyre}.
(3) Blow the trumpet in the new moon, in the time appointed, on our solemn feast day.

80:0a - upon Shoshannimeduth {אל שׁשׁנים עדות} - *set to the tune of* 'Concerning the Lilies' - a popular song in David's day
80:1b - between the cherubims - i.e. the Mercy Seat on the Ark of the Covenant – Ex. 25:18-25
81:0a - upon Gittith {על הגתית} - Harp - as with other titles whether this is actually a harp or title of a song is unclear

(4) Because this *was* a statute for Israel, *and* a law of the God of Jacob.
(5) This He ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I did not understand.
(6) I removed his shoulder from the burden: his hands were delivered from the pots.
(7) You called in trouble, and I delivered you; I answered you in the secret place of thunder: I proved you at the waters of Meribah. Selah {musical pause}.[b]
(8) Hear, O My people, and I will testify to you: O Israel, if you will listen to Me;
(9) No strange god shall be in you; neither shall you worship any strange god.
(10) I *am* the LORD {Jehovah} your God, Who brought you out of the land of Egypt: open your mouth wide, and I will fill it.
(11) But My people would not listen to My voice; and Israel would have none of Me.
(12) So I gave them up to their own hearts' lust: *and* they walked in their own counsels.
(13) Oh that My people had listened to Me, *and* Israel had walked in My ways!
(14) I would soon have subdued their enemies, and turned My hand against their adversaries.
(15) Those who hate the LORD {Jehovah} should have submitted themselves to Him: but their time should have endured forever.
(16) He would have fed them also with the finest of the wheat: and with honey out of the rock I would have satisfied you.

Chapter 82
A Psalm {song} of Asaph.
(1) God stands in the congregation of the mighty; He judges among the gods.
(2) How long will you judge unjustly, and accept the persons of the wicked? Selah {musical pause}.[a]
(3) Defend the poor and fatherless: do justice to the afflicted and needy.
(4) Deliver the poor and needy: deliver *them* out of the hand of the wicked.
(5) They do not know, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
(6) I have said, You *are* gods;[b] and all of you *are* children of the most High.
(7) But you shall die like men, and fall like one of the princes.
(8) Arise, O God, judge the earth: because You shall inherit all nations.

81:7b - - Selah {סלה} - musical pause

82:2a - Selah {סלה} - musical pause

Chapter 83
A Song *or* Psalm of Asaph.
(1) Do not keep silence, O God: do not hold Your peace, and do not be still, O God.
(2) Because, look, Your enemies make a tumult: and those who hate You have lifted up the head.
(3) They have taken crafty counsel against Your people, and consulted against Your hidden ones.
(4) They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.
(5) Because they have consulted together with one consent: they are confederate {allied} against You:
(6) The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
(7) Gebal, and Ammon, and Amalek; the Philistines with those who live in Tyre;
(8) Assur also is joined with them: they have helped the children of Lot. Selah {musical pause}.[a]
(9) Do to them as *to* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:
(10) *Who* perished at Endor: they became *as* dung for the earth.
(11) Make their nobles like Oreb, and like Zeeb: yes, all their princes as Zebah, and as Zalmunna:
(12) Who said, Let us take to ourselves the houses of God in possession.
(13) O my God, make them like a wheel; as the stubble before the wind.
(14) As the fire burns a wood, and as the flame sets the mountains on fire;
(15) So persecute them with Your tempest, and make them afraid with Your storm.
(16) Fill their faces with shame; that they may seek Your Name, O LORD {Jehovah}.
(17) Let them be confounded and troubled forever; yes, let them be put to shame, and perish:
(18) That *men* may know that You, Whose Name alone *is* JEHOVAH, *are* the most high over all the earth.

Chapter 84
To the chief Musician upon the Harp,[a] A Psalm {song} for the sons of Korah.[b]
(1) How loved *are* Your tabernacles, O LORD {Jehovah} of hosts {armies}!

82:6b – Jn. 10:34

83:8a- Selah {סלה} - musical pause

84:0a - upon Gittith {על הגתית} - Harp - as with other titles whether this is actually a harp or title of a song is unclear

84:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88

(2) My soul longs, yes, even faints for the courts of the LORD {Jehovah}: my heart and my flesh cries out for the living God.
(3) Yes, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, *even* Your altars, O LORD {Jehovah} of hosts {armies}, my King, and my God.
(4) Blessed *are* those who live in Your house: they will be still praising You. Selah {musical pause}.[c]
(5) Blessed *is* the man whose strength *is* in You; in whose heart *are their* ways.
(6) *Who* passing through the valley of Baca make it a well; the rain also filled the pools.
(7) They go from strength to strength, *every one of them* in Zion appears before God.
(8) O LORD {Jehovah} God of hosts {armies; multitudes}, hear my prayer: listen, O God of Jacob. Selah {musical pause}.
(9) Look, O God our shield, and look upon the face of Your anointed.
(10) Because a day in Your courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to live in the tents of wickedness.
(11) Because the LORD {Jehovah} God *is* a sun and shield: the LORD {Jehovah} will give grace and glory: no good *thing* will He withhold from those who walk uprightly.
(12) O LORD {Jehovah} of hosts {armies; multitudes}, blessed *is* the man who trusts in You.

Chapter 85
To the chief Musician, A Psalm {song} for the sons of Korah.[a]
(1) LORD {Jehovah}, You have been favorable to Your land: You have brought back the captivity of Jacob.
(2) You have forgiven the sin of Your people, You have covered all their sin. Selah {musical pause}.[b]
(3) You have taken away all Your anger: You have turned *Yourself* from the fierceness of Your anger.
(4) Turn us, O God of our salvation, and cause Your anger towards us to cease.
(5) Will You be angry with us forever? will You draw out Your anger to all generations?
(6) Will You not revive us again: that Your people may rejoice in You?

84:4c - Selah {סלה} - musical pause

85:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88

85:2b - Selah {סלה} - musical pause

(7) Show us Your mercy, O LORD {Jehovah}, and grant us Your salvation.
(8) I will hear what God the LORD {Jehovah} will speak: because He will speak peace to His people, and to His saints: but do not let them turn again to folly.
(9) Surely His salvation *is* near those who fear {revere} Him; that glory may live in our land.
(10) Mercy and truth have met together; righteousness and peace have kissed *each other*.
(11) Truth will spring out of the earth; and righteousness will look down from heaven.
(12) Yes, the LORD {Jehovah} will give *that which is* good; and our land will yield her increase.
(13) Righteousness will go before Him; and will set *us* in the way of His steps.

Chapter 86
A Prayer of David.
(1) Bow down Your ear, O LORD {Jehovah}, hear me: because I *am* poor and needy.
(2) Preserve my soul; because I *am* holy: O my God, save Your servant who trusts in You.
(3) Be merciful to me, O Lord: because I cry to You daily.
(4) Cause the soul of Your servant to rejoice: because to You, O Lord, I lift up my soul.
(5) Because You, Lord, *are* good, and ready to forgive; and plentiful in mercy to all those who call upon You.
(6) Listen, O LORD {Jehovah}, to my prayer; and attend to the voice of my requests.
(7) In the day of my trouble I will call upon You: because You will answer me.
(8) Among the gods *there is* none like You, O Lord; neither *are there any works* like Your works.
(9) All nations whom You have made will come and worship before You, O Lord; and will glorify Your Name.
(10) Because You *are* great, and do wondrous things: You alone *are* God.
(11) Teach me Your way, O LORD {Jehovah}; I will walk in Your truth: unite my heart to fear {revere} Your Name.
(12) I will praise You, O Lord my God, with all my heart: and I will glorify Your Name forevermore.
(13) Because great *is* Your mercy towards me: and You have delivered my soul from the lowest hell.
(14) O God, the proud have risen against me, and the assemblies of violent *men* have sought after my soul; and have not set You before them.
(15) But You, O Lord, *are* a God full of compassion, and gracious, patient, and plenteous in mercy and truth.
(16) O turn to me, and have mercy upon me; give Your strength to Your servant, and save the son of Your handmaid.

(17) Show me a token for good; that those who hate me may see *it,* and be ashamed: because You, LORD {Jehovah}, have helped me, and comforted me.

Chapter 87

A Psalm *or* Song for the sons of Korah.[a]

(1) His foundation *is* in the holy mountains.
(2) The LORD {Jehovah} loves the gates of Zion more than all the homes of Jacob.
(3) Glorious things are spoken of you, O city of God. Selah {musical pause}.[b]
(4) I will make mention of Rahab[c] and Babylon to those who know me: See Philistia, and Tyre, with Ethiopia; this *man* was born there.
(5) And of Zion it will be said, This and that man was born in her: and the highest Himself will establish her.
(6) The LORD {Jehovah} will acknowledge, when He writes up the people, *that* this *man* was born there. Selah {musical pause}.
(7) The singers as well as the players on instruments *will be there:* all my springs *are* in you.

Chapter 88

A Song *or* Psalm for the sons of Korah,[a] **to the chief Musician *set to the tune of* 'On a Sickness',**[b] **Instruction**[c] **of Heman the Ezrahite.**

(1) O LORD {Jehovah} God of my salvation, I have cried day *and* night before You:
(2) Let my prayer come before You: incline Your ear to my cry;
(3) Because my soul is full of troubles: and my life draws near to the grave.
(4) I am counted with those who go down into the pit: I am as a man *who has* no strength:
(5) Free among the dead, like the slain that lie in the grave, whom You remember no more: and they are cut off from Your hand.
(6) You have laid me in the lowest pit, in darkness, in the deeps.
(7) Your wrath {anger; judgment} lies hard upon me, and You have afflicted *me* with all Your waves. Selah {musical pause}.[d]

87:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)

87:3b - Selah {סלה} - musical pause

87:4c - Rahab {רהב} - the proud one - a reference to pharaoh of Egypt

88:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)

88:0b - upon Mahalath {על מחלת} - *to tune of* 'On a Sickness' possibly a popular song in David's day or an unknown musical instrument – Ps. 53:0

88:0c - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

88:7d - Selah {סלה} - musical pause

(8) You have put away my acquaintances far from me; You have made me an abomination to them: *I am* shut up, and I cannot come forth.
(9) My eye mourns because of affliction: LORD {Jehovah}, I have called daily upon You, I have stretched out my hands to You.
(10) Will You show wonders to the dead? will the dead arise *and* praise You? Selah {musical pause}.
(11) Will Your loving kindness be declared in the grave? *or* Your faithfulness in destruction?
(12) Will Your wonders be known in the dark? and Your righteousness in the land of forgetfulness?
(13) But to You I have cried, O LORD {Jehovah}; and in the morning my prayer will come before You.
(14) LORD {Jehovah}, why do You cast off my soul? *why* do You hide Your face from me?
(15) I *am* afflicted and ready to die from *my* youth up: *while* I suffer Your terrors I am distracted.
(16) Your fierce anger goes over me; Your terrors have cut me off.
(17) They came all around me daily like water; they encircled me together.
(18) Lover and friend You have put far from me, *and* my acquaintance into darkness.

Chapter 89
Instruction[a] of Ethan the Ezrahite.
(1) I will sing of the mercies of the LORD {Jehovah} forever: with my mouth will I make known Your faithfulness to all generations.
(2) Because I have said, Mercy will be built up forever: Your faithfulness You will establish in the very heavens.[b]
(3) I have made a covenant with My Chosen, I have sworn to David My servant,
(4) Your Descendant I will establish forever, and build up your throne to all generations. Selah {musical pause}.[c]
(5) And the heavens will praise Your wonders, O LORD {Jehovah}: Your faithfulness also in the congregation of the saints.
(6) Because who in the heaven can be compared to the LORD {Jehovah}? *who* among the sons of the mighty can be likened to the LORD {Jehovah}?
(7) God is greatly to be feared {revered} in the assembly of the saints, and to be held in reverence of all *those who are* around Him.
(8) O LORD {Jehovah} God of hosts {armies; multitudes}, who *is* a strong LORD {Jehovah} like You? or to Your faithfulness all around You?

89:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142
89:2b – heavens – see notes on Gen. 1:1; 1:8; 1:14
89:4c - Selah {סלה} - musical pause

(9) You rule the raging of the sea: when its waves arise, You still them.
(10) You have broken Rahab {the proud one}[d] in pieces, as one that is killed; You have scattered Your enemies with Your strong arm.
(11) The heavens *are* Yours, the earth also *is* Yours: *as for* the world and its fullness, You have founded them.
(12) The north and the south You have created them: Tabor and Hermon will rejoice in Your Name.
(13) You have a mighty arm: Your hand is strong, *and* Your right hand is high.
(14) Justice and judgment *are* the homes of Your throne: mercy and truth will go before Your face.
(15) Blessed *is* the people who know the joyful sound: they will walk, O LORD {Jehovah}, in the light of Your countenance {smile; appearance}.
(16) In Your Name they will rejoice all the day: and in Your righteousness they will be exalted.
(17) Because You *are* the glory of their strength: and in Your favor our horn {king; kingdom}[e] will be exalted.
(18) Because the LORD {Jehovah} *is* our defense; and the Holy One of Israel *is* our king.
(19) Then You spoke in a vision to Your holy one, and said, I have given help to *one who is* mighty; I have exalted *one* chosen out of the people.
(20) I have found David My servant; with My holy oil I have anointed him:
(21) With whom My hand will be established: My arm also will strengthen him.
(22) The enemy will not tax him; nor the son of wickedness afflict him.
(23) And I will beat down his foes before his face, and plague those who hate him.
(24) But My faithfulness and My mercy w*ill be* with him: and in My Name his horn {king; kingdom} will be exalted.
(25) I will set his hand also in the sea, and his right hand in the rivers.
(26) He will cry to Me, You *are* my Father, my God, and the Rock of my salvation.
(27) Also I will make him *My* firstborn, higher than the kings of the earth.
(28) My mercy I will keep for him forever, and My covenant will stand firm with him.
(29) His offspring I also will cause *to endure* forever, and his throne as the days of heaven.
(30) If his children forsake My law, and do not walk in My judgments;
(31) If they break My laws, and do not keep My commandments;
(32) Then I will visit their unrighteousness with the rod, and their sin with stripes.

89:10d - Rahab {רהב} - the proud one - a reference to pharaoh of Egypt. See Ps. 8:4
89:17e - horn - the horn is used to represent a king or a kingdom – see Dan. 7:24

(33) Nevertheless My loving kindness I will not completely take from him, nor allow My faithfulness to fail.
(34) My covenant I will not break, nor alter the thing that has gone out of My lips.
(35) Once have I sworn by My holiness that I will not lie to David.
(36) His Descendant will endure forever, and his throne as the sun before Me.
(37) It shall be established forever as the moon, and *as* a faithful witness in heaven. Selah {musical pause}.
(38) But You have cast off and despised, You have been angry with Your anointed.
(39) You have made void the covenant of Your servant: You have profaned his crown *by casting it* to the ground.
(40) You have broken down all his hedges; You have brought his strongholds to ruin.
(41) All who pass by the way rob him: he is a reproach to his neighbors.
(42) You have set up the right hand of his adversaries; You have caused all his enemies to rejoice.
(43) You have also turned the edge of his sword, and have not caused him to stand in the battle.
(44) You have caused his glory to cease, and cast his throne down to the ground.
(45) The days of his youth You have shortened: You have covered him with shame. Selah {musical pause}.
(46) How long, LORD {Jehovah}? will You hide Yourself forever? will Your anger burn like fire?
(47) Remember how short my time is: why have you made all men in vain?
(48) What man *is he who* lives, and will not see death? will he deliver his soul from the hand of the grave? Selah {musical pause}.
(49) Lord, where *are* Your former loving kindnesses, *which* You swore to David in Your truth?
(50) Remember, Lord, the reproach of Your servants; *how* I bear in my bosom *the reproach of* all the mighty people;
(51) With which Your enemies have reproached, O LORD {Jehovah}; with which they have reproached the footsteps of Your anointed.
(52) Blessed *is* the LORD {Jehovah} forever. Amen {let it be}, and Amen {let it be}.

Chapter 90

A Prayer of Moses the man of God.

(1) Lord, You have been our home in all generations.
(2) Before the mountains were brought forth, or before You had formed the earth and the world, even from everlasting to everlasting, You *are* God.
(3) You turn man to destruction; and say, Return, you children of men.

(4) Because a thousand years in Your sight *are but* as yesterday when it is past, and *as* a watch in the night.
(5) You carried them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* grows up.
(6) In the morning it flourishes, and grows up; in the evening it is cut down, and withers.
(7) Because we are consumed by Your anger, and by Your wrath {anger; judgment} we are troubled.
(8) You have set our sins before You, our secret *sins* in the light of Your countenance {smile; facial expression}.
(9) Because all our days are passed away in Your wrath {anger; judgment}: we spend our years as a tale *that is told*.
(10) The days of our years *are* seventy; and if by reason of strength *they are* eighty years, yet their strength is labor and sorrow; because it is soon cut off, and we fly away.
(11) Who knows the power of Your anger? even according to Your fear, *so is* Your wrath {anger; judgment}.
(12) So teach *us* to number our days, that we may apply *our* hearts to wisdom.
(13) Return, O LORD {Jehovah}, how long? and let Yourself repent concerning Your servants.
(14) O satisfy us early with Your mercy; that we may rejoice and be glad all our days.
(15) Make us glad according to the days *in which* You have afflicted us, *and* the years *in which* we have seen evil.
(16) Let Your work appear to Your servants, and Your glory to their children.
(17) And let the beauty of the LORD {Jehovah} our God be upon us: and establish the work of our hands upon us; yes, the work of our hands {Lord} establish it.

Chapter 91

(1) He who lives in the secret place of the most High will remain under the shadow of the Almighty.
(2) I will say of the LORD {Jehovah}, *He is* my refuge and my fortress: my God; in Him I will trust.
(3) Surely He will deliver you from the snare of the fowler {bird trapper}, *and* from the deadly pestilence.
(4) He will cover you with His feathers, and under His wings you will trust: His truth *will be your* shield and armor.
(5) You will not be afraid because of the terror by night; *nor* for the arrow *that* flies by day;
(6) *Nor* for the pestilence *that* walks in darkness; *nor* for the destruction *that* wastes at noonday.
(7) A thousand will fall at your side, and ten thousand at your right hand; *but* it will not come near you.
(8) Only with your eyes you will see and see the reward of the wicked.
(9) Because you have made the LORD {Jehovah}, *Who is* my refuge, *even* the most High, your home;
(10) No evil will come upon you, neither will any plague come near your house.

(11) Because He will give His angels charge over you, to keep you in all your ways.
(12) They will bear you up in *their* hands, lest you dash your foot against a stone.[a]
(13) You will tread upon the lion and snake: the young lion and the dragon[b] you will trample under feet.
(14) Because he has set his love upon Me, therefore I will deliver him: I will set him on high, because he has known My Name.
(15) He will call upon Me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him.
(16) With long life I will satisfy him, and show him My salvation.

Chapter 92
A Psalm *or* Song for the sabbath day.
(1) *It is a* good *thing* to give thanks to the LORD {Jehovah}, and to sing praises to Your Name, O most High:
(2) To show forth Your loving kindness in the morning, and Your faithfulness every night,
(3) Upon an instrument of ten strings, and upon the psaltery {lyre}; upon the harp with a solemn sound.
(4) Because You, LORD {Jehovah}, have made me glad through Your work: I will triumph in the works of Your hands.
(5) O LORD {Jehovah}, how great are Your works! *and* Your thoughts are very deep.
(6) A brutish {ungodly}[a] man does not know; neither does a fool understand this.
(7) When the wicked spring as the grass, and when all the workers of sin flourish; *it is* so that they will be destroyed forever:
(8) But You, LORD {Jehovah}, *are most* high forever.
(9) Because, look, Your enemies, O LORD {Jehovah}, because, indeed, Your enemies will perish; all the workers of sin will be scattered.
(10) But my horn You will exalt like *the horn of* an unicorn:[b] I will be anointed with fresh oil.
(11) My eye also will see *my desire* on my enemies, *and* my ears will hear *my desire* of the wicked who rise up against me.
(12) The righteous will flourish like the palm tree: he will grow like a cedar in Lebanon.
(13) Those who are planted in the house of the LORD {Jehovah} will flourish in the courts of our God.
(14) They will still bring forth fruit in old age; they will be fat and flourishing;
(15) To show that the LORD {Jehovah} *is* upright: *He is* my rock, and *there is* no unrighteousness in Him.

91:12a – Mat. 4:6; Lk. 4:10-11
91:13b – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:8; Is. 27:1
92:6a - brutish - beastly, animal-like, crude – ungodly
92:10b – unicorn – Job 39:9,10; Ps. 22:21 – See note on Num. 23:22

Chapter 93

(1) The LORD {Jehovah} reigns, He is clothed with majesty; the LORD {Jehovah} is clothed with strength, *with which* He has clothed Himself: the world also is established, that it cannot be moved.
(2) Your throne *is* established of old: You *are* from everlasting.
(3) The floods have lifted up, O LORD {Jehovah}, the floods have lifted up their voice; the floods lift up their waves.
(4) The LORD {Jehovah} on high *is* mightier than the noise of many waters, *yes, than* the mighty waves of the sea.
(5) Your testimonies are very sure: holiness becomes Your house, O LORD {Jehovah}, forever.

Chapter 94

(1) O LORD {Jehovah} God, to Whom vengeance belongs; O God, to Whom vengeance belongs, show Yourself.
(2) Lift up Yourself, You judge of the earth: render a reward to the proud.
(3) LORD {Jehovah}, how long will the wicked, how long will the wicked triumph?
(4) *How long* will they say *and* speak hard things? *and* all the workers of sin boast themselves?
(5) They break in pieces Your people, O LORD {Jehovah}, and afflict Your heritage.
(6) They kill the widow and the stranger, and murder the fatherless.
(7) Yet they say, The LORD {Jehovah} will not see, neither will the God of Jacob regard *it*.
(8) Understand, you brutish {ungodly}[a] among the people: and *you* fools, when will you be wise?
(9) He Who makes the ear, will He not hear? He Who formed the eye, will He not see?
(10) Will He Who disciplines the heathen {ungodly} not correct? He Who teaches man knowledge, *will He not know?*
(11) The LORD {Jehovah} knows the thoughts of man, that they *are* vanity.
(12) Blessed *is* the man whom You discipline, O LORD {Jehovah}, and teaches him out of Your law;
(13) That You may give him rest from the days of adversity, until the pit has been dug for the wicked.
(14) Because the LORD {Jehovah} will not cast off His people, neither will He forsake His inheritance.
(15) But judgment will return to righteousness: and all the upright in heart will follow it.
(16) Who will rise up for me against those who do evil? *or* who will stand up for me against those who do evil deeds?
(17) Unless the LORD {Jehovah} *had been* my help, my soul had almost lived in silence.

94:8a - brutish - beastly, animal-like, crude – ungodly

(18) When I said, My foot slips; Your mercy, O LORD {Jehovah}, held me up.
(19) In the multitude of my thoughts within me Your comforts delight my soul.
(20) Will the throne of sin which frames mischief by a law have fellowship with You?
(21) They gather themselves together against the soul of the righteous, and condemn the innocent blood.
(22) But the LORD {Jehovah} is my defense; and my God *is* the rock of my refuge.
(23) And He will bring upon them their own sin, and will cut them off in their own wickedness; *yes,* the LORD {Jehovah} our God will cut them off.

Chapter 95

(1) O come, let us sing to the LORD {Jehovah}: let us make a joyful noise to the rock of our salvation.
(2) Let us come before His presence with thanksgiving, and make a joyful noise to Him with songs.
(3) Because the LORD {Jehovah} *is* a great God, and a great King above all gods.
(4) In His hand the deep places of the earth *are*: the strength of the hills *is* His also.
(5) The sea *is* His, and He made it: and His hands formed the dry *land*.
(6) O come, let us worship and bow down: let us kneel before the LORD {Jehovah} our Maker.
(7) Because He *is* our God; and we *are* the people of His pasture, and the sheep of His hand. Today if you will hear His voice,
(8) Do not harden your heart, as in the {days of} provocation, *and* as *in* the day of temptation in the wilderness:
(9) When your forefathers tempted Me, proved Me, and saw My work.
(10) Forty years long I was grieved with *this* generation, and said, This *is* a people who err in their hearts, and they have not known My ways:
(11) To whom I swore in My anger that they should not enter into My rest.

Chapter 96

(1) O sing to the LORD {Jehovah} a new song: sing to the LORD {Jehovah}, all the earth.
(2) Sing to the LORD {Jehovah}, bless His Name; show forth His salvation from day to day.
(3) Declare His glory among the heathen {ungodly nations}, His wonders among all people.
(4) Because the LORD {Jehovah} *is* great, and greatly to be praised: He *is* to be feared {revered} above all gods.
(5) Because all the gods of the nations *are* idols: but the LORD {Jehovah} made the heavens.[a]
(6) Honor and majesty *are* before Him: strength and beauty *are* in His sanctuary.

96:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(7) Give to the LORD {Jehovah}, O you families of the people, give to the LORD {Jehovah} glory and strength.
(8) Give to the LORD {Jehovah} the glory *due to* His Name: bring an offering, and come into His courts.
(9) O worship the LORD {Jehovah} in the beauty of holiness: Let all the earth fear {revere} Him.
(10) Say among the heathen {ungodly nations} *that* the LORD {Jehovah} reigns: the world also will be established that it will not be moved: He will judge the people righteously.
(11) Let the heavens rejoice, and let the earth be glad; let the sea roar, and all its fullness.
(12) Let the field be joyful, and all that *is* in it: then all the trees of the forests will rejoice
(13) Before the LORD {Jehovah}: because He comes; because He comes to judge the earth: He will judge the world with righteousness, and the people with His truth.

Chapter 97
(1) The LORD {Jehovah} reigns; let the earth rejoice; let the multitude of its islands be glad.
(2) Clouds and darkness *are* all around Him: righteousness and judgment *are* the home of His throne.
(3) A fire goes before Him, and burns up His enemies all around.
(4) His lightnings enlightened the world: the earth saw, and trembled.
(5) The hills melted like wax at the presence of the LORD {Jehovah}, at the presence of the Lord of the whole earth.
(6) The heavens[a] declare His righteousness, and all the people see His glory.
(7) All those who serve graven images will be confounded, who boast of their idols: worship Him, all *you* gods.
(8) Zion heard, and was glad; and the daughters of Judah rejoiced because of Your judgments, O LORD {Jehovah}.
(9) Because You, LORD {Jehovah}, *are* high above all the earth: You are exalted far above all gods.
(10) You who love the LORD {Jehovah}, hate evil: He preserves the souls of His saints; He delivers them out of the hand of the wicked.
(11) Light is sown for the righteous, and gladness for the upright in heart.
(12) Rejoice in the LORD {Jehovah}, you righteous; and give thanks at the memory of His holiness.

97:6a – heavens – see notes on Gen. 1:1; 1:8; 1:14

Chapter 98

A Psalm {song}.

(1) O sing to the LORD {Jehovah} a new song; because He has done marvelous things: His right hand, and His holy arm, has given Him the victory.
(2) The LORD {Jehovah} has made known His salvation: His righteousness He has openly shown in the sight of the ungodly.
(3) He has remembered His mercy and His truth towards the house of Israel: all the ends of the earth have seen the salvation of our God.
(4) Make a joyful noise to the LORD {Jehovah}, all the earth: make a loud noise, and rejoice, and sing praise.
(5) Sing to the LORD {Jehovah} with the harp; with the harp, and the voice of a song.
(6) With trumpets and sound of cornet make a joyful noise before the LORD {Jehovah}, the King.
(7) Let the sea roar, and all its fullness; the world, and those who live in it.
(8) Let the waters clap *their* hands: let the hills be joyful together
(9) Before the LORD {Jehovah}; because He comes to judge the earth: with righteousness He shall judge the world, and the people with equity.

Chapter 99

(1) The LORD {Jehovah} reigns; let the people tremble: He sits *between* the cherubims;[a] let the earth be moved.
(2) The LORD {Jehovah} *is* great in Zion; and He *is* high above all the people.
(3) Let them praise Your great and terrible Name; *because* it *is* holy.
(4) The king's strength also loves judgment; You establish equity, You execute judgment and righteousness in Jacob.
(5) Exalt the LORD {Jehovah} our God, and worship at His footstool; *because* He *is* holy.
(6) Moses and Aaron among His priests, and Samuel among those who call upon His Name; they called upon the LORD {Jehovah}, and He answered them.
(7) He spoke to them in the cloudy pillar: they kept His testimonies, and the ordinance *that* He gave them.
(8) You answered them, O LORD {Jehovah} our God: You were a God Who forgave them, though You took vengeance upon their {evil} inventions.
(9) Exalt the LORD {Jehovah} our God, and worship at His holy hill; because the LORD {Jehovah} our God *is* holy.

99:1a - between the cherubims - i.e. the Mercy Seat on the Ark of the Covenant – Ex. 25:18-25

Chapter 100
A Psalm {song} of praise.
(1) Make a joyful noise to the LORD {Jehovah}, all you lands.
(2) Serve the LORD {Jehovah} with gladness: come before His presence with singing.
(3) Know that the LORD {Jehovah} He *is* God: *it is* He *Who* has made us, and not we ourselves; *we are* His people, and the sheep of His pasture.
(4) Enter into His gates with thanksgiving, *and* into His courts with praise: be thankful to Him, *and* bless His Name.
(5) Because the LORD {Jehovah} *is* good; His mercy *is* everlasting; and His truth *endures* to all generations.

Chapter 101
A Psalm {song} of David.
(1) I will sing of mercy and judgment: to You, O LORD {Jehovah}, I will sing.
(2) I will behave myself wisely in a perfect way. O when will You come to me? I will walk within my house with a perfect heart.
(3) I will set no wicked thing before My eyes: I hate the work of those who turn aside; *it* shall not cling to Me.
(4) A perverse heart will depart from Me: I will not know a wicked *person*.
(5) Whoever privately slanders his neighbor, him I will cut off: he who has an arrogant look and a proud heart I will not allow.
(6) My eyes *will be* upon the faithful of the land, that they may live with Me: he who walks in a perfect way, he will serve Me.
(7) He who works deceit will not live within My house: he who tells lies will not stay in My sight.
(8) I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD {Jehovah}.

Chapter 102
A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the LORD {Jehovah}.
(1) Hear my prayer, O LORD {Jehovah}, and let my cry come to You.
(2) Do not hide Your face from me in the day *when* I am in trouble; incline Your ear to me: in the day *when* I call answer me speedily.
(3) Because my days are consumed like smoke, and my bones are burned as a hearth.
(4) My heart is stricken, and withered like grass; so that I forget to eat my bread.
(5) Because of the voice of my groaning my bones cling to my skin.
(6) I am like a pelican of the wilderness: I am like an owl of the desert.
(7) I watch, and am as a sparrow alone upon the house top.

(8) My enemies reproach me all the day; *and* those who are mad against me are sworn against me.
(9) Because I have eaten ashes like bread, and mingled my drink with weeping,
(10) Because of Your indignation and Your wrath {anger; judgment}: because You have lifted me up, and cast me down.
(11) My days *are* like a shadow that declines; and I am withered like grass.
(12) But You, O LORD {Jehovah}, will endure forever; and Your memory to all generations.
(13) You will arise, *and* have mercy upon Zion: because the time to favor her, yes, the set time, has come.
(14) Because Your servants take pleasure in her stones, and favor its dust.
(15) So the heathen {ungodly} will fear the Name of the LORD {Jehovah}, and all the kings of the earth Your glory.
(16) When the LORD {Jehovah} will build up Zion, He will appear in His glory.
(17) He will regard the prayer of the destitute, and not despise their prayer.
(18) This will be written for the generation to come: and the people who will be created will praise the LORD {Jehovah}.
(19) Because He has looked down from the height of His sanctuary; from heaven the LORD {Jehovah} looked upon the earth;
(20) To hear the groaning of the prisoner; to set free those who are appointed to death;
(21) To declare the Name of the LORD {Jehovah} in Zion, and His praise in Jerusalem;
(22) When the people are gathered together, and the kingdoms, to serve the LORD {Jehovah}.
(23) He weakened my strength in the way; He shortened my days.
(24) I said, O my God, do not take me away in the midst of my days: Your years *are* throughout all generations.
(25) Of old You have laid the foundation of the earth: and the heavens[a] *are* the work of Your hands.
(26) They will perish, but You will endure: yes, all of them will grow old like clothes; as clothes You will change them, and they will be changed:
(27) But You *are* the same, and Your years will have no end.
(28) The children of Your servants will continue, and their offspring will be established before You.

Chapter 103
***A Psalm* {song} of David.**
(1) Bless the LORD {Jehovah}, O my soul: and all that is within me, *bless* His holy Name.
(2) Bless the LORD {Jehovah}, O my soul, and do not forget all His benefits:

102:25a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(3) Who forgives all your sins; Who heals all your diseases;
(4) Who redeems your life from destruction; Who crowns you with loving kindness and tender mercies;
(5) Who satisfies your mouth with good *things; so that* your youth is renewed like the eagle's.
(6) The LORD {Jehovah} executes righteousness and judgment for all those who are oppressed.
(7) He made known His ways to Moses, His acts to the children of Israel.
(8) The LORD {Jehovah} *is* merciful and gracious, slow to anger, and plentiful in mercy.
(9) He will not always rebuke: neither will He keep *His anger* forever.
(10) He has not dealt with us according to our sins; nor rewarded us according to our unrighteousness.
(11) Because as the heaven is high above the earth, *so* great is His mercy towards those who fear {revere} Him.
(12) As far as the east is from the west, *so* far He has removed our sins from us.
(13) Like a father pities *his* children, *so* the LORD {Jehovah} pities those who fear {revere} Him.
(14) Because He knows our frame; He remembers that we *are* dust.
(15) *As for* man, his days *are* as grass: as a flower of the field, so he flourishes.
(16) Because the wind passes over it, and it is gone; and the place where it was will know it no more.
(17) But the mercy of the LORD {Jehovah} *is* from everlasting to everlasting upon those who fear {revere} Him, and His righteousness to children's children;
(18) To those who keep His covenant, and to those who remember His commandments to do them.
(19) The LORD {Jehovah} has prepared His throne in the heavens;[a] and His kingdom rules over all.
(20) Bless the LORD {Jehovah}, you His angels, who excel in strength, who do His commandments, listening to the voice of His word.
(21) Bless the LORD {Jehovah}, all *you* His hosts {armies; multitude}; *you* His ministers, who do His pleasure.
(22) Bless the LORD {Jehovah}, all His works in all places of His kingdom: bless the LORD {Jehovah}, O my soul.

Chapter 104

(1) Bless the LORD {Jehovah}, O my soul. O LORD {Jehovah} my God, You are very great; You are clothed with honor and majesty.
(2) Who covers *Yourself* with light as *with* clothes: Who stretches out the heavens[a] like a curtain:
(3) Who lays the beams of His chambers in the waters: Who makes the clouds His chariot: who walks upon the wings of the wind:
(4) Who makes His angels spirits; His ministers a flaming fire:

103:19a – heavens – see notes on Gen. 1:1; 1:8; 1:14
104:2a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(5) *Who* laid the foundations of the earth, *that* it should not be removed forever.
(6) You covered it with the deep as *with* clothes: the waters stood above the mountains.
(7) At Your rebuke they fled; at the voice of Your thunder they hurried away.
(8) They go up by the mountains; they go down by the valleys to the place which You have founded for them.
(9) You have set a boundary that they may not pass over; that they not return again to cover the earth.
(10) He sends the springs into the valleys, *which* run among the hills.
(11) They give drink to every beast of the field: the wild donkeys quench their thirst.
(12) By them the birds of the heaven will have their home, *which* sing among the branches.
(13) He waters the hills from His chambers: the earth is satisfied with the fruit of Your works.
(14) He causes the grass to grow for the cattle, and herbs for the service of man: that he may bring forth food out of the earth;
(15) And wine *that* makes the heart of man glad, *and* oil to cause *his* face to shine, and bread *which* strengthens man's heart.
(16) The trees of the LORD {Jehovah} are full *of sap;* the cedars of Lebanon, which He has planted;
(17) Where the birds make their nests: *as for* the stork, the fir trees *are* her house.
(18) The high hills *are* a refuge for the wild goats; *and* the rocks for the rabbits.
(19) He appointed the moon for seasons: the sun knows his going down.
(20) You make darkness, and it is night: in which all the beasts of the forest do crawl *forth.*
(21) The young lions roar after their prey, and seek their meat from God.
(22) The sun arises, they gather themselves together, and lay themselves down in their dens.
(23) Man goes forth to his work and to his labor until the evening.
(24) O LORD {Jehovah}, how many are Your works! in wisdom You have made them all: the earth is full of Your riches.
(25) *So is* this great and wide sea, in which *are* innumerable crawling things, both small and great beasts.
(26) There go the ships: *there is* that leviathan, *whom* You have made to play in it.
(27) These all wait upon You; that You may give *them* their meat in due season.
(28) *What* You give them they gather: You open Your hand, they are filled with good.
(29) You hide Your face, they are troubled: You take away their breath, they die, and return to their dust.
(30) You send forth Your Spirit, they are created: and You renew the face of the earth.
(31) The glory of the LORD {Jehovah} shall endure forever: the LORD {Jehovah} shall rejoice in His works.

(32) He looks on the earth, and it trembles: He touches the hills, and they smoke.
(33) I will sing to the LORD {Jehovah} as long as I live: I will sing praise to my God while I have my being.
(34) My thoughts of Him shall be sweet: I will be glad in the LORD {Jehovah}.
(35) Let the sinners be consumed out of the earth, and let the wicked be no more. Bless the LORD {Jehovah}, O my soul. Praise the LORD {Jehovah}.

Chapter 105
(1) O give thanks to the LORD {Jehovah}; call upon His Name: make known His deeds among the people.
(2) Sing to Him, sing songs to Him: talk of all His wondrous works.
(3) Rejoice in His holy Name: let the heart of those who seek the LORD {Jehovah} rejoice.
(4) Seek the LORD {Jehovah}, and His strength: seek His face forever.
(5) Remember His marvelous works that He has done; His wonders, and the judgments of His mouth;
(6) O you descendants of His servant Abraham, you children of Jacob His chosen.
(7) He *is* the LORD {Jehovah} our God: His judgments *are* in all the earth.
(8) He has remembered His covenant forever, the word *which* He commanded to a thousand generations.
(9) The *covenant* which He made with Abraham, and His oath to Isaac;
(10) And confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant:
(11) Saying, To you I will give the land of Canaan, the lot of your inheritance:
(12) When they were *but* a few men in number; yes, very few, and strangers in it.
(13) When they went from one nation to another, from *one* kingdom to another people;
(14) He allowed no man to do them wrong: yes, He reproved kings for their sakes;
(15) *Saying,* Do not touch My anointed, and do no harm to My prophets.
(16) Furthermore He called for a famine upon the land: He broke the whole supply of bread.
(17) He sent a man before them, *even* Joseph, *who* was sold for a servant:
(18) Whose feet they hurt with fetters: he was laid in iron:
(19) Until the time that His word came: the word of the LORD {Jehovah} tried him.
(20) The king sent and loosed him; *even* the ruler of the people, and let him go free.
(21) He made him lord of his house, and ruler of all his substance:
(22) To bind his princes at his pleasure; and teach his senators wisdom.

(23) Israel also came into Egypt; and Jacob lived in the land of Ham {Egypt}.
(24) And he increased his people greatly; and made them stronger than their enemies.
(25) He turned their heart to hate His people, to deal subtly with his servants.
(26) He sent Moses His servant; *and* Aaron whom He had chosen.
(27) They showed His signs among them, and wonders in the land of Ham {Egypt}.
(28) He sent darkness, and made it dark; and they did not rebel against His word.
(29) He turned their waters into blood, and killed their fish.
(30) Their land brought forth frogs in abundance, in the chambers of their kings.
(31) He spoke, and there came all sorts of flies, *and* lice in all their coasts.
(32) He gave them hail for rain, *and* flaming fire in their land.
(33) He struck their vines also and their fig trees; and broke the trees of their coasts.
(34) He spoke, and the locusts came, and caterpillars, and that without number,
(35) And ate up all the herbs in their land, and devoured the fruit of their ground.
(36) He also struck all the firstborn in their land, the rulers of all their strength.
(37) He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.
(38) Egypt was glad when they departed: because the fear of them fell upon them.
(39) He spread a cloud for a covering; and fire to give light in the night.
(40) *The people* asked, and He brought quails, and satisfied them with the bread of heaven.
(41) He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.
(42) Because He remembered His holy promise, *and* Abraham His servant.
(43) And He brought forth His people with joy, *and* His chosen with gladness:
(44) And gave them the lands of the heathen {ungodly nations}: and they inherited the labor of the people;
(45) That they might observe His laws, and keep His commandments. Praise the LORD {Jehovah}.

Chapter 106

(1) Praise the LORD {Jehovah}. O give thanks to the LORD {Jehovah}; because *He is* good: because His mercy *endures* forever.
(2) Who can speak the mighty acts of the LORD {Jehovah}? *who* can show forth all His praise?
(3) Blessed *are* those who keep judgment, *and* he who does righteousness at all times.
(4) Remember me, O LORD {Jehovah}, with the favor *that You bear to* Your people: O visit me with Your salvation;

(5) That I may see the good of Your chosen, that I may rejoice in the gladness of Your nation, that I may rejoice with Your inheritance.
(6) We have sinned with our fathers, we have committed sin, we have done wickedly.
(7) Our forefathers did not understand Your wonders in Egypt; they did not remember the multitude of Your mercies; but provoked *Him* at the sea, *even* at the Red Sea.
(8) Nevertheless He saved them for His Name's sake, that He might make His mighty power known.
(9) He rebuked the Red Sea also, and it was dried up: so He led them through the depths, as through the wilderness.[a]
(10) And He saved them from the hand of the one who hated *them,* and redeemed them from the hand of the enemy.
(11) And the waters covered their enemies: there was not one of them left.[b]
(12) Then they believed His words; they sang His praise.
(13) They soon forgot His works; they did not wait for His counsel:
(14) But lusted exceedingly in the wilderness, and tempted God in the desert.
(15) And He gave them their request; but sent leanness into their soul.
(16) They envied Moses also in the camp, *and* Aaron the saint of the LORD {Jehovah}.
(17) The earth opened and swallowed up Dathan, and covered the company of Abiram.[c]
(18) And a fire was kindled in their company; the flame burned up the wicked.
(19) They made a calf in Horeb, and worshiped the molten image.[d]
(20) So they changed their glory into the image of an ox that eats grass.
(21) They forgot God their Savior, Who had done great things in Egypt;
(22) Wondrous works in the land of Ham {Egypt}, *and* terrible things by the Red Sea.
(23) Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the gap, to turn away His anger, lest He should destroy *them*.
(24) Yes, they despised the pleasant land, they did not believe His word:
(25) But murmured in their tents, *and* did not listen to the voice of the LORD {Jehovah}.
(26) Therefore He lifted up His hand against them, to overthrow them in the wilderness:
(27) To overthrow their descendants also among the nations, and to scatter them in the lands.
(28) They joined themselves also to Baalpeor, and ate the sacrifices of the dead.[e]

106:9a – Ex. 14:21-22
106:11b – Ex. 14:27-28
106:17c – Num. 16:1-32
106:19d – Ex. 32:1-4
106:28e – Num. 25:3

(29) So they provoked *Him* to anger with their inventions: and the plague broke in upon them.
(30) Then Phinehas stood up, and executed judgment: and *so* the plague was stayed.[f]
(31) And that was counted to him for righteousness to all generations forever.
(32) They angered *Him* also at the waters of strife, so that it went ill with Moses for their sakes:[g]
(33) Because they provoked his spirit, so that he spoke unadvisedly with his lips.
(34) They did not destroy the nations, concerning whom the LORD {Jehovah} commanded them:
(35) But were mingled among the heathen {ungodly}, and learned their works.
(36) And they served their idols: which were a snare to them.
(37) Yes, they sacrificed their sons and their daughters to demons,
(38) And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood.
(39) So they were defiled with their own works, and went prostituting with their own inventions.
(40) Therefore the anger of the LORD {Jehovah} was kindled against His people, insomuch that He despised His own inheritance.
(41) And He gave them into the hand of the heathen {ungodly nations}; and those who hated them ruled over them.
(42) Their enemies also oppressed them, and they were brought into subjection under their hand.
(43) Many times He delivered them; but they provoked *Him* with their counsel, and were brought low because of their sin.
(44) Nevertheless He regarded their affliction, when He heard their cry:
(45) And He remembered His covenant with them, and repented according to the multitude of His mercies.
(46) He caused them also to be pitied of all those that carried them captives.
(47) Save us, O LORD {Jehovah} our God, and gather us from among the heathen {ungodly nations}, to give thanks to Your holy Name, *and* to triumph in Your praise.
(48) Blessed *is* the LORD {Jehovah} God of Israel from everlasting to everlasting: and let all the people say, Amen {let it be}. Praise the LORD {Jehovah}.

Chapter 107

(1) O give thanks to the LORD {Jehovah}, because *He is* good: because His mercy *endures* forever.
(2) Let the redeemed of the LORD {Jehovah} say *so,* whom He has redeemed from the hand of the enemy;

106:30f – Num. 25:7
106:32g – Ex. 17:1-7

(3) And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
(4) They wandered in the wilderness in a lonely way; they found no city to live in.
(5) Hungry and thirsty, their soul fainted in them.
(6) Then they cried to the LORD {Jehovah} in their trouble, *and* He delivered them out of their distresses.
(7) And He led them forth by the right way, that they might go to a city of houses.
(8) Oh that *men* would praise the LORD {Jehovah} *for* His goodness, and *for* His wonderful works to the children of men!
(9) Because He satisfies the longing soul, and fills the hungry soul with goodness.
(10) Those who sit in darkness and in the shadow of death, *being* bound in affliction and iron;
(11) Because they rebelled against the words of God, and condemned the counsel of the most High:
(12) Therefore He brought down their heart with labor; they fell down, and *there was* no one to help.
(13) Then they cried to the LORD {Jehovah} in their trouble, *and* He saved them out of their distresses.
(14) He brought them out of darkness and the shadow of death, and broke their bands in pieces.
(15) Oh that *men* would praise the LORD {Jehovah} *for* His goodness, and *for* His wonderful works to the children of men!
(16) Because He has broken the gates of brass, and cut the bars of iron in pieces.
(17) Fools because of their evil deeds, and because of their unrighteousness, are afflicted.
(18) Their soul hates all manner of food; and they draw near to the gates of death.
(19) Then they cry to the LORD {Jehovah} in their trouble, *and* He saves them out of their distresses.
(20) He sent His word, and healed them, and delivered *them* from their destruction.
(21) Oh that *men* would praise the LORD {Jehovah} *for* His goodness, and *for* His wonderful works to the children of men!
(22) And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.
(23) Those who go down to the sea in ships, who do business in great waters;
(24) These see the works of the LORD {Jehovah}, and His wonders in the deep.
(25) Because He commands, and raises the stormy wind, which lifts up its waves.
(26) They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
(27) They reel back and forth, and stagger like a drunken man, and are at their wits' end.

(28) Then they cry to the LORD {Jehovah} in their trouble, and He brings them out of their distresses.
(29) He causes the storm to calm, so that its waves are still.
(30) Then they are glad because they are quiet; so He brings them to their desired haven.
(31) Oh that *men* would praise the LORD {Jehovah} *for* His goodness, and *for* His wonderful works to the children of men!
(32) Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders.
(33) He turns rivers into a wilderness, and the water springs into dry ground;
(34) A fruitful land into barrenness, because of the wickedness of those who live there.
(35) He turns the wilderness into a standing water, and dry ground into water springs.
(36) And there He causes the hungry to live, that they may prepare a city for a home;
(37) And sow the fields, and plant vineyards, which may yield fruits of increase.
(38) He blesses them also, so that they are multiplied greatly; and does not allow their cattle to decrease.
(39) Again, they are diminished and brought low through oppression, affliction, and sorrow.
(40) He pours contempt upon princes, and causes them to wander in the wilderness, *where there is* no road.
(41) Yet He sets the poor on high from affliction, and makes *him* families like a flock.
(42) The righteous will see *it,* and rejoice: and all sin will stop her mouth.
(43) Whoever *is* wise, and will observe these *things,* even they will understand the loving kindness of the LORD {Jehovah}.

Chapter 108
A Song *or* Psalm of David.
(1) O God, my heart is fixed; I will sing and give praise, even with my rejoicing.
(2) Awake, psaltery {lyre} and harp: I *myself* will awake early.
(3) I will praise You, O LORD {Jehovah}, among the people: and I will sing praises to You among the nations.
(4) Because Your mercy *is* great above the heavens:[a] and Your truth *reaches* to the clouds.
(5) Be exalted, O God, above the heavens: and Your glory above all the earth;
(6) That those You love may be delivered: save *with* Your right hand, and answer me.
(7) God has spoken in His holiness; I will rejoice, I will divide Shechem, and mete out {divide} the valley of Succoth.
(8) Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;
(9) Moab *is* my wash-pot; over Edom I will cast out my shoe; over Philistia I will triumph.

108:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(10) Who will bring me into the strong city? who will lead me into Edom?
(11) *Will You* not, O God, *Who* has cast us off? and will You not, O God, go forth with our armies?
(12) Give us help from trouble: because vain *is* the help of man.
(13) Through God we will do valiantly: because *it is He Who* will tread down our enemies.

Chapter 109
To the chief Musician, A Psalm {song} of David.
(1) Do not hold Your peace, O God of my praise;
(2) Because the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
(3) They encircled me all around also with words of hatred; and fought against me without a cause.
(4) Because of my love they are my adversaries: but I *give myself to* prayer.
(5) And they have rewarded me evil for good, and hatred for my love.
(6) Set a wicked man over him: and let Satan stand at his right hand.
(7) When he will be judged, let him be condemned: and let his prayer become sin.
(8) Let his days be few; *and* let another take his office.
(9) Let his children be fatherless, and his wife a widow.
(10) Let his children be continually vagabonds {homeless; without jobs}, and beg: let them seek *their bread* also out of their desolate places.
(11) Let the extortionist catch all that he has; and let the strangers spoil his labor.
(12) Let there be no one to extend mercy to him: neither let there be any to favor his fatherless children.
(13) Let his posterity {children; descendants} be cut off; *and* in the generation following let their name be blotted out.
(14) Let the sin of his fathers be remembered with the LORD {Jehovah}; and do not let the sin of his mother be blotted out.
(15) Let them be before the LORD {Jehovah} continually, that He may cut off the memory of them from the earth.
(16) Because he did not remember to show mercy, but persecuted the poor and needy man, that he might even kill the broken in heart.
(17) As he loved cursing, so let it come to him: as he did not delight in blessing, so let it be far from him.
(18) As he clothed himself with cursing as with his clothes, so let it come into his stomach like water, and like oil into his bones.
(19) Let it be to him as the clothes *which* covers him, and for a belt with which he is bound continually.

(20) *Let* this *be* the reward of my adversaries from the LORD {Jehovah}, and of those who speak evil against my soul.
(21) But for my sake, O GOD {Jehovah} the Lord, for Your Name's sake: because Your mercy *is* good, deliver me.
(22) Because I *am* poor and needy, and my heart is wounded within me.
(23) I am gone like the shadow when it declines {goes down}: I am tossed up and down as the locust.
(24) My knees are weak through fasting; and my flesh is lacking of fatness.
(25) I became also a reproach to them: *when* they looked upon me they shook their heads.
(26) Help me, O LORD {Jehovah} my God: O save me according to Your mercy:
(27) That they may know that this *is* Your hand; *that* You, LORD {Jehovah}, have done it.
(28) Let them curse, but You bless: when they arise, let them be ashamed; but let Your servant rejoice.
(29) Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle {jacket}.
(30) I will greatly praise the LORD {Jehovah} with my mouth; yes, I will praise Him among the multitudes.
(31) Because He will stand at the right hand of the poor, to save *him* from those who condemn his soul.

Chapter 110
A Psalm {song} of David.
(1) The LORD {Jehovah} said to my Lord, Sit at My right hand, until I make Your enemies Your footstool.[a]
(2) The LORD {Jehovah} will send the rod of Your strength out of Zion: You rule in the midst of Your enemies.
(3) Your people *will be* willing in the day of Your power, in the beauties of holiness from the womb of the morning: You have the dew of Your youth.
(4) The LORD {Jehovah} has sworn, and will not repent, You *are* a priest forever after the order of Melchizedek.[b]
(5) The Lord at Your right hand will strike through kings in the day of His wrath {anger; judgment}.
(6) He will judge among the heathen {ungodly}, He will fill *the places* with the dead bodies; He will wound the heads over many countries.
(7) He will drink of the brook in the way: therefore He will lift up the head.

Chapter 111
(1) Praise the LORD {Jehovah}. I will praise the LORD {Jehovah} with *my* whole heart, in the assembly of the upright, and *in* the congregation.
(2) The works of the LORD {Jehovah} *are* great, sought out by all those who have pleasure in them.
(3) His work *is* honorable and glorious: and His righteousness endures forever.

110:1a – Mat. 22:44
110:4b – Heb. 5:6

(4) He has made His wonderful works to be remembered: the LORD {Jehovah} *is* gracious and full of compassion.
(5) He has given food to those who fear {revere} Him: He will ever remember His covenant.
(6) He has shown His people the power of His works, that He may give them the heritage of the heathen {ungodly}.
(7) The works of His hands *are* true and just; all His commandments *are* sure.
(8) They stand fast forever and ever, *and are* done in truth and uprightness.
(9) He sent redemption to His people: He has commanded His covenant forever: holy and reverend *is* His Name.
(10) The fear {reverence} of the LORD {Jehovah} *is* the beginning of wisdom:[a] all those who do *His commandments* have a good understanding*:* His praise endures forever.

Chapter 112
(1) Praise the LORD {Jehovah}. Blessed *is* the man *who* fears {reveres} the LORD {Jehovah}, *who* delights greatly in His commandments.
(2) His descendants will be mighty upon the earth: the generation of the upright will be blessed.
(3) Wealth and riches *will be* in his house: and His righteousness endures forever.
(4) To the upright there arises light in the darkness: *He is* gracious, and full of compassion, and righteous.
(5) A good man shows favor, and lends: he will guide his affairs with discretion.
(6) Surely he will not be moved forever: the righteous will be in everlasting remembrance.
(7) He will not be afraid of evil news: his heart is fixed, trusting in the LORD {Jehovah}.
(8) His heart *is* established, he will not be afraid, until he sees *his desire* upon his enemies.
(9) He has dispersed, He has given to the poor; His righteousness endures forever; His kingdom will be exalted with honor.
(10) The wicked will see *it,* and be grieved; he will gnash with his teeth, and melt away: the desire of the wicked will perish.

Chapter 113
(1) Praise the LORD {Jehovah}. Praise, O you servants of the LORD {Jehovah}, praise the Name of the LORD {Jehovah}.
(2) Blessed is the Name of the LORD {Jehovah} from this time forth and forever.
(3) From the rising of the sun to the going down of the same the LORD's {Jehovah's} Name *is* to be praised.

111:10a – Prov. 1:7

(4) The LORD {Jehovah} *is* high above all nations, *and* His glory above the heavens.[a]
(5) Who *is* like the LORD {Jehovah} our God, Who lives on high,
(6) Who humbles *Himself* to see *the things that are* in heaven, and in the earth!
(7) He raises up the poor out of the dust, *and* lifts the needy out of the dunghill;
(8) That He may set *him* with princes, *even* with the princes of His people.
(9) He makes the barren woman to keep house, *and to be* a joyful mother of children. Praise the LORD {Jehovah}.

Chapter 114
(1) When Israel went out of Egypt, the house of Jacob from a people of strange language;
(2) Judah was His sanctuary, *and* Israel His kingdom.
(3) The sea saw *it,* and fled: Jordan was driven back.
(4) The mountains skipped like rams, *and* the little hills like lambs.
(5) What *ailed* you, O sea, that you fled? You Jordan, *that* you were driven back?
(6) You mountains, *that* you skipped like rams; *and* you little hills, like lambs?
(7) Tremble, earth, at the presence of the Lord, at the presence of the God of Jacob;
(8) Who turned the rock *into* a standing water, the flint into a fountain of waters.

Chapter 115
(1) Not to us, O LORD {Jehovah}, not to us, but to Your Name give glory, for Your mercy, *and* for Your truth's sake.
(2) Why should the heathen {ungodly} say, Where *is* their God now?
(3) But our God *is* in the heavens:[a] He has done whatever He has pleased.
(4) Their idols *are* silver and gold, the work of men's hands.
(5) They have mouths, but they do not speak: they have eyes, but they do not see:
(6) They have ears, but they do not hear: they have noses, but they cannot smell:
(7) They have hands, but they do not handle: they have feet, but they do not walk: neither do they speak through their throat.
(8) Those who make them are like them; *so is* everyone who trusts in them.
(9) O Israel, trust in the LORD {Jehovah}: He *is* their help and their shield.
(10) O house of Aaron, trust in the LORD {Jehovah}: He *is* their help and their shield.
(11) You who fear {revere} the LORD {Jehovah}, trust in the LORD {Jehovah}: He *is* their help and their shield.
(12) The LORD {Jehovah} has been mindful of us: He will bless *us;* He will bless the house of Israel; He will bless the house of Aaron.

113:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14
115:3a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(13) He will bless those who fear {revere} the LORD {Jehovah}, *both* small and great.
(14) The LORD {Jehovah} will increase you more and more, you and your children.
(15) You *are* blessed of the LORD {Jehovah} Who made heaven and earth.
(16) The heaven, *even* the heavens, *are* the LORD's {Jehovah's}: but the earth He has given to the children of men.
(17) The dead do not praise the LORD {Jehovah}, neither any of those who go down into silence.
(18) But we will bless the LORD {Jehovah} from this time forth and forever. Praise the LORD {Jehovah}.

Chapter 116
(1) I love the LORD {Jehovah}, because He has heard my voice *and* my requests.
(2) Because He has inclined His ear to me, therefore I will call upon *Him* as long as I live.
(3) The sorrows of death encircled me, and the pains of hell got hold upon me: I found trouble and sorrow.
(4) Then I called upon the Name of the LORD {Jehovah}; O LORD {Jehovah}, I beg You, deliver my soul.
(5) Gracious and righteous *is* the LORD {Jehovah}; yes, our God *is* merciful.
(6) The LORD {Jehovah} preserves the simple: I was brought low, and He helped me.
(7) Return to your rest, O my soul; because the LORD {Jehovah} has dealt bountifully with you.
(8) Because You have delivered my soul from death, my eyes from tears, *and* my feet from falling.
(9) I will walk before the LORD {Jehovah} in the land of the living.
(10) I believed, therefore I have spoken: I was greatly afflicted:
(11) I said in my haste, All men *are* liars.
(12) What shall I give to the LORD {Jehovah} *for* all His benefits towards me?
(13) I will take the cup of salvation, and call upon the Name of the LORD {Jehovah}.
(14) I will pay my vows to the LORD {Jehovah} now in the presence of all His people.
(15) Precious in the sight of the LORD {Jehovah} *is* the death of His saints.
(16) O LORD {Jehovah}, truly I *am* Your servant; I *am* Your servant, *and* the son of Your handmaid: You have loosed my bonds.
(17) I will offer to You the sacrifice of thanksgiving, and will call upon the Name of the LORD {Jehovah}.
(18) I will pay my vows to the LORD {Jehovah} now in the presence of all His people,
(19) In the courts of the LORD's {Jehovah's} house, in the midst of you, O Jerusalem. Praise the LORD {Jehovah}.

Chapter 117

(1) O praise the LORD {Jehovah}, all you nations: praise Him, all you people.
(2) Because His merciful kindness is great towards us: and the truth of the LORD {Jehovah} *endures* forever. Praise the LORD {Jehovah}.

Chapter 118

(1) O give thanks to the LORD {Jehovah}; because *He is* good: because His mercy *endures* forever.
(2) Let Israel now say, that His mercy *endures* forever.
(3) Let the house of Aaron now say, that His mercy *endures* forever.
(4) Let those who now fear {revere} the LORD {Jehovah} say, that His mercy *endures* forever.
(5) I called upon the LORD {Jehovah} in distress: the LORD {Jehovah} answered me, *and set me* in a large place.
(6) The LORD {Jehovah} *is* on my side; I will not fear: what can man do to me?
(7) The LORD {Jehovah} takes my part with those who help me: therefore I will see *my desire* upon those who hate me.
(8) *It is* better to trust in the LORD {Jehovah} than to put confidence in man.
(9) *It is* better to trust in the LORD {Jehovah} than to put confidence in princes.
(10) All nations encircled me all around: but in the Name of the LORD {Jehovah} I will destroy them.
(11) They encircled me all around; yes, they encircled me all around: but in the Name of the LORD {Jehovah} I will destroy them.
(12) They encircled me all around like bees; they are quenched as the fire of thorns: because in the Name of the LORD {Jehovah} I will destroy them.
(13) You have greatly pushed at me that I might fall: but the LORD {Jehovah} helped me.
(14) The LORD {Jehovah} *is* my strength and song, and has become my salvation.
(15) The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD {Jehovah} does valiantly.
(16) The right hand of the LORD {Jehovah} is exalted: the right hand of the LORD {Jehovah} does valiantly.
(17) I will not die, but live, and declare the works of the LORD {Jehovah}.
(18) The LORD {Jehovah} has greatly disciplined me: but He has not given me over to death.
(19) Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD {Jehovah}:
(20) This gate of the LORD {Jehovah}, into which the righteous shall enter.
(21) I will praise You: because You have heard me, and have become my salvation.
(22) The stone *which* the builders refused has become the head *stone* of the corner.[a]

118:22a - Is. 28:16; Mat. 21:42; Mark 12:10

(23) This is the LORD's {Jehovah's} doing; it *is* marvelous in our eyes.
(24) This *is* the day *which* the LORD {Jehovah} has made; we will rejoice and be glad in it.
(25) Save now, I beg You, O LORD {Jehovah}: O LORD {Jehovah}, I beg You, send now prosperity.
(26) Blessed *is* He Who comes in the Name of the LORD {Jehovah}: we have blessed You out of the house {temple} of the LORD {Jehovah}.
(27) God *is* the LORD {Jehovah}, Who has shown us light: bind the sacrifice with cords, *even* to the horns of the altar.
(28) You *are* my God, and I will praise You: *You are* my God, I will exalt You.
(29) O give thanks to the LORD {Jehovah}; because *He is* good: because His mercy *endures* forever.

Chapter 119

(1) ALEPH {א}.[a] Blessed *are* the undefiled in the way, who walk in the law of the LORD {Jehovah}.
(2) Blessed *are* those who keep His testimonies, *and who* seek Him with the whole heart.
(3) They also do no sin: they walk in His ways.
(4) You have commanded *us* to keep Your precepts diligently.
(5) O that my ways were directed to keep Your laws!
(6) Then I will not be ashamed, when I have respect for all Your commandments.
(7) I will praise You with uprightness of heart, when I have learned Your righteous judgments.
(8) I will keep Your laws: O do not forsake me completely.
(9) BETH {ב}.[b] With what will a young man cleanse his ways? by taking heed according to Your word.
(10) With my whole heart I have sought You: O do not let me wander from Your commandments.
(11) Your word I have hidden in my heart, that I might not sin against You.
(12) Blessed *are* You, O LORD {Jehovah}: teach me Your laws.
(13) With my lips I have declared all the judgments of Your mouth.
(14) I have rejoiced in the way of Your testimonies, as *much as* in all riches.
(15) I will meditate on Your precepts, and have respect to Your ways.
(16) I will delight myself in Your laws: I will not forget Your word.
(17) GIMEL {ג}.[c] Deal bountifully with Your servant, *that* I may live, and keep Your word.
(18) Open my eyes, that I may see wondrous things out of Your law.

119:1a - ALEPH {א} – first letter of the Hebrew alphabet. Psalms 119 is divided into twenty-two sections – one for each letter of the Hebrew alphabet. – Each section contains 8 verses – see Use of Numbers in Scripture at www.thewordnotes.com

119:9b - BETH {ב}. Second letter in the Hebrew alphabet.

119:17c - GIMEL {ג}. Third letter in the Hebrew alphabet.

(19) I *am* a stranger in the earth: do not hide Your commandments from me.
(20) My soul breaks for the longing *that it has* for Your judgments at all times.
(21) You have rebuked the proud who *are* cursed, who err from Your commandments.
(22) Remove from me reproach and contempt; because I have kept Your testimonies.
(23) Princes also sat *and* spoke against me: *but* Your servant meditated on Your laws.
(24) Your testimonies also *are* my delight *and* my counselors.

(25) DALETH {ד}.[d] My soul clings to the dust: make me alive according to Your word.
(26) I have declared my ways, and You heard me: teach me Your laws.
(27) Cause me to understand the way of Your precepts: so I will talk of Your wondrous works.
(28) My soul melts for heaviness: strengthen me according to Your word.
(29) Remove from me the way of lying: and grant me Your law graciously.
(30) I have chosen the way of truth: Your judgments I have laid *before me*.
(31) I have stuck to Your testimonies: O LORD {Jehovah}, do not put me to shame.
(32) I will run the way of Your commandments, when You will enlarge my heart.

(33) HE {ה}.[e] Teach me, O LORD {Jehovah}, the way of Your laws; and I will keep it *to* the end.
(34) Give me understanding, and I will keep Your law; yes, I will observe it with *my* whole heart.
(35) Cause me to go in the path of Your commandments; because in them I delight.
(36) Incline my heart to Your testimonies, and not to covetousness.
(37) Turn away my eyes from seeking vanity; *and* cause me to live in Your way.
(38) Establish Your word to Your servant, who *is devoted* to Your fear {reverence}.
(39) Turn away my reproach which I fear: because Your judgments *are* good.
(40) Indeed, I have longed after Your precepts: cause me to live in Your righteousness.

(41) VAU {ו}.[f] Let Your mercies come also to me, O LORD {Jehovah}, *even* Your salvation, according to Your word.
(42) So I will have reason to answer him who reproaches me: because I trust in Your word.
(43) And do not take the word of truth completely out of my mouth; because I have hoped in Your judgments.
(44) So I will keep Your law continually forever.
(45) And I will walk at liberty: because I seek Your precepts.

119:25d - DALETH {ד}. Fourth letter in the Hebrew alphabet.

119:33e - HE {ה}. Fifth letter in the Hebrew alphabet.

119:41f - VAU {ו}. Sixth letter in the Hebrew alphabet.

(46) I will speak of Your testimonies also before kings, and will not be ashamed.
(47) And I will delight myself in Your commandments, which I have loved.
(48) My hands also I will lift up to Your commandments, which I have loved; and I will meditate in Your laws.

(49) ZAIN {ז}.[g] Remember the word to Your servant, upon which You have caused me to hope.
(50) This *is* my comfort in my affliction: because Your word has given me life.
(51) The proud have had me greatly in derision: *yet* I have not departed from Your law.
(52) I remembered Your judgments of old, O LORD {Jehovah}; and have comforted myself.
(53) Horror has taken hold upon me because of the wicked who forsake Your law.
(54) Your laws have been my songs in the house of my pilgrimage.
(55) I have remembered Your Name, O LORD {Jehovah}, in the night, and have kept Your law.
(56) This I had, because I kept Your precepts.

(57) CHETH {ח}.[h] *You are* my portion, O LORD {Jehovah}: I have said that I would keep Your words.
(58) I sought Your favor with *my* whole heart: be merciful to me according to Your word.
(59) I thought on my ways, and turned my feet to Your testimonies.
(60) I went quickly, and did not delay to keep Your commandments.
(61) The bands of the wicked have robbed me: *but* I have not forgotten Your law.
(62) At midnight I will rise to give thanks to You because of Your righteous judgments.
(63) I *am* a companion of all *those who* fear {revere} You, and of those who keep Your precepts.
(64) The earth, O LORD {Jehovah}, is full of Your mercy: teach me Your laws.

(65) TETH {ט}.[i] You have dealt well with Your servant, O LORD {Jehovah}, according to Your word.
(66) Teach me good judgment and knowledge: because I have believed Your commandments.
(67) Before I was afflicted I went astray: but now I have kept Your word.
(68) You *are* good, and do good; teach me Your laws.
(69) The proud have forged a lie against me: *but* I will keep Your precepts with *my* whole heart.
(70) Their heart is as fat as grease; *but* I delight in Your law.
(71) *It is* good for me that I have been afflicted; that I might learn Your laws.
(72) The law of Your mouth *is* better to me than thousands of gold and silver.

119:49g - ZAIN {ז}. Seventh letter in the Hebrew alphabet.

119:57h - CHETH {ח}. Eighth letter in the Hebrew alphabet.

119:65i - TETH {ט}. Ninth letter in the Hebrew alphabet.

(73) JOD {י}.[j] Your hands have made me and fashioned me: give me understanding, that I may learn Your commandments.
(74) Those who fear {revere} You will be glad when they see me; because I have hoped in Your word.
(75) I know, O LORD {Jehovah}, that Your judgments *are* right, and *that* You in faithfulness have afflicted me.
(76) I ask You, Let, Your merciful kindness be for my comfort, according to Your word to Your servant.
(77) Let Your tender mercies come to me, that I may live: because Your law *is* my delight.
(78) Let the proud be ashamed; because they dealt perversely with me without a cause: *but* I will meditate on Your precepts.
(79) Let those who fear {revere} You turn to me, and those who have known Your testimonies.
(80) Let my heart be sound in Your laws; that I not be ashamed.

(81) CAPH {כ}.[k] My soul faints for Your salvation: *but* I hope in Your word.
(82) My eyes fail for Your word, saying, When will You comfort me?
(83) Because I have become like a bottle in the smoke; *yet* I do not forget Your laws.
(84) How many *are* the days of Your servant? when will You execute judgment on those who persecute me?
(85) The proud have dug pits for me, which *are* not according to Your law.
(86) All Your commandments *are* faithful: they persecute me wrongfully; help me.
(87) They had almost consumed me upon the earth; but I have not forsaken Your precepts.
(88) Make me alive after Your loving kindness; so I will keep the testimony of Your mouth.

(89) LAMED {ל}.[l] Forever, O LORD {Jehovah}, Your word is settled in heaven.
(90) Your faithfulness *is* to all generations: You have established the earth, and it stays.
(91) They continue this day according to Your ordinances: because all *are* Your servants.
(92) Unless Your law *had been* my delights, I should then have perished in my affliction.
(93) I will never forget Your precepts: because with them You have made me alive.
(94) I *am* Yours, save me; because I have sought Your precepts.
(95) The wicked have waited for me to destroy me: *but* I will consider Your testimonies.
(96) I have seen an end of all perfection: *but* Your commandment *is* exceedingly broad.

119:73j - JOD {י}. Tenth letter in the Hebrew alphabet.

119:81k - CAPH {כ}. Eleventh letter in the Hebrew alphabet.

119:89l - LAMED {ל}. Twelfth letter in the Hebrew alphabet.

(97) MEM {מ}.[m] O how I love Your law! it *is* my meditation all the day.
(98) You through Your commandments have made me wiser than my enemies: because they *are* ever with me.
(99) I have more understanding than all my teachers: because Your testimonies *are* my meditation.
(100) I understand more than the ancients, because I keep Your precepts.
(101) I have refrained my feet from every evil way, that I might keep Your word.
(102) I have not departed from Your judgments: because You have taught me.
(103) How sweet are Your words to my taste! *yes, sweeter* than honey to my mouth!
(104) Through Your precepts I obtain understanding: therefore I hate every false way.

(105) NUN {נ}.[n] Your word *is* a lamp to my feet, and a light to my path.
(106) I have sworn, and I will perform *it,* that I will keep Your righteous judgments.
(107) I am afflicted very much: cause me to live, O LORD {Jehovah}, according to Your word.
(108) I beg you, Accept, the freewill offerings of my mouth, O LORD {Jehovah}, and teach me Your judgments.
(109) My soul *is* continually in my hand: yet I do not forget Your law.
(110) The wicked have laid a snare for me: yet I have not erred from Your precepts.
(111) Your testimonies I have taken as a heritage forever: because they *are* the rejoicing of my heart.
(112) I have inclined my heart to perform Your laws always, *even to* the end.

(113) SAMECH {ס}.[o] I hate *vain* thoughts: but Your law I love.
(114) You *are* my hiding place and my shield: I hope in Your word.
(115) Depart from me, you who do evil: because I will keep the commandments of my God.
(116) Uphold me according to Your word, that I may live: and let me not be ashamed of my hope.
(117) Hold me up, and I will be safe: and I will have respect for Your laws continually.
(118) You have trodden down all those who err from Your laws: because their deceit *is* falsehood.
(119) You put away all the wicked of the earth *like* dross {waste}: therefore I love Your testimonies.
(120) My flesh trembles for fear {reverence} of You; and I am afraid of Your judgments.

(121) AIN {ע}.[p] I have done judgment and justice: do not leave me to my oppressors.
(122) Be surety {sponsor; defender} for Your servant for good: do not let the proud oppress me.
(123) My eyes fail for Your salvation, and for the word of Your righteousness.

119:97m - MEM {מ}. Thirteenth letter in the Hebrew alphabet.

119:105n - NUN {נ}. Fourteenth letter in the Hebrew alphabet.

119:1130 - SAMECH {ס}. Fifteenth letter in the Hebrew alphabet

119:121p - AIN {ע}. Sixteenth letter in the Hebrew alphabet.

(124) Deal with Your servant according to Your mercy, and teach me Your laws.
(125) I *am* Your servant; give me understanding, that I may know Your testimonies.
(126) *It is* time for *You,* LORD {Jehovah}, to work: *because* they have made Your law void.
(127) Therefore I love Your commandments above gold; yes, above fine gold.
(128) Therefore I esteem all *Your* precepts *concerning* all *things to be* right; *and* I hate every false way.

(129) PE {פ}.[q] Your testimonies *are* wonderful: therefore my soul keeps them.
(130) The entrance of Your words gives light; it gives understanding to the simple.
(131) I opened my mouth, and panted: because I longed for Your commandments.
(132) Look upon me, and be merciful to me, as You used to do to those who love Your Name.
(133) Order my steps in Your word: and do not let any sin rule over me.
(134) Deliver me from the oppression of man: so I will keep Your precepts.
(135) Cause Your face to shine upon Your servant; and teach me Your laws.
(136) Rivers of waters run down my eyes, because they do not keep Your law.

(137) TZADDI {צ}.[r] Righteous *are* You, O LORD {Jehovah}, and upright *are* Your judgments.
(138) Your testimonies *that* You have commanded *are* righteous and very faithful.
(139) My zeal has consumed me, because my enemies have forgotten Your words.
(140) Your word *is* very pure: therefore Your servant loves it.
(141) I *am* small and despised: *yet* I do not forget Your precepts.
(142) Your righteousness *is* an everlasting righteousness, and Your law *is* the truth.
(143) Trouble and anguish have taken hold on me: *yet* Your commandments *are* my delights.
(144) The righteousness of Your testimonies *is* everlasting: give me understanding, and I will live.

(145) KOPH {ק}.[s] I cried with *my* whole heart; hear me, O LORD {Jehovah}: I will keep Your laws.
(146) I cried to You; save me, and I will keep Your testimonies.
(147) I came before the dawning of the morning, and cried: I hoped in Your word.
(148) My eyes came before the *night* watches, that I might meditate in Your word.
(149) Hear my voice according to Your loving kindness: O LORD {Jehovah}, cause me to live according to Your judgment.
(150) Those who follow after mischief draw near: they are far from Your law.

119:129q - PE {פ}. Seventeenth letter in the Hebrew alphabet.

119:137r - TZADDI {צ}. Eighteenth letter in the Hebrew alphabet.

119:145s - KOPH {ק}. Nineteenth letter in the Hebrew alphabet.

(151) You *are* near, O LORD {Jehovah}; and all Your commandments *are* truth.
(152) Concerning Your testimonies, I have known of old that You have founded them forever.
(153) RESH {ר}.[t] Consider my affliction, and deliver me: because I do not forget Your law.
(154) Plead my cause, and deliver me: make me alive me according to Your word.
(155) Salvation *is* far from the wicked: because they do not seek Your laws.
(156) Great *are* Your tender mercies, O LORD {Jehovah}: make me alive according to Your judgments.
(157) Many *are* my persecutors and my enemies; *yet* I do not depart from Your testimonies.
(158) I saw the sinners, and was grieved; because they did not keep Your word.
(159) Consider how I love Your precepts: make me alive, O LORD {Jehovah}, according to Your loving kindness.
(160) Your word *is* true *from* the beginning: and every one of Your righteous judgments *endures* forever.
(161) SCHIN {שׂ}.[u] Princes have persecuted me without a cause: but my heart stands in awe of Your word.
(162) I rejoice at Your word, as one who finds great spoil.
(163) I hate and despise lying: *but* Your law I love.
(164) Seven times a day I praise You because of Your righteous judgments.
(165) Those who love Your law have great peace: and nothing will offend them.
(166) LORD {Jehovah}, I have hoped for Your salvation, and done Your commandments.
(167) My soul has kept Your testimonies; and I love them exceedingly.
(168) I have kept Your precepts and Your testimonies: because all my ways *are* before You.
(169) TAU {ת}.[v] Let my cry come near before You, O LORD {Jehovah}: give me understanding according to Your word.
(170) Let my request come before You: deliver me according to Your word.
(171) My lips will speak praise, when You have taught me Your laws.
(172) My tongue will speak of Your word: because all Your commandments *are* righteousness.
(173) Let Your hand help me; because I have chosen Your precepts.
(174) I have longed for Your salvation, O LORD {Jehovah}; and Your law *is* my delight.
(175) Let my soul live, and it will praise You; and let Your judgments help me.
(176) I have gone astray like a lost sheep; seek Your servant; because I do not forget Your commandments.

119:153t – RESH {ר}. Twentieth letter in the Hebrew alphabet.

119:161u - SCHIN {שׂ}. Twenty-first letter of the Hebrew alphabet.

119:169v - TAU {ת}. Twenty-second letter of the Hebrew alphabet.

Chapter 120
A Song of degrees {Encouragement}.[a]
(1) In my distress I cried to the LORD {Jehovah}, and He heard me.
(2) Deliver my soul, O LORD {Jehovah}, from lying lips, *and* from a deceitful tongue.
(3) What will be given to you? or what will be done to you, you false tongue?
(4) Sharp arrows of the mighty, with coals of juniper.[b]
(5) Woe is me, that I live in Mesech, *that* I live in the tents of Kedar!
(6) My soul has long lived with him who hates peace.
(7) I *am for* peace: but when I speak, they *are* for war.

Chapter 121
A Song of degrees {Encouragement}.
(1) I will lift up my eyes to the hills, from where my help comes.
(2) My help *comes* from the LORD {Jehovah}, Who made heaven and earth.
(3) He will not allow your foot to be moved: He Who keeps you will not slumber {nap}.
(4) Look, He Who keeps Israel will neither slumber {nap} nor sleep.
(5) The LORD {Jehovah} *is* your keeper: the LORD {Jehovah} *is* your shade upon your right hand.
(6) The sun will not overcome you by day, nor the moon by night.
(7) The LORD {Jehovah} will preserve you from all evil: He will preserve your soul.
(8) The LORD {Jehovah} will preserve your going out and your coming in from this time forth, and even forever.

Chapter 122
A Song of degrees {Encouragement} by David.
(1) I was glad when they said to me, Let us go into the house {temple} of the LORD {Jehovah}.
(2) Our feet will stand within your gates, O Jerusalem.
(3) Jerusalem is built as a city that is compact together:
(4) Where the tribes go up, the tribes of the LORD {Jehovah}, to the testimony of Israel, to give thanks to the Name of the LORD {Jehovah}.
(5) Because there are set thrones of judgment, the thrones of the house of David.
(6) Pray for the peace of Jerusalem: those who love you will prosper.
(7) May peace be within your walls, *and* prosperity within your palaces.
(8) For my brothers and companions' sakes, I will now say, Peace *be* within you.
(9) Because of the house {temple} of the LORD {Jehovah} our God I will seek your good.

120:0a - Song of Degrees - hamaloth {המעלות } - literally “the elevation” - the going to a “higher” place; “the ascending”; “the uplifting”; encouragement
120:4b - juniper - a tree similar to mesquite

Chapter 123
A Song of degrees {Encouragement}.
(1) To You I lift up my eyes, O You Who live in the heavens.[a]
(2) Look, as the eyes of servants *look* to the hand of their masters, *and* as the eyes of a maiden to the hand of her mistress; so our eyes *wait* upon the LORD {Jehovah} our God, until He has mercy upon us.
(3) Have mercy upon us, O LORD {Jehovah}, have mercy upon us: because we are exceedingly filled with contempt.
(4) Our soul is exceedingly filled with the scorning of those who are at ease, *and* with the contempt of the proud.

Chapter 124
A Song of degrees {Encouragement} by David.
(1) If *it had not been* the LORD {Jehovah} Who was on our side, now may Israel say;
(2) If *it had not been* the LORD {Jehovah} Who was on our side, when men rose up against us:
(3) Then they would have swallowed us up quick, when their wrath {anger; judgment} was kindled against us:
(4) Then the waters would have overwhelmed us, the stream would have gone over our soul:
(5) Then the proud waters would have gone over our soul.
(6) Blessed *is* the LORD {Jehovah}, Who has not given us *as* a prey to their teeth.
(7) Our soul has escaped as a bird out of the snare of the trappers: the snare is broken, and we have escaped.
(8) Our help *is* in the Name of the LORD {Jehovah}, Who made heaven and earth.

Chapter 125
A Song of degrees {Encouragement}.
(1) Those who trust in the LORD {Jehovah} *shall be* as mount Zion, *which* cannot be removed, *but* stands forever.
(2) As the mountains *are* all around Jerusalem, so the LORD {Jehovah} *is* all around His people from now even forever.
(3) Because the rod of the wicked will not rest upon the lot of the righteous; lest the righteous put forth their hands to sin.
(4) Do good, O LORD {Jehovah}, to *those who are* good, and *to those who are* upright in their hearts.
(5) As for those who turn aside to their crooked ways, the LORD {Jehovah} will lead them forth with the workers of sin: *but* peace *will be* upon Israel.

Chapter 126
A Song of degrees {Encouragement}.
(1) When the LORD {Jehovah} turned again the captivity of Zion, we were like those who dream.
(2) Then our mouth was filled with laughter, and our tongue with singing: then they said among the heathen {ungodly nations}, The LORD {Jehovah} has done great things for them.

123:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(3) The LORD {Jehovah} has done great things for us; *of which* we are glad.
(4) Turn again our captivity, O LORD {Jehovah}, as the streams in the south.
(5) Those who sow in tears will reap in joy.
(6) He who goes forth and weeps, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves *with him*.

Chapter 127
A Song of degrees {Encouragement}[a] for Solomon.
(1) Unless the LORD {Jehovah} builds the house, they labor in vain who build it: unless the LORD {Jehovah} guards the city, the watchman stays awake in vain.
(2) *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *because* He gives His loved ones sleep.
(3) Indeed, children *are* a heritage of the LORD {Jehovah}: *and* the fruit of the womb *is His* reward.
(4) As arrows *are* in the hand of a mighty man; so *are* children of the youth.
(5) Happy *is* the man who has his quiver {arrow container} full of them: they will not be ashamed, but they will speak with the enemies in the gate.

Chapter 128
A Song of degrees {Encouragement}.
(1) Blessed *is* everyone who fears {reveres} the LORD {Jehovah}; who walks in His ways.
(2) Because you will eat the labor of your hands: you will *be* happy, and *it will be* well with you.
(3) Your wife *will be* as a fruitful vine by the sides of your house: your children like olive plants all around your table.
(4) Indeed, so will the man be blessed who fears {reveres} the LORD {Jehovah}
(5) The LORD {Jehovah} will bless you out of Zion: and you will see the good of Jerusalem all the days of your life.
(6) Yes, you will see your children's children, *and* peace upon Israel.

Chapter 129
A Song of degrees {Encouragement}.
(1) Many a time they have afflicted me from my youth, may Israel now say:
(2) Many a time they have afflicted me from my youth: yet they have not prevailed against me.
(3) Those who plow plowed upon my back: they made their furrows long.
(4) The LORD {Jehovah} *is* righteous: He has cut the cords of the wicked into pieces.
(5) Let them all be confounded and turned back who hate Zion.
(6) Let them be as the grass *upon* the housetops, which withers before it grows up:
(7) With which the mower does not fill his hand; nor he who binds sheaves his belly.

127:0a - Song of Degrees - hamaloth {המעלות } - literally “the elevation” - the going to a “higher” place; “the ascending”; “the uplifting”; encouragement

(8) Neither do those who go by say, May the blessing of the LORD {Jehovah} *be* upon you: we bless you in the Name of the LORD {Jehovah}.

Chapter 130

A Song of degrees {Encouragement}.

(1) Out of the depths I have cried to You, O LORD {Jehovah}.
(2) Lord, hear my voice: let Your ears be attentive to the voice of my requests.
(3) If You, LORD {Jehovah}, should count sins, O Lord, who shall stand?
(4) But *there is* forgiveness with You, that You may be feared {revered}.
(5) I wait for the LORD {Jehovah}, my soul waits, and in His word I hope.
(6) My soul *waits* for the Lord more than those who watch for the morning: *I say, more than* those who watch for the morning.
(7) Let Israel hope in the LORD {Jehovah}: because with the LORD {Jehovah} *there is* mercy, and with Him *is* plentiful redemption.
(8) And He will redeem Israel from all his sins.

Chapter 131

A Song of degrees {Encouragement} by David.

(1) LORD {Jehovah}, my heart is not arrogant, nor my eyes proud: neither do I exercise myself in great matters, or in things too high for me.
(2) Surely I have behaved and quieted myself, as a child who is weaned of his mother: my soul *is* even as a weaned child.
(3) Let Israel hope in the LORD {Jehovah} from now and forever.

Chapter 132

A Song of degrees {Encouragement}.

(1) LORD {Jehovah}, remember David, *and* all his afflictions:
(2) How he swore to the LORD {Jehovah}, *and* vowed to the mighty *God* of Jacob;
(3) Surely I will not come into the tabernacle of my house, nor go up into my bed;
(4) I will not give sleep to my eyes, *or* rest to my eyelids,
(5) Until I find out a place for the LORD {Jehovah}, a house {temple} for the mighty *God* of Jacob.
(6) Look, we heard of it at Ephratah: we found it in the fields of the wood.
(7) We will go into His tabernacles: we will worship at His footstool.
(8) Arise, O LORD {Jehovah}, into Your rest; You, and the ark of Your strength.
(9) Let Your priests be clothed with righteousness; and let Your saints shout for joy.
(10) For Your servant David's sake do not turn away the face of Your anointed.

(11) The LORD {Jehovah} has sworn *in* truth to David; He will not turn from it; Of the fruit of your body I will set upon your throne.
(12) If your children will keep My covenant and My testimony that I will teach them, their children will also sit upon your throne forever.
(13) Because the LORD {Jehovah} has chosen Zion; He has desired *it* for His home.
(14) This *is* My rest forever: here I will live; because I have desired it.
(15) I will abundantly bless her provision: I will satisfy her poor with bread.
(16) I will also clothe her priests with salvation: and her saints will shout aloud for joy.
(17) There I will cause the kingdom of David to bud: I have ordained a lamp for My anointed.
(18) His enemies I will clothe with shame: but upon Himself His crown will flourish.

Chapter 133
A Song of degrees {Encouragement}[a] by David.
(1) Look, how good and how pleasant *it is* for brothers to live together in unity!
(2) *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard:[b] that went down to the skirts of his clothes;
(3) As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: because there the LORD {Jehovah} commanded the blessing, *even* life forever.

Chapter 134
A Song of degrees {Encouragement}.
(1) Indeed, bless the LORD {Jehovah}, all *you* servants of the LORD {Jehovah}, who by night stand in the house {temple} of the LORD {Jehovah}.
(2) Lift up your hands *in* the sanctuary, and bless the LORD {Jehovah}.
(3) May the LORD {Jehovah} Who made heaven and earth bless you out of Zion.

Chapter 135
(1) Praise the LORD {Jehovah}. Praise the Name of the LORD {Jehovah}; praise *Him,* O you servants of the LORD {Jehovah}.
(2) You who stand in the house {temple} of the LORD {Jehovah}, in the courts of the house {temple} of our God,
(3) Praise the LORD {Jehovah}; because the LORD {Jehovah} *is* good: sing praises to His Name; because *it is* pleasant.
(4) Because the LORD {Jehovah} has chosen Jacob for Himself, *and* Israel for His peculiar treasure.

133:0a - Song of Degrees - hamaloth {המעלות } - literally “the elevation” - the going to a “higher” place; “the ascending”; “the uplifting”; encouragement
133:2b - Ex. 29:4-7

(5) Because I know that the LORD {Jehovah} *is* great, and *that* our Lord *is* above all gods.
(6) Whatever the LORD {Jehovah} pleased, *that* He did in heaven, and in earth, in the seas, and all deep places.
(7) He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain; He brings the wind out of His treasuries.
(8) Who struck the firstborn of Egypt, both of man and beast.[a]
(9) *Who* sent signs and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants.
(10) Who struck great nations, and killed mighty kings;
(11) Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:
(12) And gave their land *for* a heritage, a heritage to Israel His people.
(13) Your Name, O LORD {Jehovah}, *endures* forever; *and* Your memorial, O LORD {Jehovah}, throughout all generations.
(14) Because the LORD {Jehovah} will judge His people, and He will repent Himself concerning His servants.
(15) The idols of the heathen {ungodly} *are* silver and gold, the work of men's hands.
(16) They have mouths, but they do not speak; they have eyes, but they do not see;
(17) They have ears, but they do not hear; neither is there *any* breath in their mouths.
(18) Those who make them are like them: *so is* everyone who trusts in them.
(19) Bless the LORD {Jehovah}, O house of Israel: bless the LORD {Jehovah}, O house of Aaron:
(20) Bless the LORD {Jehovah}, O house of Levi: you who fear {revere} the LORD {Jehovah}, bless the LORD {Jehovah}.
(21) Blessed is the LORD {Jehovah} out of Zion, Who lives at Jerusalem. Praise the LORD {Jehovah}.

Chapter 136

(1) O give thanks to the LORD {Jehovah}; because *He is* good: because His mercy *endures* forever.
(2) O give thanks to the God of gods: because His mercy *endures* forever.
(3) O give thanks to the Lord of lords: because His mercy *endures* forever.
(4) To Him Who alone does great wonders: because His mercy *endures* forever.
(5) To Him Who by wisdom made the heavens:[a] because His mercy *endures* forever.
(6) To Him Who stretched out the earth above the waters: because His mercy *endures* forever.
(7) To Him Who made great lights: because His mercy *endures* forever:

135:8a – Ex. 12:29
136:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(8) The sun to rule by day: because His mercy *endures* forever:
(9) The moon and stars to rule by night: because His mercy *endures* forever.
(10) To Him Who struck Egypt in their firstborn:[b] because His mercy *endures* forever:
(11) And brought out Israel from among them: because His mercy *endures* forever:
(12) With a strong hand, and with a stretched out arm: because His mercy *endures* forever.
(13) To Him Who divided the Red Sea into parts:[c] because His mercy *endures* forever:
(14) And caused Israel to pass through its midst: because His mercy *endures* forever:
(15) But overthrew Pharaoh and his host {army} in the Red Sea:[d] because His mercy *endures* forever.
(16) To Him Who led His people through the wilderness: because His mercy *endures* forever.
(17) To Him Who struck great kings: because His mercy *endures* forever:
(18) And killed famous kings: because His mercy *endures* forever:
(19) Sihon king of the Amorites: because His mercy *endures* forever:
(20) And Og the king of Bashan: because His mercy *endures* forever:
(21) And gave their land for a heritage: because His mercy *endures* forever:
(22) *Even* a heritage to Israel His servant: because His mercy *endures* forever.
(23) Who remembered us in our low estate: because His mercy *endures* forever:
(24) And has redeemed us from our enemies: because His mercy *endures* forever.
(25) Who gives food to all flesh: because His mercy *endures* forever.
(26) O give thanks to the God of heaven: because His mercy *endures* forever.

Chapter 137

(1) By the rivers of Babylon, there we sat down, yes, we wept, when we remembered Zion.
(2) We hanged our harps upon the willows in its midst.
(3) Because there those who carried us away captive required of us a song; and those who wasted us *required of us* joy, *saying,* Sing to us *one* of the songs of Zion.
(4) How will we sing the LORD's {Jehovah's} song in a strange land?
(5) If I forget you, O Jerusalem, let my right hand forget *her cunning*.
(6) If I do not remember you, let my tongue cling to the roof of my mouth; if I do not prefer Jerusalem above my greatest joy.

136:10b – Ex. 12:29
136:13c – Ex. 14:21-22
136:15d – Ex. 14:23-28

(7) Remember, O LORD {Jehovah}, the children of Edom in the day of Jerusalem; who said, Destroy *it,* destroy *it, even* to its foundation.
(8) O daughter of Babylon, who are to be destroyed; happy *he will be,* who rewards you as you have served us.
(9) Happy *he will be,* who takes and dashes your little ones against the stones.

Chapter 138
***A Psalm* {song} of David.**
(1) I will praise You with my whole heart: before the gods I will sing praise to You.
(2) I will worship towards Your holy temple, and praise Your Name for Your loving kindness and for Your truth: because You have magnified Your word above all Your Name.
(3) In the day when I cried You answered me, *and* strengthened me *with* strength in my soul.
(4) All the kings of the earth will praise You, O LORD {Jehovah}, when they hear the words of Your mouth.
(5) Yes, they will sing in the ways of the LORD {Jehovah}: because great *is* the glory of the LORD {Jehovah}.
(6) Though the LORD {Jehovah} *is* high, yet He has respect for the lowly: but the proud He knows afar off.
(7) Though I walk in the midst of trouble, You will revive me: You will stretch forth Your hand against the anger of my enemies, and Your right hand will save me.
(8) The LORD {Jehovah} will perfect *that which* concerns me: Your mercy, O LORD {Jehovah}, *endures* forever: Do not forsake the works of Your own hands.

Chapter 139
To the chief Musician, A Psalm {song} of David.
(1) O LORD {Jehovah}, You have searched me, and known *me*.
(2) You know my sitting down and my rising up, You understand my thoughts from afar.
(3) You encircle my path and my lying down, and are acquainted *with* all my ways.
(4) Because *there is* not a word in my tongue, *but,* indeed, O LORD {Jehovah}, You know it altogether.
(5) You have protected me behind and before, and laid Your hand upon me.
(6) *Such* knowledge *is* too wonderful for me; it is high, I cannot understand it.
(7) Where will I go from Your Spirit? or where will I flee from Your presence?
(8) If I ascend up into heaven, You *are* there: if I make my bed in hell, indeed, You *are there.*
(9) *If* I take the wings of the morning, *and* live in the deepest parts of the sea;
(10) Even there Your hand will lead me, and Your right hand will hold me.
(11) If I say, Surely the darkness will cover me; even the night will be light about me.

(12) Yes, the darkness does not hide from You; but the night shines as the day: the darkness and the light *are* both alike *to You*.
(13) Because You have possessed my inward parts: You have covered me in my mother's womb.
(14) I will praise You; because I am fearfully *and* wonderfully made: marvelous *are* Your works; and *that* my soul knows right well.
(15) My substance was not hidden from You, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.
(16) Your eyes saw my life, while I was still undeveloped in the womb; and in Your book all *parts of my body* were written, before any of them came to be, *which* in time were formed.
(17) How precious also are Your thoughts to me, O God! how great is their sum!
(18) *If* I should count them, they are more in number than the sand: when I awake, I am still with You.
(19) Surely You will kill the wicked, O God: depart from me therefore, you bloody men.
(20) Because they speak against You wickedly, *and* Your enemies take *Your Name* in vain.
(21) Do I not hate them, O LORD {Jehovah}, who hate You? and am I not grieved with those who rise up against You?
(22) I hate them with perfect hatred: I count them as my enemies.
(23) Search me, O God, and know my heart: try me, and know my thoughts:
(24) And see if *there is any* wicked way in me, and lead me in the way everlasting.

Chapter 140
To the chief Musician, A Psalm {song} of David.
(1) Deliver me, O LORD {Jehovah}, from the evil man: preserve me from the violent man;
(2) Who imagine mischief in *their* heart; continually they are gathered together *for* war.
(3) They have sharpened their tongues like a snake; snakes' poison *is* under their lips. Selah {musical pause}.[a]
(4) Keep me, O LORD {Jehovah}, from the hands of the wicked; preserve me from the violent man; who have determined to overthrow me.
(5) The proud have hidden a snare for me, and cords; they have spread a net by the wayside; they have set snares for me. Selah {musical pause}.
(6) I said to the LORD {Jehovah}, You *are* my God: hear the voice of my requests, O LORD {Jehovah}.
(7) O GOD {Jehovah} the Lord, the strength of my salvation, You have covered my head in the day of battle.

140:3a - Selah {סלה} - musical pause

(8) Do not grant the desires of the wicked, O LORD {Jehovah}: do not further his wicked devices {plans}; *lest* they exalt themselves. Selah {musical pause}.
(9) *As for* the head of those who encircle me all around, let the mischief of their own lips cover them.
(10) Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they do not rise up again.
(11) Do not let one who speaks evil be established in the earth: evil will hunt the violent man to overthrow *him*.
(12) I know that the LORD {Jehovah} will maintain the cause of the afflicted, *and* the right of the poor.
(13) Surely the righteous will give thanks to Your Name: the upright will live in Your presence.

Chapter 141
A Psalm {song} of David.
(1) LORD {Jehovah}, I cry to You: come quickly to me; listen to my voice, when I cry to You.
(2) Let my prayer be set forth before You *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.
(3) Set a watch, O LORD {Jehovah}, before my mouth; keep the door of my lips.
(4) Do not let my heart lean towards *any* evil thing, to practice wicked works with men who work sin: and do not let me eat of their dainties.
(5) Let the righteous strike me; *it will be* a kindness: and let him reprove me; *it will be* an excellent oil, *which* will not break my head: because yet my prayer also *will be* in their calamities.
(6) When their judges are overthrown in stony places, they will hear my words; because they are sweet.
(7) Our bones are scattered at the grave's mouth, as when one cuts and splits *wood* upon the earth.
(8) But my eyes *are* towards You, O GOD {Jehovah} the Lord: my trust is in You; do not leave my soul destitute.
(9) Keep me from the snares *which* they have laid for me, and the snares of those who do works of sin.
(10) Let the wicked fall into their own nets, while I escape.

Chapter 142
Instruction[a] of David; A Prayer when he was in the cave.
(1) I cried to the LORD {Jehovah} with my voice; with my voice to the LORD {Jehovah} I made my request.
(2) I poured out my complaint before Him; I showed Him my trouble.
(3) When my spirit was overwhelmed within me, then You knew my path. In the way in which I walked they have secretly laid a snare for me.
(4) I looked on *my* right hand, and indeed, *there was* no man who would know me: refuge failed me; no man cared for my soul.

142:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142

(5) I cried to You, O LORD {Jehovah}: I said, You *are* my refuge *and* my portion in the land of the living.
(6) Attend to my cry; because I am brought very low: deliver me from my persecutors; because they are stronger than I.
(7) Bring my soul out of prison, that I may praise Your Name: the righteous will encircle me all around; because You will deal bountifully with me.

Chapter 143
A Psalm {song} of David.
(1) Hear my prayer, O LORD {Jehovah}, listen to my requests: in Your faithfulness answer me, *and* in Your righteousness.
(2) And do not enter into judgment with Your servant: because in Your sight no man living shall be justified.
(3) Because the enemy has persecuted my soul; he has stricken my life down to the ground; he has caused me to live in darkness, as those who have long been dead.
(4) Therefore my spirit is overwhelmed within me; my heart within me is desolate.
(5) I remember the days of old; I meditate on all Your works; I consider the works of Your hands.
(6) I stretch forth my hands to You: my soul *thirsts* after You, as a thirsty land. Selah {musical pause}.[a]
(7) Hear me speedily, O LORD {Jehovah}: my spirit fails: do not hide Your face from me, lest I be like those who go down into the pit.
(8) Cause me to hear Your loving kindness in the morning; because in You I trust: cause me to know the way in which I should walk; because I lift up my soul to You.
(9) Deliver me, O LORD {Jehovah}, from my enemies: I flee to You to hide me.
(10) Teach me to do Your will; because You *are* my God: Your Spirit *is* good; lead me into the land of uprightness.
(11) Cause me to live, O LORD {Jehovah}, for Your Name's sake: for Your righteousness' sake bring my soul out of trouble.
(12) And of Your mercy cut off my enemies, and destroy all those who afflict my soul: because I *am* Your servant.

Chapter 144
***A Psalm* {song} of David.**
(1) Blessed *is* the LORD {Jehovah} my strength, Who teaches my hands to war, *and* my fingers to fight:
(2) My goodness, and my fortress; my high tower, and my deliverer; my shield, and *He* in Whom I trust; Who subdues my people under me.
(3) LORD {Jehovah}, what *is* man, that You take knowledge of him! *or* the son of man, that You take account of him!

143:6a - Selah {סלה} - musical pause

(4) Man is like vanity: his days *are* as a shadow that passes away.
(5) Bow Your heavens,[a] O LORD {Jehovah}, and come down: touch the mountains, and they shall smoke.
(6) Cast forth lightning, and scatter them: shoot out Your arrows, and destroy them.
(7) Send Your hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
(8) Whose mouth speak vanity, and their right hand *is* a right hand of falsehood.
(9) I will sing a new song to You, O God: upon a psaltery {lyre} *and* an instrument of ten strings will I sing praises to You.
(10) *It is He* Who gives salvation to kings: who delivers David His servant from the hurtful sword.
(11) Rid me, and deliver me from the hand of strange children, whose mouth speaks vanity, and their right hand *is* a right hand of falsehood:
(12) That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the appearance of a palace:
(13) *That* our barns *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:
(14) *That* our oxen *may be* strong to labor; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.
(15) Happy *is that* people, in which is such a case: *yes,* happy *are the* people, whose God *is* the LORD {Jehovah}.

Chapter 145
David's *Psalm* {song} of praise.
(1) I will praise You, my God, O king; and I will bless Your Name forever and ever.
(2) Every day I will bless You; and I will praise Your Name forever and ever.
(3) Great *is* the LORD {Jehovah}, and greatly to be praised; and His greatness *is* unsearchable.
(4) One generation will praise Your works to another, and will declare Your mighty acts.
(5) I will speak of the glorious honor of Your majesty, and of Your wondrous works.
(6) And *men* will speak of the might of Your terrible acts: and I will declare Your greatness.
(7) They will abundantly speak the memory of Your great goodness, and will sing of Your righteousness.
(8) The LORD {Jehovah} *is* gracious, and full of compassion; slow to anger, and of great mercy.
(9) The LORD {Jehovah} *is* good to all: and His tender mercies *are* over all His works.
(10) All Your works will praise You, O LORD {Jehovah}; and Your saints will bless You.

144:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14

(11) They will speak of the glory of Your kingdom, and talk of Your power;
(12) To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.
(13) Your kingdom *is* an everlasting kingdom, and Your kingdom *endures* throughout all generations.
(14) The LORD {Jehovah} upholds all who fall, and raises up all *those who are* bowed down.
(15) The eyes of all wait upon You; and You give them their food in due season.
(16) You open Your hand, and satisfy the desire of every living thing.
(17) The LORD {Jehovah} *is* righteous in all His ways, and holy in all His works.
(18) The LORD {Jehovah} *is* near to all those who call upon Him, to all who call upon Him in truth.
(19) He will fulfill the desire of those who fear {revere} Him: He also will hear their cry, and will save them.
(20) The LORD {Jehovah} preserves all those who love Him: but all the wicked He will destroy.
(21) My mouth shall speak the praise of the LORD {Jehovah}: and let all flesh bless His holy Name forever and ever.

Chapter 146
(1) Praise the LORD {Jehovah}. Praise the LORD {Jehovah}, O my soul.
(2) While I live I will praise the LORD {Jehovah}: I will sing praises to my God while I have any being.
(3) Do not put your trust in princes, *nor* in the son of man, in whom *there is* no help.
(4) His breath goes forth, he returns to his earth; in that very day his thoughts perish.
(5) Happy *is he who has* the God of Jacob for his help, whose hope *is* in the LORD {Jehovah} his God:
(6) Who made heaven, and earth, the sea, and all that is in it*:* Who keeps truth forever:
(7) Who executes judgment for the oppressed: Who gives food to the hungry. The LORD {Jehovah} sets the prisoners free:
(8) The LORD {Jehovah} opens *the eyes of* the blind: the LORD {Jehovah} raises those who are bowed down: the LORD {Jehovah} loves the righteous:
(9) The LORD {Jehovah} preserves the strangers; He relieves the fatherless and widow: but the way of the wicked He turns upside down.
(10) The LORD {Jehovah} will reign forever, *even* Your God, O Zion, to all generations. Praise the LORD {Jehovah}.

Chapter 147
(1) Praise the LORD {Jehovah}: because *it is* good to sing praises to our God; because *it is* pleasant; *and* praise is beautiful.
(2) The LORD {Jehovah} builds up Jerusalem: He gathers together the outcasts of Israel.

(3) He heals the broken in heart, and binds up their wounds.
(4) He tells the number of the stars; He calls them all by *their* names.
(5) Great *is* our Lord, and of great power: His understanding *is* infinite.
(6) The LORD {Jehovah} lifts up the humble: He casts the wicked down to the ground.
(7) Sing to the LORD {Jehovah} with thanksgiving; sing praise upon the harp to our God:
(8) Who covers the heaven with clouds, Who prepares rain for the earth, Who causes grass to grow upon the mountains.
(9) He gives to the wild animal his food, *and* to the young ravens which cry.
(10) He does not delight in the strength of the horse: He does not take pleasure in the legs of a man.
(11) The LORD {Jehovah} takes pleasure in those who fear {revere} Him, in those who hope in His mercy.
(12) Praise the LORD {Jehovah}, O Jerusalem; praise your God, O Zion.
(13) Because He has strengthened the bars of your gates; He has blessed your children within you.
(14) He makes peace *in* your borders, *and* fills you with the finest of the wheat.
(15) He sends forth His commandment *upon* earth: His word runs very swiftly.
(16) He gives snow like wool: He scatters the frost like ashes.
(17) He casts forth His ice like morsels: who can stand before His cold?
(18) He sends out His word, and melts them: He causes His wind to blow, *and* the waters flow.
(19) He shows His word to Jacob, His laws and His judgments to Israel.
(20) He has not dealt so with any nation: and *as for His* judgments, they have not known them. Praise the LORD {Jehovah}.

Chapter 148

(1) Praise the LORD {Jehovah}. Praise the LORD {Jehovah} from the heavens:[a] praise Him in the heights.
(2) Praise Him, all His angels: praise Him, all His hosts {armies; multitudes}.
(3) Praise Him, sun and moon: praise Him, all you stars of light.
(4) Praise Him, you heavens of heavens, and you waters that *are* above the heavens.
(5) Let them praise the Name of the LORD {Jehovah}: because He commanded, and they were created.
(6) He has also established them forever and ever: He has made a decree which will not pass.
(7) Praise the LORD {Jehovah} from the earth, you dragons,[b] and all deeps:
(8) Fire, and hail; snow, and vapor; stormy wind fulfilling His word:
(9) Mountains, and all hills; fruitful trees, and all cedars:
(10) Beasts, and all cattle; crawling things, and flying birds:
(11) Kings of the earth, and all people; princes, and all judges of the earth:

148:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14
148:7b – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:8; Is. 27:1

(12) Both young men, and maidens; old men, and children:
(13) Let them praise the Name of the LORD {Jehovah}: because His Name alone is excellent; His glory *is* above the earth and heaven.
(14) He also exalts the kingdom of His people, the praise of all His saints; *even* of the children of Israel, a people near to Him. Praise the LORD {Jehovah}.

Chapter 149
(1) Praise the LORD {Jehovah}. Sing to the LORD {Jehovah} a new song, *and* His praise in the congregation of saints.
(2) Let Israel rejoice in Him Who made him: let the children of Zion be joyful in their King.
(3) Let them praise His Name in the dance: let them sing praises to Him with the tambourine and harp.
(4) Because the LORD {Jehovah} takes pleasure in His people: He will beautify the humble with salvation.
(5) Let the saints be joyful in glory: let them sing aloud upon their beds.
(6) *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand;
(7) To execute vengeance upon the heathen {ungodly}, *and* punishments upon the people;
(8) To bind their kings with chains, and their nobles with fetters of iron;
(9) To execute upon them the judgment written: all His saints have this honor. Praise the LORD {Jehovah}.

Chapter 150
(1) Praise the LORD {Jehovah}. Praise God in His sanctuary: praise Him in the firmament {crystal dome; sky}[a] of His power.
(2) Praise Him for His mighty acts: praise Him according to His excellent greatness.
(3) Praise Him with the sound of the trumpet: praise Him with the psaltery {lyre} and harp.[b]
(4) Praise Him with the tambourine and dance: praise Him with stringed instruments and organs.
(5) Praise Him with the loud cymbals: praise Him upon the high sounding cymbals.
(6) Let everything that has breath praise the LORD {Jehovah}. Praise the LORD {Jehovah}.

150:1a – firmament – crystal dome – protective dome over the earth; sky
- see note on Genesis 1:6
150:3b – Ps. 33:2

Chapter 1

(1) The proverbs of Solomon the son of David, king of Israel;
(2) To know wisdom and instruction; to perceive the words of understanding;
(3) To receive the instruction of wisdom, justice, and judgment, and equity {fairness};
(4) To give wisdom to the simple minded, to the young man knowledge and discretion.
(5) A wise *man* will hear, and will increase in learning; and a man of understanding will attain to wise counsels:
(6) To understand a proverb, and the interpretation; the words of the wise, and their hidden meanings.
(7) The fear {reverence}[a] of the LORD {Jehovah} *is* the beginning of knowledge: *but* fools despise wisdom and instruction.
(8) My son, hear the instruction of your father, and do not forsake the law of your mother:
(9) Because they *will be* an ornament of grace to your head, and chains {of jewelry} about your neck.
(10) My son, if sinners entice you, do not consent.
(11) If they say, Come with us, let us lay *in* wait for blood, let us lurk secretly for the innocent without cause:
(12) Let us swallow them up alive as the grave; and whole, as those who go down into the pit:
(13) We shall find all precious possessions, we will fill our houses with spoil:
(14) Cast in your lot among us; let us all have one purse:
(15) My son, do not walk in the way with them; refrain your foot from their path:
(16) Because their feet run to evil, and go quickly to shed blood.
(17) Surely in vain the net is spread in the sight of any bird.
(18) And they lay wait for their *own* blood; they lurk secretly for their *own* lives.
(19) So *are* the ways of everyone who is greedy for gain; *who* takes away the life of its owners.
(20) Wisdom cries outside; she speaks her voice in the streets:
(21) She cries in the chief market place, in the openings of the gates: in the city she speaks her words, *saying,*
(22) How long, you simple minded ones, will you love simplicity? and the scorners delight in their scorning, and fools hate knowledge?
(23) Turn yourself at my reproof: indeed, I will pour out my spirit to you, I will make known my words to you.
(24) Because I have called, and you refused; I have stretched out my hand, and no man regarded;
(25) But you have set at nothing all my counsel, and would *have* none of my reproof:

1:7a - fear – revere – have reverence [deep respect; honor] for – in awe of Him – truly know and believe that He is the Creator of all things

(26) I also will laugh at your calamity; I will mock when your fear comes;
(27) When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.
(28) Then they will call upon me, but I will not answer; they will seek me early, but they will not find me:
(29) Because they hated knowledge, and did not choose the fear {reverence} of the LORD {Jehovah}:
(30) They would *have* none of my counsel: they despised all my reproof.
(31) Therefore they will eat of the fruit of their own way, and be filled with their own devices.
(32) Because the turning away of the simple minded will kill them, and the prosperity of fools will destroy them.
(33) But whoever listens to me will live safely, and will be quiet from fear of evil.

Chapter 2
(1) My son, if you will receive my words, and hide my commandments within you;
(2) So that you incline your ear to wisdom, *and* apply your heart to understanding;
(3) Yes, if you cry after knowledge, *and* lift up your voice for understanding;
(4) If you seek her as silver, and search for her as *for* hidden treasures;
(5) Then you will understand the fear {reverence} of the LORD {Jehovah}, and find the knowledge of God.
(6) Because the LORD {Jehovah} gives wisdom: out of His mouth *comes* knowledge and understanding.
(7) He lays up sound wisdom for the righteous: *He is* a shield to those who walk uprightly.
(8) He keeps the paths of justice, and preserves the way of His saints.
(9) Then you will understand righteousness, and justice, and equity {fairness}; *yes,* every good path.
(10) When wisdom enters into your heart, and knowledge is pleasant to your soul;
(11) Discretion will preserve you, understanding will keep you:
(12) To deliver you from the way of the evil *man,* from the man who speaks perverse things;
(13) Who leave the paths of uprightness, to walk in the ways of darkness;
(14) Who rejoice to do evil, *and* delight in the perverseness of the wicked;
(15) Whose ways *are* crooked, and *they are* perverse in their paths:
(16) To deliver you from the strange woman {prostitute; unbeliever},[a] *even* from the stranger *who* flatters with her words;
(17) Who forsakes the guide of her youth, and forgets the covenant of her God.
(18) Because her house inclines to death, and her paths to the dead.
(19) None that go to her return again, neither do they take hold of the paths of life.

2:16a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27

(20) That you may walk in the way of good *men,* and keep the paths of the righteous.
(21) Because the upright will live in the land, and the perfect will remain in it.
(22) But the wicked will be cut off from the earth, and the sinners will be rooted out of it.

Chapter 3
(1) My son, do not forget my law; but let your heart keep my commandments:
(2) Because they will add to you length of days, and long life, and peace.
(3) Do not let mercy and truth forsake you: bind them about your neck; write them upon the tablet of your heart:
(4) So you will find favor and good understanding in the sight of God and man.
(5) Trust in the LORD {Jehovah} with all your heart; and do not lean upon your own understanding.
(6) In all your ways acknowledge Him, and He will direct your paths.
(7) Do not be wise in your own eyes: fear {revere} the LORD {Jehovah}, and depart from evil.
(8) It will be health to your belly, and marrow to your bones.
(9) Honor the LORD {Jehovah} with your substance {possessions}, and with the first fruits of all your increase:
(10) So your barns will be filled with plenty, and your wine presses will burst out with new wine.
(11) My son, do not despise the discipline of the LORD {Jehovah}; neither be weary of His correction:
(12) For those whom the LORD {Jehovah} loves He corrects;[a] even as a father the son *in whom* he delights.
(13) Happy *is* the man *who* finds wisdom, and the man *who* obtains understanding.
(14) Because its merchandise *is* better than the merchandise of silver, and its gain *better* than fine gold.
(15) She *is* more precious than rubies: and all the things you can desire are not to be compared to her.
(16) Length of days *is* in her right hand; *and* in her left hand riches and honor.
(17) Her ways *are* ways of pleasantness, and all her paths *are* peace.
(18) She *is* a tree of life to those who lay hold upon her: and happy *is everyone* who keeps her.
(19) The LORD {Jehovah} by wisdom has founded the earth; by understanding He has established the heavens.
(20) By His knowledge the depths are broken up, and the clouds drop down the dew.
(21) My son, do not let them depart from your eyes: keep sound wisdom and discretion:
(22) So they will be life to your soul, and grace to your neck.
(23) Then you will walk in your way safely, and your foot will not stumble.

3:12a – Heb. 12:6

(24) When you lie down, you will not be afraid: yes, you will lie down, and your sleep will be sweet.
(25) Do not be afraid of sudden fear, nor of the desolation of the wicked, when it comes.
(26) Because the LORD {Jehovah} will be your confidence, and will keep your foot from being taken.
(27) Do not withhold good from those to whom it is due, when it is in the power of your hand to do *it*.
(28) Do not say to your neighbor, Go, and come again, and tomorrow I will give; when you have it with you now.
(29) Do not devise {plan} evil against your neighbor, since he lives securely by you.
(30) Do not strive with a man without cause, if he has done you no harm.
(31) Do not envy the oppressor, and choose none of his ways.
(32) Because the perverse *is* abomination to the LORD {Jehovah}: but His secret *is* with the righteous.
(33) The curse of the LORD {Jehovah} *is* in the house of the wicked: but He blesses the house of the just.
(34) Surely He scorns the scorners: but He gives grace to the humble.
(35) The wise will inherit glory: but shame will be the promotion of fools.

Chapter 4

(1) Listen, you children, *to* the instruction of a father, and attend {pay attention} to know understanding.
(2) Because I give you good instruction, do not forsake my law.
(3) Because I was my father's son, tender and only *beloved* in the sight of my mother.
(4) He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live.
(5) Obtain wisdom, get understanding: do not forget *it*; nor decline from the words of my mouth.
(6) Do not forsake her, and she will preserve you: love her, and she will keep you.
(7) Wisdom *is* the principal {most important} thing; *therefore* get wisdom: and with all you obtain get understanding.
(8) Exalt her, and she will promote you: she will bring you to honor, when you embrace her.
(9) She will give to your head an ornament of grace: a crown of glory she will deliver to you.
(10) Listen, my son, and receive my sayings; and the years of your life will be many.
(11) I have taught you in the way of wisdom; I have led you in right paths.
(12) When you go, your steps will not be restrained; and when you run, you will not stumble.
(13) Take fast hold of instruction; do not let *her* go: keep her; because she *is* your life.

(14) Do not enter into the path of the wicked, and do not go in the way of evil *men*.
(15) Avoid it, do not pass by it, turn from it, and pass away.
(16) Because they do not sleep, unless they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
(17) Because they eat the bread of wickedness, and drink the wine of violence.
(18) But the path of the just *is* as the shining light, that shines more and more until the perfect day.
(19) The way of the wicked *is* as darkness: they do not know why they stumble.
(20) My son, pay attention to my words; incline your ear to my sayings.
(21) Do not let them depart from your eyes; keep them in the midst of your heart.
(22) Because they *are* life to those who find them, and health to all their flesh.
(23) Keep your heart with all diligence; because out of it *are* the issues of life.
(24) Put away from yourself a perverse mouth, and put perverse lips far from you.
(25) Let your eyes look right on, and let your eyelids look straight before you.
(26) Consider the path of your feet, and let all your ways be established.
(27) Do not turn to the right hand nor to the left: remove your foot from evil.

Chapter 5
(1) My son, pay attention to my wisdom, *and* bow your ear to my understanding:
(2) That you may regard discretion, and *that* your lips may keep knowledge.
(3) Because the lips of a strange woman {prostitute; unbeliever}[a] drop *as* a honeycomb, and her mouth *is* smoother than oil:
(4) But her end is bitter as wormwood, sharp as a two-edged sword.
(5) Her feet go down to death; her steps take hold on hell.
(6) Lest you should ponder the path of life, her ways are moveable, *that* you cannot know *them*.
(7) Listen to me now therefore, you children, and do not depart from the words of my mouth.
(8) Remove your way far from her, and do not come near to the door of her house:
(9) Lest you give your honor to others, and your years to the cruel:
(10) Lest strangers be filled with your wealth; and your labors *be* in the house of a stranger;
(11) And you mourn at the last, when your flesh and your body are consumed,
(12) And say, How I have hated instruction, and my heart despised reproof;
(13) And have not obeyed the voice of my teachers, nor inclined my ear to those who instructed me!

5:3a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27

(14) I was almost in all evil in the midst of the congregation and assembly.
(15) Drink waters out of your own cistern {water tank}, and running waters out of your own well.
(16) Let your fountains be dispersed abroad, *and* rivers of waters in the streets.
(17) Let them be only your own, and not strangers' with you.
(18) Let your fountain be blessed: and rejoice with the wife of your youth.
(19) *Let her be as* the loving deer and pleasant doe; let her breasts satisfy you at all times; and be ravished always with her love.
(20) And why will you, my son, be ravished with a strange woman {prostitute; unbeliever}, and embrace the bosom of a stranger?
(21) Because the ways of man *are* before the eyes of the LORD {Jehovah}, and He considers all he does.
(22) His own sins will take the wicked himself, and he will be held with the cords of his sins.
(23) He will die without instruction; and in the greatness of his folly he will go astray.

Chapter 6
(1) My son, if you are surety {made a promise; cosigner} for your friend, *if* you have shook hands in a pledge with a stranger,
(2) You become snared with the words of your mouth, you are taken with the words of your mouth.
(3) Do this now, my son, and deliver yourself, when you have come into the hand of your friend; go, humble yourself, and make sure your friend.
(4) Do not give sleep to your eyes, nor rest to your eyelids.
(5) Deliver yourself as a doe from the hand *of the hunter,* and as a bird from the hand of the fowler {bird catcher}.
(6) Consider the ant, you who are lazy;[a] consider her ways, and be wise:
(7) Which having no guide, overseer, or ruler,
(8) Provides her food in the summer, *and* gathers her food in the harvest.
(9) How long will you sleep, lazy one? when will you arise out of your sleep?
(10) *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
(11) So your poverty will come as one that travels, and your want as an armed man.
(12) A naughty person, a wicked man, walks with a perverse mouth.
(13) He winks with his eyes, he speaks with his feet, he teaches with his fingers;
(14) Perverseness *is* in his heart, he devises {plans} mischief continually; he sows discord.
(15) Therefore his calamity will come suddenly; suddenly he will be broken without remedy.

6:6a - sluggard - lazy person - person who could work, but won't

(16) These six *things* the LORD {Jehovah} hates: yes, seven *are* an abomination to Him:
(17) A proud look, a lying tongue, and hands that shed innocent blood,
(18) A heart that devises {plans} wicked imaginations, feet that are swift in running to mischief,
(19) A false witness *who* speaks lies, and he who sows discord among brothers.
(20) My son, keep your father's commandment, and do not forsake the law of your mother:
(21) Bind them continually upon your heart, *and* tie them around your neck.
(22) When you go, it will lead you; when you sleep, it will keep you; and *when* you awake, it will talk with you.
(23) Because the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:
(24) To keep you from the evil woman, from the flattery of the tongue of a strange woman {unbeliever; prostitute}.
(25) Do not lust after her beauty in your heart; neither let her take you with her eyelids.
(26) Because by means of a prostitute *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.
(27) Can a man take fire in his bosom, and his clothes not be burned?
(28) Can one go upon hot coals, and his feet not be burned?
(29) So he who goes in to his neighbor's wife; whoever touches her will not be innocent.
(30) *Men* do not despise a thief, if he steals to satisfy his soul when he is hungry;[b]
(31) But *if* he is found, he will restore sevenfold; he will give all the substance of his house.
(32) *But* whoever commits adultery with a woman lacks understanding: he *who* does it destroys his own soul.
(33) A wound and dishonor he will receive; and his reproach will not be wiped away.
(34) Because jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
(35) He will not regard any ransom; neither will he rest content, though you give many gifts.

Chapter 7

(1) My son, keep my words, and lay up my commandments within you.
(2) Keep my commandments, and live; and my law as the apple of your eye.
(3) Bind them upon your fingers, write them upon the tablet of your heart.
(4) Say to wisdom, You *are* my sister; and call understanding *your* kinswoman:
(5) That they may keep you from the strange woman {prostitute; unbeliever},[a] from the stranger *who* flatters with her words.

6:30b – if a person steals to satisfy his hunger because he is hungry, do not despise him
7:5a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27

(6) Because at the window of my house I looked through my lattice,
(7) And saw among the simple minded ones, I discerned among the youths, a young man void of understanding,
(8) Passing through the street near her corner; and he went the way to her house,
(9) In the twilight, in the evening, in the black and dark night:
(10) And, there a woman *with* the attire of a prostitute and subtle of heart met him.
(11) (She *is* loud and stubborn; her feet do not stay in her house:
(12) Now *she is* outside, now in the streets, and lies in wait at every corner.)
(13) So she caught him, and kissed him, *and* with a hardened face said to him,
(14) *I have* peace offerings with me; today I have paid my vows.
(15) Therefore I came forth to meet you, diligently to seek your face, and I have found you.
(16) I have decked my bed with coverings of tapestry, with carved *works,* with fine linen of Egypt.
(17) I have perfumed my bed with myrrh, aloes, and cinnamon.
(18) Come, let us take our fill of love until the morning: let us console ourselves with loves.
(19) Because my husband *is* not at home, he has gone on a long journey:
(20) He has taken a bag of money with him, *and* will come home at the day appointed.
(21) With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
(22) He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks;
(23) Until a dart strikes through his liver; as a bird hurries to the snare, and does not know that it *is* for his life.
(24) Listen to me now therefore, O you children, and pay attention to the words of my mouth.
(25) Do not let your heart fall to her ways, do not go astray in her paths.
(26) Because she has cast down many wounded: yes, many strong *men* have been killed by her.
(27) Her house *is* the way to hell, going down to the chambers of death.

Chapter 8

(1) Does not wisdom cry? and understanding put forth her voice?
(2) She stands in the top of high places, by the way in the places of the paths.
(3) She cries at the gates, at the entry of the city, at the coming in at the doors.
(4) To you, O men, I call; and my voice *is* to the sons of man.
(5) O you simple minded, understand wisdom: and, you fools, be of an understanding heart.
(6) Listen; because I will speak of excellent things; and the opening of my lips *will be* right things.

(7) Because my mouth will speak truth; and wickedness *is* an abomination to my lips.
(8) All the words of my mouth *are* in righteousness; *there is* nothing perverse or evil in them.
(9) They *are* all plain to him who understands, and right to those who find knowledge.
(10) Receive my instruction, and not silver; and knowledge rather than choice gold.
(11) Because wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
(12) I, wisdom, live with prudence, and find out knowledge of witty inventions.
(13) The fear {reverence} of the LORD {Jehovah} *is* to hate evil: pride, and arrogance, and the evil way, and the perverse mouth, I hate.
(14) Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
(15) By me kings reign, and princes decree justice.
(16) By me princes rule, and nobles, *even* all the judges of the earth.
(17) I love those who love me; and those who seek me early will find me.
(18) Riches and honor *are* with me; *yes,* durable riches and righteousness.
(19) My fruit *is* better than gold, yes, than fine gold; and my revenue {reward} than choice silver.
(20) I lead in the way of righteousness, in the midst of the paths of judgment:
(21) That I may cause those who love me to inherit substance; and I will fill their treasures.
(22) The LORD {Jehovah} possessed me in the beginning of His way, before His works of old.
(23) I was set up from everlasting, from the beginning, before the earth ever was.
(24) When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
(25) Before the mountains were settled, before the hills I was brought forth:
(26) While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.
(27) When He prepared the heavens, I *was* there: when He set a compass upon the face of the depth:
(28) When He established the clouds above: when He strengthened the fountains of the deep:
(29) When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:
(30) Then I was by Him, *as* one brought up *with Him:* and I was daily *His* delight, rejoicing always before Him;

(31) Rejoicing in the livable part of His earth; and my delights *were* with the sons of men.
(32) Now therefore listen to me, you children: because blessed *are those who* keep my ways.
(33) Hear instruction, and be wise, and do not refuse it.
(34) Blessed *is* the man who hears me, watching daily at my gates, waiting at the posts of my doors.
(35) Because whoever finds me finds life, and will obtain favor of the LORD {Jehovah}.
(36) But he who sins against me wrongs his own soul: all those who hate me love death.

Chapter 9
(1) Wisdom has built her house, she has carved out her seven pillars:
(2) She has killed her beasts; she has mingled her wine; she has also furnished her table.
(3) She has sent forth her maidens: she cries upon the highest places of the city,
(4) Whoever *is* simple minded, let him turn in here: *as for* him who wants understanding, she says to him,
(5) Come, eat of my bread, and drink of the wine *which* I have mixed.
(6) Forsake the foolish, and live; and go in the way of understanding.
(7) He who reproves a scorner receives to himself shame: and he who rebukes a wicked *man receives* himself a blot.
(8) Do not reprove a scorner, lest he hate you: rebuke a wise man, and he will love you.
(9) Give *instruction* to a wise *man,* and he will be wiser still: teach a just *man,* and he will increase in learning.
(10) The fear {reverence} of the LORD {Jehovah} *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.
(11) Because by me your days will be multiplied, and the years of your life will be increased.
(12) If you are wise, you will be wise for yourself: but *if* you scorn, you alone will bear *it*.
(13) A foolish woman talks too much: *she is* simple minded, and knows nothing.
(14) Because she sits at the door of her house, on a seat in the high places of the city,
(15) To call those who pass by who continue on their ways:
(16) Whoever *is* simple minded, let him turn in here: and *as for* him who wants understanding, she says to him,
(17) Stolen waters are sweet, and bread *eaten* in secret is pleasant.
(18) But he does not know that the dead *are* there; *and that* her guests *are* in the depths of hell.

Chapter 10

(1) The proverbs of Solomon. A wise son makes a glad father: but a foolish son *is* the sorrow of his mother.
(2) Treasures of wickedness profit nothing: but righteousness delivers from death.
(3) The LORD {Jehovah} will not allow the soul of the righteous to go hungry: but He casts away the substance of the wicked.
(4) He becomes poor who deals *with* a lazy hand: but the hand of the diligent makes rich.
(5) He who gathers in summer *is* a wise son: *but* he who sleeps in harvest *is* a son who causes shame.
(6) Blessings *are* upon the head of the just: but violence covers the mouth of the wicked.
(7) The memory of the just *is* blessed: but the name of the wicked will rot.
(8) The wise in heart will receive commandments: but a babbling fool will fall.
(9) He who walks uprightly walks surely: but he who perverts his ways will be known.
(10) He who winks with the eye causes sorrow: but a babbling fool will fall.
(11) The mouth of a righteous *man is* a well of life: but violence covers the mouth of the wicked.
(12) Hatred stirs up strife: but love covers all sins.
(13) In the lips of him who has understanding wisdom is found: but a rod *is* for the back of him who is void of understanding.
(14) Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.
(15) The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.
(16) The labor of the righteous *tends* to life: the fruit of the wicked to sin.
(17) He *is in* the way of life who keeps instruction: but he who refuses reproof errs.
(18) He who hides hatred *with* lying lips, and he who speaks a slander, *is* a fool.
(19) In the multitude of words there is no lack of sin: but he who refrains his lips *is* wise.
(20) The tongue of the just *is as* choice silver: the heart of the wicked *is* of little worth.
(21) The lips of the righteous feed many: but fools die for lack of wisdom.
(22) The blessing of the LORD {Jehovah}, it makes rich, and He adds no sorrow with it.
(23) *It is* as sport to a fool to do mischief: but a man of understanding has wisdom.
(24) That which the wicked fear will come upon him: but the desire of the righteous will be granted.
(25) As the whirlwind passes, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

(26) As vinegar to the teeth, and as smoke to the eyes, so *is* the lazy one to those who send him.
(27) The fear {reverence} of the LORD {Jehovah} prolongs days: but the years of the wicked will be shortened.
(28) The hope of the righteous *will be* gladness: but the expectation of the wicked will perish.
(29) The way of the LORD {Jehovah} *is* strength to the upright: but destruction *shall be* to those who do works of sin.
(30) The righteous will never be removed: but the wicked will not live in the earth.
(31) The mouth of the just brings forth wisdom: but the perverse tongue will be cut out.
(32) The lips of the righteous know what is acceptable: but the mouth of the wicked *speaks* perverseness.

Chapter 11
(1) A false balance *is* abomination to the LORD {Jehovah}:[a] but a just weight *is* His delight.
(2) *When* pride comes, then shame comes: but with the humble *is* wisdom.
(3) The integrity of the upright will guide them: but the perverseness of sinners will destroy them.
(4) Riches do not profit in the day of wrath {anger; judgment}: but righteousness delivers from death.
(5) The righteousness of the perfect will direct his way: but the wicked will fall by his own wickedness.
(6) The righteousness of the upright will deliver them: but sinners will be taken in *their own* naughtiness.
(7) When a wicked man dies, *his* hope will perish: and the hope of unjust *men* perishes.
(8) The righteous is delivered out of trouble, and the wicked comes in his place.
(9) A hypocrite with *his* mouth destroys his neighbor: but through knowledge the just will be delivered.
(10) When it goes well with the righteous, the city rejoices: and when the wicked perish, *there is* shouting.
(11) By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
(12) He who is void of wisdom despises his neighbor: but a man of understanding holds his peace.
(13) A gossip reveals secrets: but he who is of a faithful spirit conceals the matter.
(14) Where there is no counsel, the people fall: but in the multitude of counselors *there is* safety.
(15) He who is a security for a stranger will suffer *for it:* and he who hates loans is sure.[b]
(16) A gracious woman retains honor: and strong *men* retain riches.

11:1a – false balance – weighing things using wrong weights to cheat someone of their fair share see Prov. 20:10,23
11:15b - surety, suretyship - i.e. if you co-sign a note [or mortgage] for a stranger, you will suffer for it, but if you do not sign notes or mortgages for others you will be secure.

(17) The merciful man does good to his own soul: but *he who is* cruel troubles his own flesh.
(18) The wicked works a deceitful work: but to him who sows righteousness *there will be* a sure reward.
(19) As righteousness *tends* to life: so he who pursues evil *pursues it* to his own death.
(20) Those who are of a perverse heart *are* abomination to the LORD {Jehovah}: but *those who are* upright in *their* ways *are* His delight.
(21) *Though* hand *joins* in hand, the wicked will not be unpunished: but the offspring of the righteous will be delivered.
(22) *As* a jewel of gold in a swine's snout, *so is* a fair {beautiful} woman who has no discretion.
(23) The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath {anger; judgment}.
(24) There are those who share what they have, and yet increase; and *there are those* who withhold more than is right, but *it tends* to poverty.
(25) The generous soul will be made fat: and he who waters will also be watered himself.
(26) He who withholds corn, the people will curse: but blessings *will be* upon the head of him who sells *it*.
(27) He who diligently seeks good obtains favor: but he who seeks mischief, it will come to him.
(28) He who trusts in his riches will fall: but the righteous will flourish as a branch.
(29) He who troubles his own house will inherit the wind: and the fool *will be* servant to the wise of heart.
(30) The fruit of the righteous *is* a tree of life; and he who wins souls *is* wise.
(31) Indeed, the righteous will be rewarded in the earth: much more the wicked and the sinner.

Chapter 12

(1) Whoever loves instruction loves knowledge: but he who hates reproof *is* brutish {ungodly}.[a]
(2) A good *man* obtains favor of the LORD {Jehovah}: but a man of wicked devices {plans} He will condemn.
(3) A man will not be established by wickedness: but the root of the righteous will not be moved.
(4) A virtuous woman *is* a crown to her husband: but she who makes ashamed *is* as rottenness in his bones.
(5) The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.
(6) The words of the wicked *are* to lie in wait for blood: but the mouth of the upright will deliver them.

12:1a - brutish - beastly, animal-like, crude – ungodly

(7) The wicked are overthrown, and *are* no more: but the house of the righteous will stand.
(8) A man will be commended according to his wisdom: but he who is of a perverse heart will be despised.
(9) *He who is* despised, and has a servant, *is* better than he who honors himself, and lacks bread.
(10) A righteous *man* regards the life of his beast: but the tender mercies of the wicked *are* cruel.
(11) He who tills his land will be satisfied with bread: but he who follows vain *persons is* void of understanding.
(12) The wicked desire the net of evil *men:* but the root of the righteous yields *fruit.*
(13) The wicked is snared by the sin of *his* lips: but the just will come out of trouble.
(14) A man will be satisfied with good by the fruit of *his* mouth: and the reward of a man's hands will be rendered to him.
(15) The way of a fool *is* right in his own eyes: but he who listens to counsel *is* wise.
(16) A fool's wrath {anger} is presently known: but a prudent *man* covers shame.
(17) *He who* speaks truth shows forth righteousness: but a false witness deceit.
(18) There is one whose words are like the piercings of a sword: but the tongue of the wise *is* health.
(19) The lip of truth will be established forever: but a lying tongue *is* but for a moment.
(20) Deceit *is* in the heart of those who imagine evil: but to the counselors of peace *is* joy.
(21) No evil will happen to the just: but the wicked will be filled with mischief.
(22) Lying lips *are* abomination to the LORD {Jehovah}: but those who deal truthfully *are* His delight.
(23) A prudent man conceals knowledge: but the heart of fools proclaims foolishness.
(24) The hand of the diligent will bear rule: but the lazy will be under forced labor.
(25) Sorrow in the heart of man makes it stoop: but a good word makes it glad.
(26) The righteous *is* more excellent than his neighbor: but the way of the wicked seduces them.
(27) The lazy *man* does not roast that which he took in hunting: but the substance of a diligent man *is* precious.
(28) In the way of righteousness *is* life; and *in* its pathway *there is* no death.

Chapter 13

(1) A wise son *listens to* his father's instruction: but a scorner does not listen to rebuke.
(2) A man will eat good by the fruit of *his* mouth: but the soul of the sinners *will eat* violence.
(3) He who keeps his mouth keeps his life: *but* he who opens wide his lips will have destruction.

(4) The soul of the lazy desires, and *has* nothing: but the soul of the diligent will be made fat.
(5) A righteous *man* hates lying: but a wicked *man* is despised, and comes to shame.
(6) Righteousness keeps *him who is* upright in the way: but wickedness overthrows the sinner.
(7) There is one who makes himself rich, yet *has* nothing: *there one who* makes himself poor, yet *has* great riches.
(8) The ransom of a man's life *are* his riches: but the poor does not listen to rebuke.
(9) The light of the righteous rejoices: but the lamp of the wicked will be put out.
(10) By pride comes only contention: but with the well advised *is* wisdom.
(11) Wealth *obtained* by vanity will be diminished: but he who gathers by labor will increase.
(12) Hope deferred makes the heart sick: but *when* the desire comes, *it is* a tree of life.
(13) Whoever despises the word will be destroyed: but he who fears {reverences} the commandment will be rewarded.
(14) The law of the wise *is* a fountain of life, to depart from the snares of death.
(15) Good understanding gives favor: but the way of sinners *is* hard.
(16) Every prudent *man* deals with knowledge: but a fool lays open *his* folly.
(17) A wicked messenger falls into mischief: but a faithful ambassador *is* health.
(18) Poverty and shame *will come to* him who refuses instruction: but he who regards reproof will be honored.
(19) The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.
(20) He who walks with wise *men* will be wise: but a companion of fools will be destroyed.
(21) Evil pursues sinners: but to the righteous good will be rewarded.
(22) A good *man* leaves an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.
(23) Much food *is in* the plowed ground of the poor: but by lack of judgment it *is* destroyed.
(24) He who spares his rod hates his son: but he who loves him disciplines him early.
(25) The righteous eats to the satisfying of his soul: but the belly of the wicked will want.

Chapter 14

(1) Every wise woman builds her house: but the foolish plucks it down with her hands.
(2) He who walks in his uprightness fears {reverences} the LORD {Jehovah}: but *he who is* perverse in his ways despises Him.

(3) In the mouth of the foolish *is* a rod of pride: but the lips of the wise will preserve them.
(4) Where no oxen *are,* the crib *is* clean: but much increase *is* by the strength of the ox.
(5) A faithful witness will not lie: but a false witness will speak lies.
(6) A scorner seeks wisdom, and does not *find it*: but knowledge *is* easy to him who understands.
(7) Go from the presence of a foolish man, when you do not perceive *in him* the lips of knowledge.
(8) The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.
(9) Fools mock at sin: but among the righteous *there is* favor.
(10) The heart knows its own bitterness; and a stranger does not share with its joy.
(11) The house of the wicked will be overthrown: but the tabernacle {tent} of the upright will flourish.
(12) There is a way which seems right to a man, but its end *are* the ways of death.
(13) Even in laughter the heart is sorrowful; and the end of that joy *is* sorrow.
(14) The backslider in heart will be filled with his own ways: and a good man *will be satisfied* from himself.
(15) The simple minded believe every word: but the prudent *man* looks well to his going.
(16) A wise *man* fears, and departs from evil: but the fool rages, and is confident.
(17) *He who is* quick to become angry deals foolishly: and a man of wicked devices {plans} is hated.
(18) The simple minded inherit folly: but the prudent are crowned with knowledge.
(19) The evil bow before the good; and the wicked at the gates of the righteous.
(20) The poor is hated even by his own neighbor: but the rich *has* many friends.
(21) He who despises his neighbor sins: but he who has mercy on the poor, is happy.
(22) Do they not err who devise evil? but mercy and truth *will be* to those who devise good.
(23) In all labor there is profit: but the talk of the lips *tends* only to poverty.
(24) The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.
(25) A true witness delivers souls: but a deceitful *witness* speaks lies.
(26) In the fear of the LORD {Jehovah} *is* strong confidence: and His children will have a place of refuge.
(27) The fear {reverence} of the LORD {Jehovah} *is* a fountain of life, to depart from the snares of death.
(28) In the multitude of people *is* the king's honor: but in the lack of people *is* the destruction of the prince.
(29) *He who is* slow to anger *is* of great understanding: but *he who is* hasty of spirit exalts folly.

(30) A sound heart *is* the life of the flesh: but envy the rottenness of the bones.
(31) He who oppresses the poor reproaches his Maker: but he who honors Him has mercy on the poor.
(32) The wicked is driven away in his wickedness: but the righteous has hope in his death.
(33) Wisdom rests in the heart of him who has understanding: but *that which is* in the midst of fools is made known.
(34) Righteousness exalts a nation: but sin *is* a reproach to any people.
(35) The king's favor *is* toward a wise servant: but his wrath {anger; judgment} is *against* him who causes shame.

Chapter 15
(1) A soft answer turns away anger: but grievous words stir up anger.
(2) The tongue of the wise uses knowledge rightly: but the mouth of fools pours out foolishness.
(3) The eyes of the LORD {Jehovah} *are* in every place, seeing the evil and the good.
(4) A wholesome tongue *is* a tree of life: but perverseness in it *is* a break in the spirit.
(5) A fool despises his father's instruction: but he who regards reproof is prudent.
(6) In the house of the righteous *is* much treasure: but in the revenues {income} of the wicked is trouble.
(7) The lips of the wise disperse knowledge: but the heart of the foolish *does* not.
(8) The sacrifice of the wicked *is* an abomination to the LORD {Jehovah}: but the prayer of the upright *is* His delight.
(9) The way of the wicked *is* an abomination to the LORD {Jehovah}: but He loves him who follows after righteousness.
(10) Correction *is* grievous to him who forsakes the way: *and* he who hates reproof will die.
(11) Hell and destruction *are* before the LORD {Jehovah}: how much more then the hearts of the children of men?
(12) A scorner does not love one who reproves him: neither will he go to the wise.
(13) A merry heart makes a cheerful face: but by sorrow of the heart the spirit is broken.
(14) The heart of him who has understanding seeks knowledge: but the mouth of fools feeds on foolishness.
(15) All the days of the afflicted *are* evil: but he who is of a merry heart *has* a continual feast.
(16) Better *is* little with the fear {reverence} of the LORD {Jehovah} than great treasure and trouble with it.
(17) Better *is* a dinner of herbs where love is, than a stalled ox and hatred with it.

(18) A wrathful {angry} man stirs up strife: but *he who is* slow to anger appeases strife.
(19) The way of the lazy *man is* as a hedge of thorns: but the way of the righteous *is* made plain.
(20) A wise son makes a glad father: but a foolish man despises his mother.
(21) Folly *is* joy to *him who is* destitute of wisdom: but a man of understanding walks uprightly.
(22) Without counsel plans are disappointed: but in the multitude of counselors they are established.
(23) A man has joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*
(24) The way of life *is* above to the wise, that he may depart from hell beneath.
(25) The LORD {Jehovah} will destroy the house of the proud: but He will establish the border of the widow.
(26) The thoughts of the wicked *are* an abomination to the LORD {Jehovah}: but *the words* of the pure *are* pleasant words.
(27) He who is greedy for gain troubles his own house; but he who hates bribes will live.
(28) The heart of the righteous studies to answer: but the mouth of the wicked pours out evil things.
(29) The LORD {Jehovah} *is* far from the wicked: but He hears the prayer of the righteous.
(30) The light of the eyes rejoices the heart: *and* a good report makes the bones fat.
(31) The ear that listens to the reproof of life abides among the wise.
(32) He who refuses instruction despises his own soul: but he who listens to reproof obtains understanding.
(33) The fear {reverence} of the LORD {Jehovah} *is* the instruction of wisdom; and humility is before honor.

Chapter 16

(1) The preparations of the heart in man, and the answer of the tongue, *is* from the LORD {Jehovah}.
(2) All the ways of a man *are* clean in his own eyes; but the LORD {Jehovah} weighs the spirits.
(3) Commit your works to the LORD {Jehovah}, and your thoughts will be established.
(4) The LORD {Jehovah} has made all *things* for Himself: yes, even the wicked for the day of evil.
(5) Everyone *who is* proud in heart *is* an abomination to the LORD {Jehovah}: *though* hand *join* in hand, he will not be unpunished.

(6) By mercy and truth sin is purged: and by the fear {reverence} of the LORD {Jehovah} *men* depart from evil.
(7) When a man's ways please the LORD {Jehovah}, He causes even his enemies to be at peace with him.
(8) Better *is* a little with righteousness than great revenues {income} without right.
(9) A man's heart devises {plans} his way: but the LORD {Jehovah} directs his steps.
(10) A divine sentence *is* in the lips of the king: his mouth does not sin in judgment.
(11) A just weight and balance *are* the LORD's {Jehovah's}: all the weights of the bag *are* His work.
(12) *It is* an abomination to kings to commit wickedness: because the throne is established by righteousness.
(13) Righteous lips *are* the delight of kings; and they love him who speaks right.
(14) The wrath {anger; judgment} of a king *is as* messengers of death: but a wise man will pacify it.
(15) In the light of the king's countenance {facial expression; smile} *is* life; and his favor *is* as a cloud of the latter rain.
(16) How much better *it is* to obtain wisdom than gold! and to obtain understanding rather to be chosen than silver!
(17) The highway of the upright *is* to depart from evil: he who keeps his way preserves his soul.
(18) Pride *goes* before destruction, and an arrogant spirit before a fall.
(19) *It is b*etter *to be* of an humble spirit with the humble, than to divide the spoil with the proud.
(20) He who handles a matter wisely will find good: and happy *is* he who trusts in the LORD {Jehovah}.
(21) The wise in heart will be called prudent: and the sweetness of the lips increases learning.
(22) Understanding *is* a wellspring of life to him who has it: but the instruction of fools *is* folly.
(23) The heart of the wise teaches his mouth, and adds learning to his lips.
(24) Pleasant words *are as* a honeycomb, sweet to the soul, and health to the bones.
(25) There is a way that seems right to a man, but its end *are* the ways of death.
(26) He who labors labors for himself; because his mouth craves it of him.
(27) An ungodly man digs up evil: and in his lips *there is* as a burning fire.
(28) A perverse man sows strife: and a gossiper separates best friends.
(29) A violent man entices his neighbor, and leads him into the way *that is* not good.
(30) He shuts his eyes to devise {plan} perverse things: moving his lips he brings evil to pass.
(31) The gray head *is* a crown of glory, *if* it is found in the way of righteousness.

(32) *He who is* slow to anger *is* better than the mighty; and he who rules his spirit than he who takes a city.
(33) The lot {die; dice} is cast into the lap; but its answer *is* of the LORD {Jehovah}.

Chapter 17
(1) Better *is* a dry morsel, and quietness with it, than a house full of sacrifices *with* strife.
(2) A wise servant will have rule over a son who causes shame, and will have part of the inheritance among the brothers.
(3) The refining pot {crucible}[a] *is* for silver, and the furnace for gold: but the LORD {Jehovah} tries the hearts.
(4) A person who does wicked deeds gives heed to false lips; *and* a liar listens to a naughty tongue.
(5) Whoever mocks the poor reproaches his Maker: *and* he who is glad at calamities will not be unpunished.
(6) Children's children {grandchildren} *are* the crown of old men; and the glory of children *are* their fathers.
(7) Excellent speech does not become a fool: much less do lying lips a prince.
(8) A gift *is as* a precious stone in the eyes of him who has it: wherever it turns, it prospers.
(9) He who covers a sin seeks love; but he who repeats a matter separates *best* friends.
(10) A reproof enters more into a wise man than a hundred stripes into a fool.
(11) An evil *man* seeks only rebellion: therefore a cruel messenger will be sent against him.
(12) Let a bear robbed of her cubs meet a man, rather than a fool in his folly.
(13) Whoever rewards evil for good, evil will not depart from his house.
(14) The beginning of strife *is as* when one lets out water: therefore leave off contention, before it is meddled with.
(15) He who justifies the wicked, and he who condemns the just, even both of them *are* an abomination to the LORD {Jehovah}.
(16) Why *is there* a price in the hand of a fool to obtain wisdom, since *he has* no heart for *it?*
(17) A friend loves at all times, and a brother is born for adversity.
(18) A man void of understanding shakes hands, *and* becomes surety in the presence of his friend.
(19) He loves sin who loves strife: *and* he who exalts his gate seeks destruction.
(20) He who has a perverse heart finds no good: and he who has a perverse tongue falls into mischief.
(21) He who fathers a fool *does it* to his sorrow: and the father of a fool has no joy.
(22) A merry heart does good *like* a medicine: but a broken spirit dries the bones.
(23) A wicked *man* takes a bribe out of the bosom to pervert the ways of judgment.

17:3a – refining pot – crucible

(24) Wisdom *is* before him who has understanding; but the eyes of a fool *are* in the ends of the earth.
(25) A foolish son *is* a grief to his father, and bitterness to her who bore him.
(26) Also to punish the just *is* not good, *nor* to strike princes for equity {fairness}.
(27) He who has knowledge spares his words: *and* a man of understanding is of an excellent spirit.
(28) Even a fool, when he holds his peace, is considered wise: *and* he who shuts his lips *is esteemed* a man of understanding.

Chapter 18
(1) Through desire a man, having separated himself, seeks *and* shares with all wisdom.
(2) A fool has no delight in understanding, but that his heart may discover itself.
(3) When the wicked comes, *then* comes also contempt, and with shame reproach.
(4) The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.
(5) *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.
(6) A fool's lips enter into contention, and his mouth calls for strokes.
(7) A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.
(8) The words of a gossiper *are* as wounds, and they go down into the innermost parts of the belly.
(9) He also who is lazy in his work is brother to him who is a great waster.
(10) The Name of the LORD {Jehovah} *is* a strong tower: the righteous runs into it, and is safe.
(11) The rich man's wealth *is* his strong city, and as a high wall in his own conceit.
(12) Before destruction the heart of man is arrogant, and before honor *is* humility.
(13) He who answers a matter before he hears *it,* it *is* folly and shame to him.
(14) The spirit of a man will sustain his infirmity {weakness; illness}; but a wounded spirit who can bear?
(15) The heart of the prudent obtains knowledge; and the ear of the wise seeks knowledge.
(16) A man's gift makes room for him, and brings him before great men.
(17) *He who is* first in his own cause *seems* just; but his neighbor comes and searches him.
(18) The lot {die; dice}[a] causes contentions to cease, and parts between the mighty.
(19) A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.
(20) A man's belly will be satisfied with the fruit of his mouth; *and* with the increase of his lips he will be filled.

18:18a – the lot causes contentions to cease – Biblically, nothing happens by pure chance – even the casting of lots {throwing of dice} is controlled by the Lord.

(21) Death and life *are* in the power of the tongue: and those who love it will eat its fruit.
(22) *Whoever* finds a wife finds a good *thing,* and obtains favor of the LORD {Jehovah}.
(23) The poor uses humble words; but the rich answer roughly.
(24) A man *who has* friends must show himself friendly: and there is a friend *who* sticks closer than a brother.

Chapter 19
(1) Better *is* the poor who walks in his integrity, than *he who is* perverse in his lips, and is a fool.
(2) Also, *if* the soul *is* without knowledge, *it is* not good; and he who hurries with *his* feet sins.
(3) The foolishness of man perverts his way: and his heart frets against the LORD {Jehovah}.
(4) Wealth makes many friends; but the poor is separated from his neighbor.
(5) A false witness will not be unpunished, and *he who* speaks lies will not escape.
(6) Many will seek the favor of the prince: and every man *is* a friend to him who gives gifts.
(7) All the brothers of the poor hate him: how much more do his friends go far from him? he pursues *them with* words, *yet* they *leave him*.
(8) He who obtains wisdom loves his own soul: he who keeps understanding will find good.
(9) A false witness will not be unpunished, and *he who* speaks lies will perish.
(10) Luxury is not becoming for a fool; much less for a servant to have rule over princes.
(11) The discretion of a man defers his anger; and *it is* his glory to overlook a sin.
(12) The king's wrath {anger; judgment} *is* as the roaring of a lion; but his favor *is* as dew upon the grass.
(13) A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dripping.
(14) House and riches *are* the inheritance of fathers: but a prudent wife *is* from the LORD {Jehovah}.
(15) Laziness casts into a deep sleep; and an idle soul will suffer hunger.
(16) He who keeps the commandment keeps his own soul; *but* he who despises His ways will die.
(17) He who has pity upon the poor lends to the LORD {Jehovah}; and that which he has given He will repay.
(18) Discipline your son while there is hope, and do not let your soul spare *discipline* because of his crying.
(19) A man of great anger will suffer punishment: because if you deliver *him,* yet you must do it again.
(20) Hear counsel, and receive instruction, that you may be wise in your latter life.
(21) *There are* many devices {plans} in a man's heart; nevertheless the counsel of the LORD {Jehovah}, will stand.

(22) The desire of a man *is* his kindness: and a poor man *is* better than a liar.
(23) The fear {reverence} of the LORD *leads* to life: and *he who has it* will live satisfied; he will not be visited with evil.
(24) A lazy *man* hides his hand in *his* bosom, and will not so much as bring it to his mouth again.
(25) Strike a scorner, and the simple minded will beware: and reprove one who has understanding, *and* he will understand knowledge.
(26) He who wastes *his* father, *and* chases away *his* mother, *is* a son who causes shame, and brings reproach.
(27) Cease, my son, to hear the instruction *that causes* to err from the words of knowledge.
(28) An ungodly witness scorns judgment: and the mouth of the wicked devours sin.
(29) Judgments are prepared for scorners, and stripes for the back of fools.

Chapter 20
(1) Wine *is* a mocker, strong drink *is* raging: and whoever is deceived by it is not wise.
(2) The fear of a king *is* as the roaring of a lion: *whoever* provokes him to anger sins *against* his own soul.
(3) *It is* an honor for a man to cease from strife: but every fool will stir up trouble.
(4) The lazy will not plow because of the cold; *therefore* he will beg in harvest, and *have* nothing.
(5) Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.
(6) Most men will proclaim his own goodness: but a faithful man who can find?
(7) The just *man* walks in his integrity: his children *are* blessed after him.
(8) A king who sits in the throne of judgment scatters away all evil with his eyes.
(9) Who can say, I have made my heart clean, I am pure from my sin?
(10) Different weights, *and* different measures both of them alike *are* abomination to the LORD {Jehovah}.[a]
(11) Even a child is known by what he does, whether his work is pure, and whether *it is* right.
(12) The hearing ear, and the seeing eye, the LORD {Jehovah} has made even both of them.
(13) Do not love sleep, lest you come to poverty; open your eyes, *and* you will be satisfied with bread.
(14) *It is* nothing, *it is* nothing, says the buyer: but when he is gone his way, then he boasts.

20:10a – different weights – used to cheat someone

(15) There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.
(16) Take his clothes that are surety *for* a stranger: and take a pledge of him for a strange woman {prostitute}.
(17) Bread of deceit *is* sweet to a man; but afterward his mouth will be filled with gravel.
(18) *Every* purpose is established by counsel: and with good advice make war.
(19) He who goes about *as* a gossiper reveals secrets: therefore do not associate with him who flatters with his lips.
(20) Whoever curses his father or his mother, his lamp will be put out in obscure darkness.
(21) An inheritance *may be* obtained hastily at the beginning; but the end of it will not be blessed.
(22) Do not say, I will repay evil; *but* wait on the LORD {Jehovah}, and He will save you.
(23) Different weights *are* an abomination to the LORD {Jehovah}; and a false balance *is* not good.
(24) Man's ways *are* of the LORD {Jehovah}; how can a man then understand his own way?
(25) *It is* a snare to the man *who* devours *that which is* holy, and after vows to make inquiry.
(26) A wise king scatters the wicked, and brings the wheel over them.
(27) The spirit of man *is* the candle of the LORD {Jehovah}, searching all the inward parts of the belly.
(28) Mercy and truth preserve the king: and his throne is upheld by mercy.
(29) The glory of young men *is* their strength: and the beauty of old men *is* the gray head.
(30) The blueness of a wound cleanses away evil: so *do* stripes the inward parts of the belly.

Chapter 21
(1) The king's heart *is* in the hand of the LORD {Jehovah}, *as* the rivers of water: He turns it wherever He wills.
(2) Every way of a man *is* right in his own eyes: but the LORD {Jehovah} considers the hearts.
(3) To do justice and judgment *is* more acceptable to the LORD {Jehovah} than sacrifice.
(4) A high look {arrogance}, and a proud heart, *and* the plowing of the wicked, *is* sin.
(5) The thoughts of the diligent *tend* only to abundance; but of every one who *is* hasty only to want.
(6) The obtaining of treasures by a lying tongue *is* a vanity tossed back and forth by those who seek death.
(7) The robbery of the wicked will destroy them; because they refuse to do what is right.
(8) The way of man *is* perverse and strange: but *as for* the pure, his work *is* right.
(9) *It is* better to live in a corner of the housetop, than with a brawling woman in a wide house.

(10) The soul of the wicked desires evil: his neighbor finds no favor in his eyes.
(11) When the scorner is punished, the simple minded is made wise: and when the wise is instructed, he receives knowledge.
(12) The righteous *man* wisely considers the house of the wicked: *but God* overthrows the wicked because of *their* wickedness.
(13) Whoever closes his ears to the cry of the poor, he himself will also cry, and will not be heard.
(14) A gift in secret pacifies anger: and a reward in the bosom strong wrath {anger; judgment}.
(15) *It is* joy to the just to do judgment: but destruction *will be* to the workers of sin.
(16) The man who wanders out of the way of understanding will remain in the congregation of the dead.
(17) He who loves pleasure *will be* a poor man: he who loves wine and oil will not be rich.
(18) The wicked *will be* a ransom for the righteous, and the sinner for the upright.
(19) *It is* better to live in the wilderness, than with a contentious and an angry woman.
(20) *There is* treasure to be desired and oil in the house of the wise; but a foolish man spends it up.
(21) He who follows after righteousness and mercy finds life, righteousness, and honor.
(22) A wise *man* scales the city of the mighty, and castes down the strength of its confidence.
(23) Whoever keeps his mouth and his tongue keeps his soul from troubles.
(24) Proud *and* arrogant scorner *is* his name, who deals in proud anger.
(25) The desire of the lazy kills him; because his hands refuse to labor.
(26) He covets greedily all the day long: but the righteous gives and does not spare.
(27) The sacrifice of the wicked *is* abomination: how much more, *when* he brings it with a wicked mind?
(28) A false witness will perish: but the man who hears speaks constantly.
(29) A wicked man hardens his face: but *as for* the upright, he directs his way.
(30) *There is* no wisdom nor understanding nor counsel against the LORD {Jehovah}.
(31) The horse *is* prepared against the day of battle: but safety {victory; deliverance} *is* of the LORD {Jehovah}.

Chapter 22

(1) A *good* name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold.
(2) The rich and poor meet together: the LORD {Jehovah} *is* the maker of them all.
(3) A prudent *man* foresees the evil, and hides himself: but the simple minded pass on, and are punished.

(4) By humility *and* the fear {reverence} of the LORD {Jehovah} *are* riches, and honor, and life.
(5) Thorns *and* snares *are* in the way of the perverse: he who keeps his soul will be far from them.
(6) Train up a child in the way he should go: and when he is old, he will not depart from it.
(7) The rich rule over the poor, and the borrower *is* servant to the lender.
(8) He who sows sin will reap vanity: and the rod of his anger will fail.
(9) He who has a bountiful eye will be blessed; because he gives of his bread to the poor.
(10) Cast out the scorner, and contention will go out; yes, strife and reproach will cease.
(11) He who loves pureness of heart, *for* the grace of his lips the king *shall be* his friend.
(12) The eyes of the LORD {Jehovah} preserve knowledge, and He overthrows the words of the sinner.
(13) The lazy *man* says, *There is* a lion outside, I will be killed in the streets.
(14) The mouth of strange women {prostitute; unbeliever}[a] *is* a deep pit: he who is despised by the LORD {Jehovah} will fall into it.
(15) Foolishness *is* bound in the heart of a child; *but* the rod of correction will drive it far from him.
(16) He who oppresses the poor to increase his *riches, and* he who gives to the rich, *will* surely *come* to want.
(17) Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge.
(18) Because *it is* a pleasant thing if you keep them within you; they will all be fixed in your lips.
(19) That your trust may be in the LORD {Jehovah}, I have made known to you this day, even to you.
(20) Have I not written to you excellent things in counsels and knowledge,
(21) That I might cause you to know the certainty of the words of truth; that you might answer the words of truth to those who send to you?
(22) Do not rob the poor, because he *is* poor: neither oppress the afflicted in the gate:
(23) Because the LORD {Jehovah} will plead their cause, and spoil the soul of those who spoiled them.
(24) Make no friendship with an angry man; and with a furious man you shall not go:
(25) Lest you learn his ways, and get a snare to your soul.
(26) Do not be *one* of those who shake hands, *or* of those who are pledges for debts.

22:14a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27

(27) If you have nothing to pay, why should he take away your bed from under you?
(28) Do not remove the ancient landmark, which your fathers have set.[b]
(29) Do you see a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

Chapter 23
(1) When you sit to eat with a ruler, consider diligently what *is* before you:
(2) And put a knife to your throat, if you *are* a man given to appetite.
(3) Do not covet his dainties: because they *are* deceitful meat.
(4) Do not labor to be rich: cease from your own wisdom.
(5) Will you set your eyes upon that which is not? because *riches* certainly make themselves wings; they fly away as an eagle towards heaven.
6) Do not eat the bread of *him who has* an evil eye, neither desire his dainty meats:
(7) Because as he thinks in his heart, so he *is*: Eat and drink, he says to you; but his heart *is* not with you.
(8) The morsel *which* you have eaten you shall vomit up, and lose your sweet words.
(9) Do not speak in the ears of a fool:[a] because he will despise the wisdom of your words.
(10) Do not remove the old landmark; and do not enter into the fields of the fatherless:
(11) Because their Redeemer *is* mighty; He will plead their cause with you.
(12) Apply your heart to instruction, and your ears to the words of knowledge.
(13) Do not withhold correction from the child: because *if* you beat him with the rod, he will not die.
(14) You will beat him with the rod, and will deliver his soul from hell.
(15) My son, if your heart is wise, my heart will rejoice, even mine.
(16) Yes, my reins {heart} will rejoice, when your lips speak right things.
(17) Do not let your heart envy sinners: but *be* in the fear {reverence} of the LORD {Jehovah} all the day long.
(18) Because surely there is an end; and your hope will not be cut off.
(19) Listen, my son, and be wise, and guide your heart in the way.
(20) Do not be among drunkards; among riotous eaters of food {gluttons}:
(21) Because the drunkard and the glutton will come to poverty: and drowsiness will clothe *a man* with rags.
(22) Listen to your father who fathered you, and do not despise your mother when she is old.

22:28b – landmark – a marker used to designate property lines – moving the landmark is stealing land from a neighbor
23:9a – see Mat. 7:6

(23) Buy the truth, and do not sell *it*; *also* wisdom, and instruction, and understanding.
(24) The father of the righteous will greatly rejoice: and he who fathers a wise *child* will have his joy .
(25) Your father and your mother will be glad, and she who bore you will rejoice.
(26) My son, give me your heart, and let your eyes observe my ways.
(27) Because a prostitute *is* a deep ditch; and a strange woman {prostitute; unbeliever} *is* a narrow pit.
(28) She also lies in wait as *for* a prey, and increases the sinners among men.
(29) Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes?
(30) Those who tarry long at the wine; those who go to seek mixed wine.
(31) Do not look upon the wine when it is red, when it gives its color in the cup, *when* it goes down smoothly.
(32) At the last it bites like a snake, and strikes like a viper.
(33) Your eyes will see strange women, and your heart will speak perverse things.
(34) Yes, you will be as he who lies down in the midst of the sea, or as he who lies upon the top of a mast.
(35) They have stricken me, *you will say, and* I was not sick; they have beaten me, *and* I did not feel *it*: when will I awake? I will seek it yet again.

Chapter 24
(1) Do not be envious of evil men, and have no desire to be with them.
(2) Because their heart studies destruction, and their lips talk of mischief.
(3) Through wisdom a house is built, and by understanding it is established:
(4) And by knowledge the chambers will be filled with all precious and pleasant riches.
(5) A wise man *is* strong; yes, a man of knowledge increases strength.
(6) Because by wise counsel you will make your war: and in multitude of counselors *there is* safety.
(7) Wisdom *is* too high for a fool: he does not open his mouth in the gate.
(8) He who devises {plans} to do evil will be called a mischievous person.
(9) The thought of foolishness *is* sin: and the scorner *is* an abomination to men.
(10) *If* you faint in the day of adversity, your strength *is* small.
(11) If you forbear to deliver *those who are* drawn to death, and *those that are* ready to be killed;
(12) If you say, Surely, we did not know it; does He Who ponders the heart not consider *it?* and He who keeps your soul, does He *not* know *it?* and will He *not* render to *every* man according to his works?
(13) My son, eat honey, because *it is* good; and the honeycomb, *which is* sweet to your taste:

(14) So *will* the knowledge of wisdom *be* to your soul: when you have found *it,* then there will be a reward, and your hope will not be cut off.
(15) Do not lie in wait, O wicked *man,* against the house of the righteous; do not spoil his resting place:
(16) Because a just *man* falls seven times, and rises up again: but the wicked will fall into mischief.
(17) Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles:
(18) Lest the LORD {Jehovah} see *it,* and it displeases Him, and He turns away His wrath {anger; judgment} from him.
(19) Do not fret yourself because of evil *men,* neither be envious of the wicked;
(20) Because there will be no reward to the evil *man;* the candle of the wicked will be put out.
(21) My son, fear {revere} the LORD {Jehovah} and the king: *and* do not meddle with them who are given to change:
(22) Because their calamity will rise suddenly; and who knows the ruin of them both?
(23) These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.
(24) He who says to the wicked, you *are* righteous; him the people will curse, nations will despise him:
(25) But to those who rebuke *him* will be delight, and a good blessing will come upon them.
(26) *Every man* will kiss *his* lips who gives a right answer.
(27) Prepare your work outside, and make it fit for yourself in the field; and afterward build your house.
(28) Do not be a witness against your neighbor without cause; and do not deceive with your lips.
(29) Do not say, I will do so to him as he has done to me: I will render to the man according to his work.
(30) I went by the field of the lazy, and by the vineyard of the man void of understanding;
(31) And, indeed, it was all grown over with thorns, *and* nettles had covered its face, and its stone wall was broken down.
(32) Then I saw, *and* considered *it* well: I looked upon *it, and* received instruction.
(33) *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
(34) So your poverty will come *as* one who travels; and your want as an armed man.

Chapter 25

(1) These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
(2) *It is* the glory of God to conceal a thing: but the honor of kings *is* to search out a matter.
(3) The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.
(4) Take away the dross from the silver, and there will come forth a vessel for the finer.
(5) Take away the wicked *from* before the king, and his throne will be established in righteousness.
(6) Do not put forth yourself in the presence of the king, and do not stand in the place of great *men:*
(7) Because *it is* better that it be said to you, Come up here; than that you should be put lower in the presence of the prince whom your eyes have seen.
(8) Do not go quickly to strive, lest *you not know* what to do in its end, when your neighbor has put you to shame.
(9) Debate your cause with your neighbor *himself;* and do not disclose a secret to another:
(10) Lest he who hears *it* puts you to shame, and your infamy not turn away.
(11) A word fitly spoken *is like* apples of gold in pictures of silver.
(12) *As* an earring of gold, and an ornament of fine gold, *so is* a wise person who reproves an obedient ear.
(13) As the cold of snow in the time of harvest, *so is* a faithful messenger to those who send him: because he refreshes the soul of his masters.
(14) Whoever boasts himself of a false gift *is like* clouds and wind without rain.
(15) By long forbearing is a prince persuaded, and a soft tongue breaks the bone.
(16) Have you found honey? eat so much as is sufficient for you, lest you be filled with it, and vomit it.
(17) Withdraw your foot from your neighbor's house; lest he be weary of you, and *so* hate you.
(18) A man who bears false witness against his neighbor *is* a maul {sledge hammer}, and a sword, and a sharp arrow.
(19) Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.
(20) *As* he who takes away clothes in cold weather, *and as* vinegar upon potash, so *is* he who sings songs to a sorrowful heart.
(21) If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink:
(22) Because you will heap coals of fire upon his head, and the LORD {Jehovah} will reward you.
(23) The north wind drives away rain: so *does* an angry countenance {face} a backbiting {back talking} tongue.

(24) *It is* better to live in the corner of the housetop, than with a brawling woman and in a wide house.
(25) *As* cold waters to a thirsty soul, so *is* good news from a far country.
(26) A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.
(27) *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.
(28) He who *has* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

Chapter 26

(1) As snow in summer, and as rain in harvest, so honor is not becoming for a fool.
(2) As the bird by wandering, as the swallow by flying, so the curse without cause will not come.
(3) A whip for the horse, a bridle for the donkey, and a rod for the fool's back.
(4) Do not answer a fool according to his folly, lest you also be like him.
(5) Answer a fool according to his folly, lest he be wise in his own conceit.
(6) He who sends a message by the hand of a fool cuts off the feet, *and* drinks damage.
(7) The legs of the lame are not equal: so *is* a parable in the mouth of fools.
(8) As he who binds a stone in a sling, so *is* he that gives honor to a fool.
(9) *As* a thorn goes up into the hand of a drunkard, so *is* a parable in the mouth of fools.
(10) The great *God* Who formed all *things* both rewards the fool, and rewards sinners.
(11) As a dog returns to his vomit, *so* a fool returns to his folly.
(12) Do you see a man wise in his own conceit? *there is* more hope for a fool than of him.
(13) The lazy *man* says, *There is* a lion in the way; a lion *is* in the streets.
(14) *As* the door turns upon its hinges, so *does* the lazy *one* upon his bed.
(15) The lazy hides his hand in *his* bosom; it grieves him to bring it again to his mouth.
(16) The lazy *one is* wiser in his own conceit than seven men who can render a reason.
(17) He who passes by, *and* meddles with strife that does not *belong* to him, *is like* one who takes a dog by the ears.
(18) As a mad *man* who casts firebrands, arrows, and death,
(19) So *is* the man *who* deceives his neighbor, and says, Am I not joking?

(20) Where no wood is, *there* the fire goes out: so where *there is* no gossiper, the strife ceases.
(21) *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.
(22) The words of a gossiper *are* as wounds, and they go down into the innermost parts of the belly.
(23) Burning lips and a wicked heart *are like* a pot covered with silver dross.
(24) He who hates pretends with his lips, and lays up deceit within him;
(25) When he speaks fair, do not believe him: because *there are* seven abominations in his heart.
(26) *Whose* hatred is covered by deceit, his wickedness will be shown before the *whole* congregation.
(27) Whoever digs a pit will fall into it: and he who rolls a stone, it will return upon him.
(28) A lying tongue hates *those who are* afflicted by it; and a flattering mouth works ruin.

Chapter 27
(1) Do not boast of tomorrow; because you do not know what a day may bring forth.
(2) Let another man praise you, and not your own mouth; a stranger, and not your own lips.
(3) A stone *is* heavy, and the sand weighty; but a fool's anger *is* heavier than them both.
(4) Wrath {anger; judgment} *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?
(5) Open rebuke *is* better than secret love.
(6) Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.
(7) The full soul hates honeycomb; but to the hungry soul every bitter thing is sweet.
(8) As a bird that wanders from her nest, so *is* a man who wanders from his place.
(9) Ointment and perfume rejoice the heart: so *does* the sweetness of a man's friend by hearty counsel.
(10) Your own friend, and your father's friend, do not forsake; neither go into your brother's house in the day of your calamity: *because* better *is* a neighbor who *is* near than a brother far off.
(11) My son, be wise, and make my heart glad, that I may answer him who reproaches me.
(12) A prudent *man* foresees the evil, *and* hides himself; *but* the simple minded pass on, *and* are punished.
(13) Take his clothing that is surety for a stranger, and take a pledge of him for a strange woman {prostitute; unbeliever}.
(14) He who blesses his friend with a loud voice, rising early in the morning, it will be counted a curse to him.
(15) A continual dropping in a very rainy day and a contentious woman are alike.

(16) Whoever hides her hides the wind, and the ointment of his right hand, *which* proclaims *itself*.
(17) Iron sharpens iron; so a man sharpens the countenance {smile; facial expression} of his friend.
(18) Whoever keeps the fig tree will eat its fruit: so he who waits on his master will be honored.
(19) As in water a face reflects face, so the heart of man reflects man.
(20) Hell and destruction are never full; so the eyes of man are never satisfied.
(21) *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.
(22) Though you should beat a fool in a mortar among wheat with a pestle, *yet* his foolishness will not depart from him.
(23) Be diligent to know the state of your flocks, *and* look well to your herds.
(24) Because riches *are* not forever: and does the crown *endure* to every generation?
(25) The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.
(26) The lambs *are* for your clothing, and the goats *are* the price of the field.
(27) And y*ou will have* goats' milk enough for your food, for the food of your household, and *for* the maintenance for your maidens.

Chapter 28
(1) The wicked flee when no man pursues: but the righteous are bold as a lion.
(2) Because of the sin of a land many *are* its princes: but by a man of understanding *and* knowledge its state will be prolonged.
(3) A poor man who oppresses the poor *is like* a sweeping rain which leaves no food.
(4) Those who forsake the law praise the wicked: but those who keep the law contend with them.
(5) Evil men do not understand judgment: but those who seek the LORD {Jehovah} understand all *things*.
(6) Better *is* the poor who walks in his uprightness, than *he who is* perverse *in his* ways, though he *is* rich.
(7) Whoever keeps the law *is* a wise son: but he who is a companion of riotous *men* shames his father.
(8) He who by usury {interest} and unjust gain increases his substance {possessions}, he will gather it for him who will pity the poor.
(9) He who turns away his ear from hearing the law, even his prayer *will be* an abomination.
(10) Whoever causes the righteous to go astray in an evil way, he will fall himself into his own pit: but the upright will have good *things* in possession.

(11) The rich man *is* wise in his own conceit; but the poor who has understanding searches him out.
(12) When righteous *men* rejoice, *there is* great glory: but when the wicked rise, a man is hidden.
(13) He who covers his sins will not prosper: but whoever confesses and forsakes *them* will have mercy.
(14) Happy *is* the man who always fears: but he who hardens his heart will fall into mischief.
(15) *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.
(16) The prince who wants understanding *is* also a great oppressor: *but* he who hates covetousness {greed} will prolong *his* days.
(17) A man who does violence to the blood of *any* person will flee to the pit; let no man hold him.
(18) Whoever walks uprightly will be saved: but *he who is* perverse *in his* ways will fall at once.
(19) He who plows his land will have plenty of bread: but he who follows after vain *persons* will have poverty enough.
(20) A faithful man will abound with blessings: but he who hurries to be rich will not be innocent.
(21) To have respect of persons *is* not good: because for a piece of bread *that* man will sin.
(22) He who hurries to be rich *has* an evil eye, and does not consider that poverty will come upon him.
(23) He who rebukes a man afterward will find more favor than he who flatters with the tongue.
(24) Whoever robs his father or his mother, and says, *It is* no sin; the same *is* the companion of a destroyer.[a]
(25) He who is of a proud heart stirs up strife: but he who puts his trust in the LORD {Jehovah} will be made fat.
(26) He who trusts in his own heart is a fool: but whoever walks wisely, he will be delivered.
(27) He who gives to the poor will not lack: but he who hides his eyes will have many a curse.
(28) When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Chapter 29

(1) He, who hardens *his* neck when he is often reproved, will suddenly be destroyed, and that without remedy.
(2) When the righteous are in authority, the people rejoice: but when the wicked rule, the people mourn.
(3) Whoever loves wisdom causes his father to rejoice: but he who keeps company with prostitutes spends *his* substance.
(4) The king by judgment establishes the land: but he who receives gifts overthrows it.
(5) A man who flatters his neighbor spreads a net for his feet.

28:24a – Mat. 15:5; Mk. 7:11

(6) In the sin of an evil man *there is* a snare: but the righteous sings and rejoices.
(7) The righteous considers the cause of the poor: *but* the wicked does not regard to know *it*.
(8) Scornful men bring a city into a snare: but wise *men* turn away wrath {anger; judgment}.
(9) *If* a wise man contends with a foolish man, whether he rages or laughs, *there is* no rest.
(10) The bloodthirsty hate the upright: but the just seek his soul.
(11) A fool speaks all his mind: but a wise *man* keeps it in until later.
(12) If a ruler listens to lies, all his servants *are* wicked.
(13) The poor and the deceitful man meet together: the LORD {Jehovah} enlightens both their eyes.
(14) The king who faithfully judges the poor, his throne will be established forever.
(15) The rod and reproof give wisdom: but a child left *to himself* brings his mother to shame.
(16) When the wicked are multiplied, sin increases: but the righteous will see their fall.
(17) Correct your son, and he will give you rest; yes, he will give delight to your soul.
(18) Where *there is* no vision, the people perish: but he who keeps the law, *is* happy.
(19) A servant will not be corrected by words: because though he understands he will not answer.
(20) Do you see a man *that is* hasty in his words? *there is* more hope for a fool than for him.
(21) He who delicately brings up his servant from a child will have him become *his* son at the length.
(22) An angry man stirs up strife, and a furious man abounds in sin.
(23) A man's pride will bring him low: but honor will uphold the humble in spirit.
(24) Whoever is partner with a thief hates his own soul: he hears cursing, and does not proclaim *it*.
(25) The fear of man brings a snare: but whoever puts his trust in the LORD {Jehovah} will be safe.
(26) Many seek the ruler's favor; but *every* man's judgment *comes* from the LORD {Jehovah}.
(27) An unjust man *is* an abomination to the just: and *he who is* upright in the way *is* abomination to the wicked.

Chapter 30

(1) The words of Agur the son of Jakeh, *even* the prophecy: the man spoke to Ithiel, even to Ithiel and Ucal,
(2) Surely I *am* more brutish {ungodly}[a] than *any* man, and do not have the understanding of a man.
(3) I neither learned wisdom, nor have the knowledge of the holy.

30:2a - brutish - beastly, animal-like, crude – ungodly

(4) Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in clothes? Who has established all the ends of the earth? What *is* His Name, and what *is* His Son's Name, if you can tell?
(5) Every word of God *is* pure: He *is* a shield to those who put their trust in Him.
(6) Do not add to His words, lest He reprove you, and you are found to be a liar.
(7) Two *things* I have required of you; do not deny *them* to me before I die:
(8) Remove vanity and lies far from me: give me neither poverty nor riches; feed me with food convenient for me:
(9) Lest I be full, and deny you, and say, Who *is* the LORD {Jehovah}? or lest I be poor, and steal, and take the Name of my God *in vain*.
(10) Do not accuse a servant to his master, lest he curse you, and you are found to be guilty.
(11) *There is* a generation *that* curses their father, and does not bless their mother.
(12) *There is* a generation *that is* pure in their own eyes, and *yet* is not washed from their filthiness.
(13) *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.
(14) *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.
(15) The horseleech has two daughters, *crying,* Give, give. There are three *things that* are never satisfied, *yes,* four *things* do not say, *It is* enough:
(16) The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* does not say, *It is* enough.
(17) The eye *that* mocks at *his* father, and despises to obey *his* mother, the ravens of the valley will pick it out, and the young eagles will eat it.
(18) There are three *things which* are too wonderful for me, yes, four which I do not know:
(19) The way of an eagle in the air; the way of a snake upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
(20) Such *is* the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no wickedness.
(21) For three *things* the earth is disquieted, and for four *which* it cannot bear:
(22) For a servant when he reigns; and a fool when he is filled with meat;
(23) For a hateful *woman* when she is married; and a handmaid that is heir to her mistress.
(24) There are four *things which are* little upon the earth, but they *are* exceedingly wise:
(25) The ants *are* a people not strong, yet they prepare their food in the summer;

(26) The rock badgers *are but* a feeble folk, yet make they their houses in the rocks;
(27) The locusts have no king, yet they go forth all of them by bands;
(28) The spider takes hold with her hands, and is in kings' palaces.
(29) There are three *things* which go well, yes, four are beautiful in going:
(30) A lion *which is* strongest among beasts, and does not turn away for any;
(31) A greyhound; a male goat also; and a king, against whom *there is* no rising up.
(32) If you have done foolishly in lifting up yourself, or if you have thought evil, *lay* your hand upon your mouth.
(33) Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath {anger; judgment} brings forth strife.

Chapter 31
(1) The words of king Lemuel, the prophecy that his mother taught him.
(2) What, my son? and what, the son of my womb? and what, the son of my vows?
(3) Do not give your strength to women, nor your ways to that which destroys kings.
(4) *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:
(5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
(6) Give strong drink to him who is ready to perish, and wine to those who are full of sorrow.
(7) Let him drink, and forget his poverty, and remember his misery no more.
(8) Open your mouth for the dumb {those who cannot speak} in the cause of all who are appointed to destruction.
(9) Open your mouth, judge righteously, and plead the cause of the poor and needy.
(10) Who can find a virtuous woman? because her price *is* far above rubies.
(11) The heart of her husband safely trusts in her, so that he will have no need of spoil.
(12) She will do him good and not evil all the days of her life.
(13) She seeks wool, and flax, and works willingly with her hands.
(14) She is like the merchants' ships; she brings her food from afar.

(15) She rises also while it is yet night, and gives food to her household, and a portion to her maidens.
(16) She considers a field, and buys it: with the fruit of her hands she plants a vineyard.
(17) She ties her belt[a] with strength, and strengthens her arms.[b]
(18) She perceives that her merchandise *is* good: her candle does not go out by night.[c]
(19) She lays her hands to the spindle, and her hands hold the distaff.[d]
(20) She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.
(21) She is not afraid of the snow for her household: because all of her household *are* clothed with scarlet.
(22) She makes herself coverings of tapestry; her clothing *is* silk and purple.
(23) Her husband is known in the gates, when he sits among the elders of the land.
(24) She makes fine linen, and sells *it;* and delivers belts to the merchant.
(25) Strength and honor *are* her clothing; and she will rejoice in time to come.
(26) She opens her mouth with wisdom; and in her tongue *is* the law of kindness.
(27) She looks well to the ways of her household, and does not eat the bread of idleness.
(28) Her children arise up, and call her blessed; her husband *also,* and he praises her.
(29) Many daughters have done virtuously, but you excel them all.
(30) Favor *is* deceitful, and beauty *is* vain: *but* a woman *who* fears {reverences} the LORD {Jehovah}, she will be praised.
(31) Give her of the fruit of her hands; and let her own works praise her in the gates.

31:17a – girds her loins – fastens her belt with strength – she gets ready to do work without hesitation
31:17b – strengthens her arms – she does not hesitate to do hard work
31:18c – her candle does not go out by night – she works into the night to provide for her family
31:19d – spindle and distaff – tools used for spinning thread to be used for weaving cloth

Chapter 1

(1) The words of the Preacher, the son of David, king in Jerusalem.[a]
(2) Vanity of vanities, says the Preacher, vanity of vanities; all *is* vanity {worthless; futile}.
(3) What profit does a man have from all his labor which he undertakes under the sun?
(4) *One* generation passes away, and *another* generation comes: but the earth remains forever.
(5) The sun also rises, and the sun goes down, and hurries to his place where he arose.
(6) The wind goes towards the south, and turns about to the north; it whirls about continually, and the wind returns again according to his circuits.
(7) All the rivers run into the sea; yet the sea *is* not full; to the place from which the rivers come, there they return again.
(8) All things *are* full of labor; man cannot speak *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.
(9) That which has been, it *is that* which will be; and that which is done *is* that which will be done: and *there is* no new *thing* under the sun.
(10) Is there *anything* of which it may be said, See, this *is* new? it has been already from old times, which was before us.
(11) *There is* no memory of former *things*; neither will there be *any* memory of *things* that are to come with *those* who will come afterward.
(12) I the Preacher was king over Israel in Jerusalem.
(13) And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this hard labor God has given to the sons of man to be exercised by it.
(14) I have seen all the works that are done under the sun; and, indeed, all *is* vanity and futility of spirit.
(15) *That which is* crooked cannot be made straight: and that which is lacking cannot be numbered.
(16) I communed with my own heart, saying, Look, I have come to a great estate, and have obtained more wisdom than all *those* who have been before me in Jerusalem: yes, my heart has great experience of wisdom and knowledge.
(17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also *is* futility of spirit.
(18) Because in much wisdom *is* much grief: and he who increases in knowledge increases in sorrow.

1:1a - King Solomon

Chapter 2

(1) I said in my heart, Go now, I will prove you with joy, therefore enjoy pleasure: and, indeed, this also *is* vanity.
(2) I said of laughter, *It is* mad: and of joy, What does it accomplish?
(3) I sought in my heart to give myself to wine, yet acquainting my heart with wisdom; and to lay hold on folly, until I might see what good that *was* for the sons of men, which they should do under the heaven all the days of their lives.
(4) I made for myself great works; I built for myself houses; I planted for myself vineyards:
(5) I made for myself gardens and orchards, and I planted trees in them of all *kinds of* fruits:
(6) I made for myself pools of water, to water with the wood that brings forth trees:
(7) I obtained *for myself* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all who were in Jerusalem before me:
(8) I gathered for myself also silver and gold, and the peculiar treasure of kings and of the provinces: I got for myself men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.
(9) So I was great, and increased more than all who were before me in Jerusalem: my wisdom also remained with me.
(10) And whatever my eyes desired I did not keep from them, I did not withhold my heart from any joy; because my heart rejoiced in all my labor: and this was my portion of all my labor.
(11) Then I looked on all the works that my hands had done, and on the labor that I had labored to do: and, indeed, all *was* vanity {worthless; futile} and trouble of spirit, and *there was* no profit under the sun.
(12) And I turned myself to look at wisdom, and madness, and folly: because what *can* the man *do* who comes after the king? *even* that which has been already done.
(13) Then I saw that wisdom is greater than folly, as far as light is greater than darkness.
(14) The wise man's eyes *are* in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all.
(15) Then I said in my heart, As it happens to the fool, *so* it happens even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.
(16) Because *there is* no memory of the wise more than of the fool forever; since that which now *is* in the days to come shall all be forgotten. And how does the wise *man* die? just as the fool.
(17) Therefore I hated life; because the work that is done under the sun *is* grievous to me: because all *is* vanity and trouble of spirit.

(18) Yes, I hated all my labor which I had taken under the sun: because I should leave it to the man who will come after me.
(19) And who knows whether he will be a wise *man* or a fool? yet he will have rule over all my labor in which I have labored, and in which I have shown myself wise under the sun. This *is* also vanity.
(20) Therefore I went about to cause my heart to despair of all the labor which I took under the sun.
(21) Because there is a man whose labor *is* in wisdom, and in knowledge, and in fairness; yet to a man who has not labored in it he will leave it *for* his portion. This also *is* vanity and a great evil.
(22) Because what has man of all his labor, and of the trouble of his heart, in which he has labored under the sun?
(23) Because all his days *are* sorrows, and his labor grief; yes, his heart does not take rest in the night. This is also vanity.
(24) *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul good in his labor. This also I saw, that it *was* from the hand of God.
(25) Because who can eat, or who else can hurry *to it*, more than I?
(26) Because *God* gives to a man what *is* good in His sight wisdom, and knowledge, and joy: but to the sinner He gives trouble, to gather and to heap up, that He may give to *him* w*hat is* good before God. This also *is* vanity and trouble of spirit.

Chapter 3
(1) To everything *there is* a season, and a time to every purpose under the heaven:
(2) A time to be born, and a time to die; a time to plant, and a time to reap *that which is* planted;
(3) A time to kill, and a time to heal; a time to break down, and a time to build up;
(4) A time to weep, and a time to laugh; a time to mourn, and a time to dance;
(5) A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
(6) A time to get, and a time to lose; a time to keep, and a time to cast away;
(7) A time to tear, and a time to sew; a time to keep silence, and a time to speak;
(8) A time to love, and a time to hate; a time of war, and a time of peace.
(9) What profit does he have who works in that in which he labors?
(10) I have seen the trouble, which God has given to the sons of men to be exercised in it.
(11) He has made everything beautiful in His time: He has also set the world in their heart, so that no man can find out the work that God makes from the beginning to the end.
(12) I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.
(13) And also that every man should eat and drink, and enjoy the good of all his labor, it *is* the gift of God.

(14) I know that, whatever God does, it will be forever: nothing can be added to it, nor anything taken from it: and God does *it*, that *men* should fear {reverence} Him.
(15) That which has been is now; and that which is to be has already been; and God requires that which is past.
(16) And furthermore I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* sin *was* there.
(17) I said in my heart, God will judge the righteous and the wicked: because *there is* a time there for every purpose and for every work.
(18) I said in my heart concerning the estate of the sons of men, that God might reveal them, and that they might see that they themselves are beasts.
(19) Because that which happens to the sons of men happens to beasts; even one thing happens to them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no prominence above a beast: because all *is* vanity.
(20) All go to one place; all are of the dust, and all turn to dust again.
(21) Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth?
(22) Therefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; because that *is* his portion: because who will bring him to see what will be after him?

Chapter 4
(1) So I returned, and considered all the oppressions that are done under the sun: and indeed the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.
(2) Therefore I praised the dead which are already dead more than the living which are yet alive.
(3) Yes, better *is he* than both they, which have not yet been, who has not seen the evil work that is done under the sun.
(4) Again, I considered all trouble, and every right work, for which a man is envied by his neighbor. This *is* also vanity and trouble of spirit.
(5) The fool folds his hands together, and eats his own flesh.
(6) Better *is* a handful *with* quietness, than both the hands full *with* trouble and turmoil of spirit.
(7) Then I returned, and I saw vanity under the sun.
(8) There is one *alone*, and *there is* not a second; yes, he has neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither does *he ask*, For whom do I labor, and deprive my soul of good? This *is* also vanity, yes, it *is* a great trouble.

(9) Two *are* better than one; because they have a good reward for their labor.
(10) Because if they fall, the one will lift up his fellow: but woe to him *who is* alone when he falls; because *he has no one* to help him up.
(11) Again, if two lie together, then they have heat: but how can one be warm *alone*?
(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.
(13) Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.
(14) Because out of prison he comes to reign; whereas also *he that is* born in his kingdom becomes poor.
(15) I considered all the living who walk under the sun, with the second child that will stand up in his place.
(16) *There is* no end of all the people, *even* of all that have been before them: those also who come after shall not rejoice in him. Surely this also *is* vanity and turmoil of spirit.

Chapter 5
(1) Watch your step when you go to the house {temple} of God, and be more ready to listen, than to give the sacrifice of fools: because they do not consider that they are doing evil.
(2) Do not be quick to speak, and do not let your heart be quick to speak anything before God: because God *is* in heaven, and you *are* upon earth: therefore let your words be few.
(3) Because a dream comes through the multitude of business; and a fool's voice *is known* by multitude of words.
(4) When you vow a vow to God, do not delay to pay it; because *He has* no pleasure in fools: pay that which you have vowed.
(5) It is better that you not make a vow, than that you should make a vow and not pay.
(6) Do not allow your mouth to cause your flesh to sin; neither say before the angel, that it *was* a mistake: why should God be angry at your voice, and destroy the work of your hands?
(7) Because in the multitude of dreams and many words *there are* also *various* vanities: but fear {revere} God.
(8) If you see the oppression of the poor, and violent perverting of judgment and justice in a province, do not marvel at the matter: because *He Who is* higher than the highest is watching; and *there are those* higher than they.
(9) Moreover the profit of the earth is for all: the king *himself* is served by the field.
(10) He who loves silver will not be satisfied with silver; nor he who loves abundance with increase: this *is* also vanity.

(11) When goods increase, those who eat them are increased: and what good *is there* to its owners, except *seeing them* with their eyes?
(12) The sleep of a laboring man *is* sweet, whether he eats little or much: but the abundance of the rich will not allow him to sleep.
(13) There is a great evil *which* I have seen under the sun, *namely*, riches kept for its owners to their own hurt.
(14) But those riches perish by evil trouble and he fathers a son, and *there is* nothing in his hand.
(15) As he came forth from his mother's womb, naked he will return to go as he came, and will take nothing of his labor, which he may carry way in his hand.
(16) And this also *is* a great evil, *that* in all points as he came, so will he go: and what profit does he have who has labored for the wind?
(17) Also, all his days he eats in darkness, and *he has* much sorrow and anger with his sickness.
(18) Indeed *that* which I have seen: *it is* good and beautiful *for one* to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: because it *is* his portion.
(19) Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor; this *is* the gift of God.
(20) Because he will not long remember the days of his life; because God answers *him* in the joy of his heart.

Chapter 6
(1) There is an evil which I have seen under the sun, and it *is* common among men:
(2) A man to whom God has given riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it: this *is* vanity, and it *is* an evil disease.
(3) If a man fathers a hundred *children*, and lives many years, so that the days of his years are many, and his soul is not filled with good, and *that* he also has no burial; I say, *that* an untimely birth *is* better than he.
(4) Because he comes in with vanity, and departs in darkness, and his name shall be covered with darkness.
(5) Furthermore he has not seen the sun, nor known *anything*: this has more rest than the other.

(6) Yes, though he live a thousand years twice *told*, yet he has seen no good: do not all go to one place?
(7) All the labor of man *is* for his mouth, and yet the appetite is not filled.
(8) Because what does the wise man have more than the fool? what does the poor have, who knows to walk before the living?
(9) Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and turmoil of spirit.
(10) That which has been is named already, and it is known that it *is* man: neither may he contend with one who is mightier than he.
(11) Since there are many things that increase vanity, what *is* man the better?
(12) Because who knows what *is* good for man in *this* life, all the days of his vain life which he spends as a shadow? because who can tell a man what will be after him under the sun?

Chapter 7
(1) A good name *is* better than precious ointment; and the day of death than the day of one's birth.
(2) *It is* better to go to the house of mourning, than to go to the house of feasting: because that *is* the end of all men; and the living will lay *it* to his heart.
(3) Sorrow *is* better than laughter: because by the sadness of the countenance {facial expression} the heart is made better.
(4) The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of pleasure.
(5) *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.
(6) Because as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.
(7) Surely oppression makes a wise man mad; and a bribe destroys the heart.
(8) Better *is* the end of a thing than its beginning: *and* the patient in spirit *is* better than the proud in spirit.
(9) Do not be quick in your spirit to be angry: because anger rests in the bosom of fools.
(10) Do not say, *Why is it* that the former days were better than these? because you do not inquire wisely concerning this.
(11) Wisdom *is* good with an inheritance: and *by it there is* profit to those who see the sun.
(12) Because wisdom *is* a defense, *and* money *is* a defense: but the excellency of knowledge *is, that* wisdom gives life to those who have it.
(13) Consider the work of God: because who can make *that* straight, which He has made crooked?
(14) In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one opposite the other, to the end that man should find nothing after him.

(15) All *things* I have seen in the days of my vanity: there is a just *man* who perishes in his righteousness, and there is a wicked *man* who prolongs *his life* in his wickedness.
(16) Do not be overly righteous; neither make yourself overly wise: why should you destroy yourself?
(17) Do not be overly wicked, neither be foolish: why should you die before your time?
(18) *It is* good that you should take hold of this; yes, also from this do not withdraw your hand: because he who fears {reverences} God will come forth from them all.
(19) Wisdom strengthens the wise more than ten mighty *men* which are in the city.
(20) Because *there is* not a just man upon earth, who does good, and does not sin.
(21) Also take no heed to all words that are spoken; lest you hear your servant curse you:
(22) Because also your own heart knows that often times you yourself likewise have cursed others.
(23) All this I have proved by wisdom: I said, I will be wise; but it *was* far from me.
(24) That which is far off, and exceedingly deep, who can find it out?
(25) I applied my heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
(26) And I find the woman, whose heart *is* snares and nets, more bitter than death *and* her hands *as* bands: whoever pleases God will escape from her; but the sinner will be taken by her.
(27) Indeed, this I have found, says the preacher, *counting* one by one, to find out the account:
(28) Which my soul seeks yet, but I do not find it: one man among a thousand I have found; but a woman among all those I have not found.
(29) Look, this only I have found, that God has made man upright; but they have sought out many inventions.

Chapter 8
(1) Who *is* as the wise *man*? and who knows the interpretation of a thing? a man's wisdom causes his face to shine, and the boldness of his face shall be changed.
(2) I *counsel you* to keep the king's commandment, and *that* in regard to the oath of God.
(3) Do not be quick to go out of his sight: do not stand in an evil thing; because he does whatever pleases him.
(4) Where the word of a king *is, there is* power: and who may say to him, What are you doing?
(5) Whoever keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.

(6) Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.
(7) Because he does not know that which will be: because who can tell him when it will be?
(8) *There is* no man who has power over the spirit to retain the spirit; neither does he have power in the day of death: and *there is* no discharge in *that* war; neither will wickedness deliver those who are given to it.
(9) All this have I seen, and applied my heart to every work that is done under the sun: *there is* a time in which one man rules over another to his own hurt.
(10) And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.
(11) Because sentence is not executed speedily against an evil work, therefore the heart of the sons of men is fully set in them to do evil.
(12) Though a sinner does evil a hundred times, and his *days* are prolonged, yet surely I know that it shall be well with those who fear {reverence} God, who fear before Him:
(13) But it will not be well with the wicked, neither will he prolong *his* days, *which are* as a shadow; because he does not fear {reverence} God.
(14) There is a vanity which is done upon the earth; that there are just *men*, to whom it happens according to the work of the wicked; again, there are wicked *men*, to whom it happens according to the work of the righteous: I said that this also *is* vanity.
(15) Then I commended joy, because a man has no better thing under the sun, than to eat, and to drink, and to be merry: because his labor the days of his life will stay with him, which God gives him under the sun.
(16) When I applied my heart to know wisdom, and to see the business that is done upon the earth: (because also *there is that one who* neither day nor night sees sleep with his eyes:)
(17) Then I saw all the work of God, that a man cannot find out the work that is done under the sun: because though a man labors to seek *it* out, yet he will not find *it*; yes further; though a wise *man* thinks to know *it*, yet he will not be able to find *it*.

Chapter 9
(1) For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hands of God: no man knows either love or hatred *by* all *that is* before them.

(2) All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice: as *is* the good, so *is* the sinner; *and* he who swears, as *he* who fears an oath.
(3) This *is* an evil among all *things* that are done under the sun, that *there is* one event to all: yes, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.
(4) Because to him who is joined to all the living there is hope: because a living dog is better than a dead lion.
(5) Because the living know that they will die: but the dead do not know anything, neither do they have any more a reward; because the memory of them is forgotten.
(6) Also their love, and their hatred, and their envy, is now perished; neither do they have any more a portion forever in *anything* that is done under the sun.
(7) Go your way, eat your bread with joy, and drink your wine with a merry heart; because God now accepts your works.
(8) Let your clothes be always white; and let your head lack no ointment.
(9) Live joyfully with the wife whom you love all the days of the life of your vanity, which He has given you under the sun, all the days of your vanity: because that *is* your portion in *this* life, and in your labor which you take under the sun.
(10) Whatever your hand finds to do, do *it* with your might; because *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.
(11) I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all.
(12) Because man also does not know his time: as the fish that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it comes suddenly upon them.
(13) This wisdom I have seen also under the sun, and it *seemed* great to me:
(14) *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

(15) Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.
(16) Then I said, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.
(17) The words of wise *men are* heard in quiet more than the cry of him who rules among fools.
(18) Wisdom *is* better than weapons of war: but one sinner destroys much good.

Chapter 10
(1) Dead flies cause the ointment of the perfume to send forth a stinking aroma: *so does* a little folly to him who has a reputation for wisdom *and* honor.
(2) A wise man's heart *is* at his right hand; but a fool's heart at his left.
(3) Yes also, when he who is a fool walks by the way, his wisdom fails *him*, and he says to everyone *that* he *is* a fool.
(4) If the spirit of the ruler rises up against you, do not leave your place; because yielding pacifies great offenses.
(5) There is an evil *which* I have seen under the sun, as an error which proceeds from the ruler:
(6) Folly is set in great dignity, and the rich sit in low place.
(7) I have seen servants upon horses, and princes walking as servants upon the earth.
(8) He who digs a pit will fall into it; and whoever breaks a hedge, a snake will bite him.
(9) Whoever removes stones will be hurt by it; *and* he who splits wood will be endangered by it.
(10) If the iron is blunt, and he does not sharpen the edge, then he must use more strength: but wisdom *is* profitable to direct.
(11) Surely the snake will bite without enchantment; and a babbler is no better.
(12) The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself.
(13) The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.
(14) A fool also is full of words: a man cannot tell what will be; and what will be after him, who can tell him?
(15) The labor of the foolish wearies everyone of them, because he does not know how to go to the city.
(16) Woe to you, O land, when your king *is* a child, and your princes eat in the morning!
(17) Blessed *are* you, O land, when your king *is* the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!
(18) By much laziness the building decays; and through idleness of the hands the house drops through.

(19) A feast is made for laughter, and wine makes merry: but money answers all *things*.
(20) Do not curse the king, no not even in your thoughts; and do not curse the rich in your bedroom: because a bird of the air will carry the voice, and that which has wings will tell the matter.

Chapter 11
(1) Cast your bread upon the waters: because you will find it after many days.
(2) Give a portion to seven, and also to eight; because you do not know what evil will be upon the earth.
(3) If the clouds are full of rain, they empty *themselves* upon the earth: and if the tree falls towards the south, or towards the north, in the place where the tree falls, there it will remain.
(4) He who observes the wind will not sow; and he who regards the clouds will not reap.
(5) As you do not know what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her who is with child: even so you do not know the works of God Who makes all.
(6) In the morning sow your seed, and in the evening do not withhold your hand: because you do not know whether either this or that will prosper, or whether they both *will be* alike good.
(7) Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to see the sun:
(8) But if a man lives many years, *and* rejoices in them all; yet let him remember the days of darkness; because they will be many. All that comes *is* vanity.
(9) Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know, that for all these *things* God will bring you into judgment.
(10) Therefore remove sorrow from your heart, and put away evil from your flesh: because childhood and youth *are* vanity.

Chapter 12
(1) Remember now your Creator in the days of your youth, while the evil days do not come, nor the years draw near, when you will say, I have no pleasure in them;
(2) While the sun, or the light, or the moon, or the stars, are not darkened, nor the clouds return after the rain:
(3) In the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened,
(4) And the doors will be shut in the streets, when the sound of the grinding is low, and he will rise up at the voice of the bird, and all the daughters of music will be brought low;

(5) Also *when* they will be afraid of *that which is* high, and fears *will be* in the way, and the almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goes to his long home, and the mourners go about the streets:
(6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
(7) Then the dust will return to the earth as it was: and the spirit will return to God Who gave it.
(8) Vanity of vanities, says the preacher; all *is* vanity.
(9) And furthermore, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, *and* set in order many proverbs.

(10) The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.
(11) The words of the wise *are* as goads {pointed sticks; cattle prods}, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.
(12) And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.
(13) Let us hear the conclusion of the whole matter: Fear {reverence} God, and keep His commandments: because this *is* the whole *duty* of man.
(14) Because God will bring every work into judgment, with every secret thing, whether *it is* good, or whether *it is* evil.

{22} Song of Solomon

Chapter 1

(1) The song of songs, which *is* Solomon's.
(2) Let him kiss me with the kisses of his mouth: because your love *is* better than wine.
(3) Because of the aroma of your good perfume your name *is as* perfume poured forth, therefore the virgins love you.
(4) Draw me, we will run after you: the king has brought me into his chambers: we will be glad and rejoice in you, we will remember your love more than wine: the upright love you.
(5) I *am* black, but beautiful, O you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
(6) Do not look upon me, because I *am* black, because the sun has looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* my own vineyard I have not kept.
(7) Tell me, O you whom my soul loves, where you feed, where you cause *your flock* to rest at noon: because why should I be as one who turns aside by the flocks of your companions?
(8) **If you do not know, O you fairest among women, go your way forth by the footsteps of the flock, and feed your young goats beside the shepherds' tents.**
(9) **I have compared you, O my love, to a company of horses in Pharaoh's chariots.**
(10) **Your cheeks are beautiful with rows *of jewels*, your neck with chains *of gold*.**
(11) **We will make for you borders of gold with studs of silver.**
(12) While the king *sits* at his table, my perfume sends forth its smell.
(13) A bundle of myrrh *is* my well-beloved to me; he shall lie all night between my breasts.

* The song of songs is from Solomon himself. An attempt has been made here to distinguish between the words of Solomon's wife (4:6,9-12; 5:1) and Solomon himself, with Solomon's words in bold print. In some cases it is easy to tell which one is speaking, in other cases it is not as clear. Since the wife speaks the most in the text, where there is some question who is speaking, I have assumed the wife is doing the talking. Solomon had many wives {at the time Solomon wrote this he had sixty wives, eighty concubines, and many virgins -- see 6:8 -- later he would have 700 wives and 300 concubines - see I Ki. 11:3}. This particular wife is black (v. 1:5,6) and probably from Ethiopia or some other African country. Her name is given in 6:13 as "Shulamite" meaning "peaceful". The text also can be interpreted symbolically as an expression of God's love for His people. Many interpret "black" as being God's people in their sin apart from Him -- however, throughout scripture sin is always referred to as scarlet or crimson red {the color of blood}[Is. 1:18] - never as black!!

(14) **My beloved *is* to me *as* a bouquet of henna flowers in the vineyards of En-gedi.**
(15) **Indeed, you *are* fair {beautiful}, my love; indeed, you *are* fair {beautiful}; you *have* doves' eyes.**
(16) Indeed, you *are* fair {beautiful}, my beloved, yes, pleasant: also our bed *is* green.
(17) **The beams of our house *are* cedar, *and* our rafters of fir.**

Chapter 2
(1) **I *am* the rose of Sharon, *and* the lily of the valleys.**
(2) **As the lily among thorns, so *is* my love among the daughters.**
(3) As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.
(4) He brought me to the banqueting house, and his banner over me *was* love.
(5) Keep me with raisin cakes, comfort me with apples: because I *am* sick with love.
(6) His left hand *is* under my head, and his right hand embraces me.
(7) I charge you, O you daughters of Jerusalem, by the does, and by the deer of the field, that you not stir up, nor awake *my* love, until he pleases.

(8) The voice of my beloved! Look he comes leaping upon the mountains, skipping upon the hills.
(9) My beloved is like a doe or a fawn: look, he stands behind our wall, he looks forth at the windows, showing himself through the lattice.
(10) My beloved spoke, and said to me, **Rise up, my love, my fair one, and come away.**
(11) **Because, indeed, the winter is past, the rain is over *and* gone;**
(12) **The flowers appear on the earth; the time of the singing *of birds* has come, and the voice of the turtle dove is heard in our land;**
(13) **The fig tree puts forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.**
(14) **O my dove, *that are* in the clefts of the rock, in the secret *places* of the stairs, let me see your face, let me hear your voice; because your voice is sweet, and your face *is* beautiful.**
(15) Let us catch the foxes, the little foxes, that spoil the vines: because our vines *have* tender grapes.
(16) My beloved *is* mine, and I *am* his: he feeds among the lilies.
(17) Until the day breaks, and the shadows flee away, turn, my beloved, and be like a deer or a fawn upon the mountains of Bether.

Chapter 3

(1) By night on my bed I sought him whom my soul loves: I sought him, but I did not find him.
(2) I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loves: I sought him, but I did not find him.
(3) The watchmen who go about the city found me: *to whom I said*, Have you seen him whom my soul loves?
(4) *It was* but a little while that I passed from them, that I found him whom my soul loves: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her who conceived me.
(5) I charge you, O you daughters of Jerusalem, by the does, and by the deer of the field, that you not stir up, nor awake *my* love, until he pleases.
(6) Who *is* this who comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?
(7) Look at Solomon's bed; sixty valiant men *are* around it, of the most valiant of Israel.
(8) They all hold swords, *being* expert in war: every man *has* his sword upon his thigh because of fear in the night.
(9) King Solomon made himself a chariot of the wood of Lebanon.
(10) He made its pillars *of* silver, its bottom *of* gold, its covering *of* purple, the middle of it being paved *with* love, for the daughters of Jerusalem.
(11) Go forth, O you daughters of Zion, and look at king Solomon with the crown with which his mother crowned him in the day of his weddings, and in the day of the gladness of his heart.

Chapter 4

(1) **Indeed, you *are* fair {beautiful}, my love; indeed, you *are* fair; you *have* doves' eyes within your locks: your hair *is* as a flock of goats, that appears from mount Gilead.**
(2) **Your teeth *are* like a flock *of sheep that are evenly* sheared, which came up from the washing; of which everyone bears twins, and none *is* barren among them.**
(3) **Your lips *are* like a thread of scarlet, and your speech *is* beautiful: your temples *are* like a piece of a pomegranate within your locks.**
(4) **Your neck *is* like the tower of David built for an armory, upon which there hang a thousand shields, all shields of mighty men.**
(5) **Your two breasts *are* like two fawns that are twins, which feed among the lilies.**
(6) **Until the day breaks, and the shadows flee away, I will go up to the mountain of myrrh, and to the hill of frankincense.**
(7) **You *are* without blemish, my love; *there is* no spot in you.**

(8) **Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.**
(9) **You have ravished my heart, my sister, *my* spouse; you have ravished my heart with one of your eyes, with one chain of your neck.**
(10) **How fair your love is, my sister, *my* spouse! how much better is your love than wine! and the smell of your perfume than all spices!**
(11) **Your lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under your tongue; and the smell of your clothes *is* like the smell of Lebanon.**
(12) **My sister is an enclosed garden, *my* spouse; a spring closed up, a fountain sealed.**
(13) **Your plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,**
(14) **Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:**
(15) **A fountain of gardens, a well of living waters, and streams from Lebanon.**
(16) Awake, O north wind; and come, you south *wind*; blow upon my garden, *that* its spices may flow out. Let my beloved come into his garden, and eat its pleasant fruits.

Chapter 5
(1) **I have come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yes, drink abundantly, O beloved.**
(2) I sleep, but my heart awakes: *it is* the voice of my beloved that knocks, *saying*, **Open to me, my sister, my love, my dove, my undefiled: because my head is filled with dew, *and* my locks with the drops of the night.**
(3) I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?
(4) My beloved put in his hand by the hole *of the door*, and my heart moved for him.
(5) I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

(6) I opened to my beloved; but my beloved had left, *and* was gone: my soul failed when he spoke: I sought him, but I could not find him; I called him, but he gave me no answer.
(7) The watchmen who went about the city found me, they struck me, they wounded me; the keepers of the walls took my veil away from me.
(8) I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I *am* sick with love.
(9) Who *is* your beloved more than *another* beloved, O you fairest among women? who *is* your beloved more than *another* beloved, that you so charge us?
(10) My beloved *is* white and handsome, the chiefest among ten thousand.
(11) His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.
(12) His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.
(13) His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.
(14) His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.
(15) His legs *are as* pillars of marble, set upon sockets of fine gold: his appearance *is* as Lebanon, excellent as the cedars.
(16) His mouth *is* most sweet: yes, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

Chapter 6
(1) Where has your beloved gone, O you fairest among women? where has your beloved turned aside? that we may seek him with you.
(2) My beloved has gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.
(3) I *am* my beloved's, and my beloved *is* mine: he feeds among the lilies.
(4) **You *are* beautiful, O my love, as Tirzah, beautiful as Jerusalem, terrible as *an army* with banners.**
(5) **Turn away your eyes from me, because they have overcome me: your hair *is* as a flock of goats that appear from Gilead.**
(6) **Your teeth *are* as a flock of sheep which go up from the washing, of which everyone bears twins, and *there is* not one barren among them.**
(7) **As a piece of a pomegranate *are* your temples within your locks.**
(8) **There are sixty queens, and eighty concubines, and virgins without number.**
(9) **My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her who bore her. The daughters saw her, and blessed her; *yes*, the queens and the concubines, and they praised her.**

(10) **Who *is* she *who* looks forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?**
(11) **I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.**
(12) **Or ever I was aware, my soul made me *like* the chariots of Amminadib.**
(13) **Return, return, O Shulamite {peaceful};[a] return, return, that we may look upon you. What will you see in the Shulamite? As it were the company of two armies.**

Chapter 7
(1) **How beautiful are your feet with shoes, O prince's daughter! the joints of your thighs *are* like jewels, the work of the hands of a cunning workman.**
(2) **Your navel *is like* a round goblet, *which* lacks no liquor: your belly *is like* a heap of wheat set about with lilies.**
(3) **Your two breasts *are* like two young fawns *that are* twins.**
(4) Your neck *is* as a tower of ivory; your eyes *like* the fish pools in Heshbon, by the gate of Bathrabbim: your nose *is* as the tower of Lebanon which looks toward Damascus.
(5) Your head upon you *is* like Carmel, and the hair of your head like purple; the king *is* held in the galleries.
(6) **How fair and how pleasant you are, O love, for delights!**
(7) **Your stature is like to a palm tree, and your breasts to clusters *of grapes*.**
(8) **I said, I will go up to the palm tree, I will take hold of its branches: now also your breasts will be as clusters of the vine, and the smell of your nose like apples;**
(9) **And the roof of your mouth like the best wine for my beloved, that goes *down* sweetly, causing the lips of those who are asleep to speak.**
(10) I *am* my beloved's, and his desire *is* towards me.
(11) Come, my beloved, let us go forth into the field; let us lodge in the villages.
(12) Let us get up early to the vineyards; let us see if the vine flourishes, *whether* the tender grapes appear, *and* the pomegranates bud forth: there I will give you my love.

6:13a - Shulamite {השׁוּלמית} - peaceful {name of Solomon's wife}

(13) The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for you, O my beloved.

Chapter 8

(1) O that you *were* as my brother, who nursed the breasts of my mother! *when* I should find you outside, I would kiss you; yes, I should not be despised.
(2) I would lead you, *and* bring you into my mother's house, *who* would instruct me: I would cause you to drink of spiced wine of the juice of my pomegranate.
(3) His left hand w*ould be* under my head, and his right hand would embrace me.
(4) I charge you, O daughters of Jerusalem, that you not stir up, nor awake *my* love, until he pleases.
(5) **Who *is* this who comes up from the wilderness, leaning upon her beloved? I raised you up under the apple tree: there your mother brought you forth: there she brought you forth *who* gave birth to you.**
(6) **Set me as a seal upon your heart, as a seal upon your arm: because love *is* strong as death; jealousy *is* cruel as the grave: its coals *are* coals of fire, *which have a* most violent flame.**
(7) **Many waters cannot quench love, neither can the floods drown it: if *a* man would give all the substance of his house for love, it would be completely consumed.**
(8) We have a little sister, and she has no breasts: what shall we do for our sister in the day when she shall be spoken for?
(9) If she *was* a wall, we would build upon her a palace of silver: and if she *was* a door, we would enclose her with boards of cedar.
(10) I *am* a wall, and my breasts like towers: then I was in his eyes as one who had found favor.
(11) Solomon had a vineyard at Baal-hamon; he let out the vineyard to keepers; everyone for its fruit was to bring a thousand *pieces* of silver.
(12) My vineyard, which *is* mine, *is* before me: you, O Solomon, *must have* a thousand, and those who keep its fruit two hundred.
(13) You who live in the gardens, the companions listen to your voice: cause me to hear *it*.
(14) Come quickly, my beloved, and be like a deer or a young fawn upon the mountains of spices.

Chapter 1

(1) The vision of Isaiah {Jehovah has saved}[a] the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.[b]

(2) Hear, O heavens, and listen, O earth: because the LORD {Jehovah} has spoken, I have nourished and brought up children, and they have rebelled against Me.

(3) The ox knows his owner, and the donkey his master's feeding-trough: but Israel does not know, My people do not consider.

(4) Ah sinful nation, a people loaded down with sin, descendants of evildoers, children who are corrupters: they have forsaken the LORD {Jehovah}, they have provoked the Holy One of Israel to anger, they have gone away backwards.

(5) Why should you be punished anymore? You will revolt more and more: the whole head is sick, and the whole heart faint.

(6) From the sole of the foot even to the head there is no soundness in it; but only wounds, and bruises, and seeping sores: that have not been closed, neither bound up, nor soothed with ointment.

(7) Your country is desolate, your cities are burned with fire: strangers devour your land, in your presence, and it is desolate, as overthrown by strangers.

(8) And the daughter of Zion {Jerusalem} is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

(9) Unless the LORD {Jehovah} of hosts {armies; multitudes}[c] had left us a very small remnant, we would have been as Sodom, and we would have been like Gomorrah.[d]

1:1a - Isaiah {ישַׁעְיָהוּ} - Jah has saved [Jah is a short form of Jehovah]
- see 2 Chron. 32:32

1:1b - Uzziah's reign ends [3371 A.H./C-671 B.C.] after reign of 52 years- See Is. 6:1
Jotham's reign ends [3386 A.H./C-656 B.C.] after reign of 16 years
Ahaz reign ends [3402 A.H./C-640 B.C.] after reign of 16 years]
Hezekiah co-reigns with his father Ahaz [3400 A.H./C-642 B.C.] 2 years
Hezekiah begins sole reign upon death of his father [3402 A.H./C-640 B.C.] -
- 4 years before end of Northern Kingdom of Israel - 118 years before captivity of southern Kingdom of Judah - See Appendix G: World Time Line of Biblical History

1:9c - LORD of hosts - Jehovah sabaoth {יהוה צבאות} - Lord of armies or multitudes
- see Is. 8:13 "Lord Sabaoth is His Name" - in Hymn: "A Mighty Fortress is Our God"

1:9d – Sodom and Gomorrah – Gen. 19:24

(10) Hear the word of the LORD {Jehovah}, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah.
(11) To what purpose is the multitude of your sacrifices to Me? says the LORD {Jehovah}: I am full of the burnt offerings of rams, and the fat of fed beasts; and I do not delight in the blood of bulls, or of lambs, or of male goats.
(12) When you come to appear before Me, who has required this at your hand, to tread My courts?
(13) Do not bring any more vain sacrifices; incense is an abomination to Me; the new moons and sabbaths {Saturdays}, the calling of assemblies, I cannot stand; even the solemn meeting is sin.
(14) My soul hates your new moons and your appointed feasts: they are a trouble to Me; I am weary to bear them.
(15) And when you spread forth your hands, I will hide My eyes from you: yes, when you make many prayers, I will not hear: your hands are full of blood.
(16) Wash yourself, make yourself clean; put away the evil of your deeds from before My eyes; cease to do evil;
(17) Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
(18) Come now, and let us reason together, says the LORD {Jehovah}: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.
(19) If you are willing and obedient, you will eat the good of the land:
(20) But if you refuse and rebel, you will be devoured with the sword: because the mouth of the LORD {Jehovah} has spoken it.
(21) How the faithful city has become a prostitute! it was full of judgment; righteousness lodged in it; but now murderers.
(22) Your silver has become dross {waste}, your wine is watered down:
(23) Your princes are rebellious, and companions of thieves: everyone loves bribes, and follows after rewards: they do not judge in behalf of the fatherless, neither does the cause of the widow come before them.
(24) Therefore the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, the mighty One of Israel, says, Ah, I will ease Myself of My adversaries, and avenge Myself of My enemies:
(25) And I will turn My hand upon you, and purely purge away your dross {waste}, and take away all your tin:

(26) And I will restore your judges as at the first, and your counselors as at the beginning: afterward you will be called, The city of righteousness, the faithful city.
(27) Zion will be redeemed with judgment, and her converts with righteousness.
(28) And the destruction of the transgressors {ungodly} and of the sinners will be together, and those who forsake the LORD {Jehovah} will be consumed.
(29) Because they will be ashamed of the oaks which you have desired, and you will be confounded for the gardens that you have chosen.
(30) Because you will be as an oak whose leaf fades, and as a garden that has no water.
(31) And the strong will be as kindling, and its maker as a spark, and they will both burn together, and none will quench them.

Chapter 2
(1) The vision that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
(2) And it will come to pass in the last days, that the mountain of the LORD's {Jehovah's} house {temple} will be established in the top of the mountains, and will be exalted above the hills; and all nations will flow into it.
(3) And many people will go and say, Come, and let us go up to the mountain of the LORD {Jehovah}, to the house {temple} of the God of Jacob; and He will teach us His ways, and we will walk in His paths: because the law will go forth out of Zion {Jerusalem}, and the word of the LORD {Jehovah} from Jerusalem.[a]
(4) And He will judge among the nations, and will rebuke many people: and they will beat their swords into plowshares, and their spears into pruning hooks: nation will not lift up sword against nation, neither will they learn war anymore.[b]
(5) O house of Jacob, come, and let us walk in the light of the LORD {Jehovah}.
(6) Therefore You have forsaken Your people the house of Jacob, because they are full of the ways from the east, and are soothsayers {fortune tellers} like the Philistines, and they please themselves in the children of strangers.
(7) Their land also is full of silver and gold, there is no end of their treasures; their land is also full of horses, neither is there any end of their chariots:
(8) Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
(9) And the mean man bows down, and the great man humbles himself: therefore do not forgive them.

2:3a - Jer. 31:6, 50:5; Zech. 8:21-22, 9:9, 14:4; Lk. 24:50; Acts 1:11
2:4b - "They shall beat..." - inscription inside of Statue of Liberty; Micah 4:3

(10) Enter into the caves of the rock, and hide yourself in the dust, because of the fear of LORD {Jehovah}, and because of the glory of His majesty.
(11) The lofty looks of man will be humbled, and the arrogance of men will be bowed down, and the LORD {Jehovah} alone will be exalted in that day.
(12) Because the day of the LORD {Jehovah}[c] of hosts {armies} will come upon everyone who is proud and lofty, and upon everyone who is lifted up; and he will be brought low:
(13) And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,
(14) And upon all the high mountains, and upon all the hills that are lifted up,
(15) And upon every high tower, and upon every fenced wall,
(16) And upon all the ships of Tarshish, and upon all pleasant pictures.
(17) And the loftiness of man will be bowed down, and the arrogance of men will be made low: and the LORD {Jehovah} alone will be exalted in that day.
(18) And the idols He will completely abolish.
(19) And they will go into the holes of the rocks, and into the caves of the earth, because of the fear of the LORD {Jehovah}, and because of the glory of His majesty, when He arises to violently shake the earth.
(20) In that day a man will cast his idols of silver, and his idols of gold, which each one made for himself to worship, to the moles and to the bats;
(21) To go into the clefts of the rocks, and into the tops of the ragged rocks, because of the fear of the LORD {Jehovah}, and because of the glory of His majesty, when He arises to violently shake the earth.
(22) Do not trust in man, whose breath is in his nostrils: in what is he to be valued?

Chapter 3

(1) Because, indeed, the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, takes away from Jerusalem and from Judah the supply and the support, the whole supply of bread, and the whole supply of water,
(2) The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
(3) The captain of fifty, and the honorable man, and the counselor, and the skilled craftsman, and the eloquent orator.
(4) And I will give children to be their princes, and babes will rule over them.
(5) And the people will be oppressed, everyone by another, and everyone by his neighbor: the child will behave himself proudly against the elderly, and the base against the honorable.
(6) When a man will take hold of his brother of the house of his father, saying, You have clothing, you be our ruler, and let this ruin be under your hand:

2:12c - the day of the Lord - Armageddon - Rev. 16:16 - See note on I Cor. 1:8

(7) In that day he will swear, saying, I will not be a healer; in my house *is* neither bread nor clothing: do not make me a ruler of the people.
(8) Because Jerusalem is ruined, and Judah has fallen: because their words and their deeds *are* against the LORD {Jehovah}, to provoke the eyes of His glory.
(9) The appearance of their face witnesses against them; and they declare their sin as Sodom, they do not hide *it*. Woe to their souls! because they have rewarded themselves with evil.
(10) Say to the righteous, that *it will be* well *with him*: because they will eat the fruit of their deeds.
(11) Woe to the wicked! *it will be* ill *with him*: because the reward of his hands will be given to him.
(12) *As for* My people, children *are* their oppressors, and women rule over them. O My people, those who lead you cause *you* to err, and destroy the way of your paths.
(13) The LORD {Jehovah} stands up to plead, and stands to judge the people.
(14) The LORD {Jehovah} will enter into judgment with the elders of His people, and their princes: because you have eaten up the vineyard; the spoil of the poor *is* in your houses.

(15) Why do you beat My people to pieces, and grind the faces of the poor? asks the Lord GOD {Jehovah} of hosts {armies; multitudes}.
(16) Furthermore the LORD {Jehovah} says, Because the daughters of Zion are arrogant, and walk proudly and with lustful eyes, walking and prancing *as* they go, and making a tinkling with their feet:[a]
(17) Therefore the Lord will strike with a scab the crown of the head of the daughters of Zion, and the LORD {Jehovah} will uncover their private parts.
(18) In that day the Lord will take away the bravery of *their* tinkling ornaments *around their feet*, and *their* hair nets, and *their* round pendants like the moon,
(19) The chains, and the bracelets, and the mufflers {scarfs},
(20) The bonnets, and the leg ornaments, and the headbands, and the tablets, and the earrings,
(21) The rings, and nose jewels,
(22) The changeable suits of clothing, and the mantles, and the cloaks, and the handbags,
(23) The glasses, and the fine linen, and the hoods, and the veils.

3:16a – tinkling with their feet – the women would wear small bells on their ankles to draw attention to themselves – see Is. 3:18

(24) And it will come to pass, *that* instead of sweet smell *of perfume* there shall be stench; and instead of a belt a tear; and instead of well-set hair baldness; and instead of an expensive robe a wearing of sackcloth; *and* scars instead of beauty.
(25) Your men shall fall by the sword, and your mighty in the war.
(26) And her gates shall cry loudly and mourn; and *being* desolate she shall sit upon the ground.

Chapter 4
(1) And in that day seven women shall take hold of one man,[a] saying, We will eat our own bread, and wear our own clothing: just let us be called by your name, to take away our reproach.
(2) In that day the Branch of the LORD {Jehovah} shall be beautiful and glorious, and the fruit of the earth *shall be* excellent and beautiful for those who have escaped of Israel.
(3) And it shall come to pass, *that the one who is* left in Zion, and *the one who* remains in Jerusalem, shall be called holy, *even* everyone who is written among the living in Jerusalem:
(4) When the Lord has washed away the filth of the daughters of Zion, and has purged the blood of Jerusalem from its midst by the spirit of judgment, and by the spirit of fire.
(5) And the LORD {Jehovah} will create upon every house of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: because upon all the glory *will be* a covering.
(6) And there will be a tabernacle for a shadow in the daytime from the heat, and for a place of shelter, and for a refuge from storm and from rain.

Chapter 5
(1) Now I will sing to My well-beloved a song of My beloved concerning His vineyard.[a] My well-beloved had a vineyard in a very fruitful hill:
(2) And He fenced it, and gathered out its stones, and planted it with the choicest vine, and built a tower in its midst, and also made a wine press within it: and He expected that it would bring forth grapes, and it brought forth wild grapes.
(3) And now, O you who live in Jerusalem, and men of Judah, I ask you to judge, between Me and My vineyard.
(4) What more could have been done to My vineyard, than what I have done in it? Therefore, when I expected that it would bring forth grapes, it brought forth wild grapes?

4:1a – see note on Rev. 9:15; and Rev. 6:8 – take away reproach – Gen. 30:23 [Rachel-Joseph]; Luke 1:25 [Elizabeth-John the Baptist]
5:1a - Mat. 21:33-41; Mk. 12:1-12; Lk. 20:9-19

(5) And now consider; I will tell you what I will do to My vineyard: I will take away its hedge, and it will be eaten up; *and* break down its wall, and it will be trampled down:
(6) And I will lay it waste: it will not be pruned, nor cultivated; but briers and thorns will come up: I will also command the clouds that they rain no rain upon it.
(7) Because the vineyard of the LORD {Jehovah} of hosts {armies; multitudes} *is* the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but instead oppression; for righteousness, but instead a cry.
(8) Woe to those who join house to house, *who* lay field to field, until *there is* no room, that they may be placed alone in the midst of the earth!
(9) In My hearing the LORD {Jehovah} of hosts {armies} *says*, Certainly many great and fair houses will be desolate, without anyone living in them.
(10) Yes, ten acres of vineyard shall yield only one bath[b] {about 5.8 gal.; 22 L.}, and one homer[c] of seed {about 58 gal. or 6.25 bushels; 222 L.} shall yield only an ephah[d] {about 6 gal. or 1 bushel; 22.2 L.}.
(11) Woe to those who rise up early in the morning, *that* they may follow strong drink; who continue until night, *until* wine intoxicates them!
(12) And the harp, and the lyre, the tambourine, and pipe, and wine, are in their feasts: but they do not regard the work of the LORD {Jehovah}, nor consider the works of His hands.
(13) Therefore My people have gone into captivity, because *they have* no knowledge: and their honorable men *are* famished, and their multitude dried up with thirst.
(14) Therefore hell has enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he who rejoices, will descend into it.
(15) And the mean man will be brought down, and the mighty man will be humbled, and the eyes of the arrogant will be humbled:
(16) But the LORD {Jehovah} of hosts {armies; multitudes} will be exalted in judgment, and God Who is holy will be sanctified in righteousness.

5:10b - 1 bath - about 5.8 gallons or about 22 liters – liquid measure
5:10c - 1 homer - about 6.25 bushels - 222 liters – about 58 gallons - dry measure
5:10d - 1 ephah - about 1 bushel - about 24 quarts or 22.2 liters – about 6 gallons
see Appendix J: Bible Weights and Measures

(17) Then the lambs will feed in their pasture, and the waste places of the fat ones strangers will eat.
(18) Woe to those who draw sin with cords of vanity, and sin as it were with a cart rope:
(19) Who say, Let Him make speed, *and* do His work quickly, that we may see *it*: and let the counsel of the Holy One of Israel draw near and come, that we may know *it*!
(20) Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
(21) Woe to *those who are* wise in their own eyes, and prudent in their own sight!
(22) Woe to *those who are* mighty to drink wine, and men of strength to mingle strong drink:
(23) Who justify the wicked for reward, and take away the righteousness of the righteous from him!
(24) Therefore as the fire devours the stubble, and the flame consumes the chaff, *so* their root will be as rottenness, and their blossom will go up as dust: because they have cast away the law of the LORD {Jehovah} of hosts {armies; multitudes}, and despised the word of the Holy One of Israel.
(25) Therefore the anger of the LORD {Jehovah} is kindled against His people, and He has stretched forth His hand against them, and has stricken them: and the hills trembled, and their dead bodies *were* torn in the midst of the streets. For all this His anger is not turned away, but His hand *is* still stretched out.
(26) And He will lift up an ensign {banner; flag} to the nations from afar, and will hiss to them from the ends of the earth: and, indeed, they will come with speed swiftly:
(27) None will be weary nor stumble among them; none will slumber nor sleep; neither will the belt on their waist be loosened, nor the latchet of their shoes be broken:
(28) Whose arrows *are* sharp, and all their bows bent, their horses' hooves will be counted like flint, and their wheels like a whirlwind:
(29) Their roaring *will be* like a lion, they will roar like young lions: yes, they will roar, and lay hold of the prey, and will carry *it* away safe, and none will deliver *it*.
(30) And in that day they will roar against them like the roaring of the sea: and if *one* looks to the land, look darkness *and* sorrow, and the light is darkened in its heavens.

Chapter 6

(1) In the year that king Uzziah died {3371 A.H./C-671 B.C.}[a] I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple.
(2) Above it stood the seraphims:[b] each one had six wings with two he covered his face, and with two he covered his feet, and with two he flew.
(3) And one cried to another, and said, Holy, holy, holy, *is* the LORD {Jehovah} of hosts {armies; multitudes}: the whole earth *is* full of His glory.
(4) And the posts of the door moved at the voice of the one who cried, and the house {temple} was filled with smoke.
(5) Then I said, Woe *is* me! because I am undone; because I *am* a man of unclean lips, and I live in the midst of a people of unclean lips: because my eyes have seen the King, the LORD {Jehovah} of hosts {armies; multitudes}.
(6) Then one of the seraphims flew to me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:
(7) And he laid *it* upon my mouth, and said, Look, this has touched your lips; and your sin is taken away, and your sin purged.
(8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here *am* I; send me.
(9) And He said, Go, and tell this people, Hear indeed, but do not understand; and see indeed, but do not perceive.
(10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
(11) Then I said, Lord, how long? And He answered, Until the cities are wasted without anyone living in them, and the houses without man, and the land is completely desolate,
(12) And the LORD {Jehovah} has removed men far away, and *there is* a great desolation in the midst of the land.
(13) But in it *will remain* a tenth, and *it* will return, and will be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *will be* its substance.

6:1a - II Ki. 15:12 - 35 years before fall of Northern Kingdom to the Assyrians {Southern Kingdom falls to Babylonians 114 years after Northern Kingdom falls}
52nd year of Uzziah's reign over Judah; death of Uzziah [3371 A.H./C-671 B.C.]
- See Appendix G: World Time Line of Biblical History – 228 years since death of Solomon.

6:2b - seraphims {שׂרפים}- each one had six wings with two he covered his face, and with two he covered his feet, and with two he flew

Chapter 7

(1) And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to *make* war against it, but could not prevail against it.

(2) And it was told *to* the house of David, saying, Syria has allied with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

(3) Then the LORD {Jehovah} said to Isaiah, Go forth now to meet Ahaz, you, and Shear-jashub {a remnant shall return}[a] your son, at the end of the conduit of the upper pool in the highway of the fuller's field;

(4) And say to him, Take heed, and be quiet; do not fear, nor be fainthearted because of the two tails of these smoking firebrands, because the fierce anger of Rezin with Syria, and of the son of Remaliah.

(5) And because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying,

(6) Let us go up against Judah, and harrass it, and let us make a breach in it for ourselves, and set a king in its midst, *even* the son of Tabeal:

(7) This is what the Lord GOD {Jehovah} says, It will not stand, neither will it come to pass.

(8) Because the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within sixty-five years Ephraim will be broken, it will not be a people.

(9) And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If you will not believe, surely you will not be established.

(10) Furthermore the LORD {Jehovah} spoke again to Ahaz, saying,

(11) Ask a sign of the LORD {Jehovah} your God; ask it either in the depth, or in the height above.

(12) But Ahaz said, I will not ask, neither will I tempt the LORD {Jehovah}.

(13) And He said, Hear now, O house of David; *Is it* a small thing for you to weary men, but will you weary my God also?

7:3a - Shear-jashub {שְׁאָר יָשׁוּב} - a remnant shall return; Is. 10:21

(14) Therefore the Lord Himself will give you a sign; Indeed, a {the} virgin[b] will conceive, and give birth to a Son, and will call His Name Immanuel {God With Us}.[c]
(15) Butter and honey He will eat, that He may know to refuse the evil, and choose the good.
(16) Because before the child {Isaiah's child}[d] will know to refuse the evil, and choose the good, the land that you despise will be forsaken of both her kings.
(17) The LORD {Jehovah} will bring upon you, and upon your people, and upon your father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.
(18) And it will come to pass in that day, *that* the LORD {Jehovah} will hiss for the fly that *is* in the further most part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.
(19) And they will come, and will rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.
(20) In the same day the Lord will shave with a razor that is hired, *namely*, by those beyond the river, by the king of Assyria, the head, and the hair of the feet: and it will also consume the beard.
(21) And it will come to pass in that day, *that* a man will feed a young cow, and two sheep;
(22) And it will come to pass, because of the abundance of milk *that* they will give he will eat butter: because butter and honey everyone will eat who is left in the land.
(23) And it will come to pass in that day, *that* every place will be, where there were a thousand vines worth a thousand silver coins,[e] it will *even* be for briers and thorns.

7:14b - a virgin - literally - **the** virgin {הָעַלְמָה} - see Appendix H: Does Isaiah 7:14 Refer to A Virgin? - Yes!!!; Mat. 1:22-23

7:14c - Immanuel {עִמָּנוּ אֵל} - God with us

7:16d - the child - Isaiah's son - whom he brought with him - Is. 7:3 - Isaiah was specifically told to take his young son with him to meet Ahaz - Isaiah in this verse is probably pointing to his young son and it is probably for that specific reason the Lord told Isaiah to bring his son with him. Note: we are not told how old Isaiah's son was at this point. See Is. 8:3-4 yet another son will be born to Isaiah and before he is able to cry 'my father or my mother' the prophecy concerning the two nations will be fulfilled. See note on Is. 1:1 - fulfilled II Ki. 15:30; 16:9

7:23e - silverlings - silver coins - shekels? - the usual word for shekel is not used here - {a shekel is about 0.4 ounces or 11.3 grams} - a thousand shekels would be about 25 pounds; 11.3 kilograms of silver - see Appendix J: Bible Weights and Measures

(24) With arrows and with bows *men* will come there; because all the land will become briers and thorns.
(25) And *on* all hills that will be dug with the hoe, you will not come there because of fear of briers and thorns: but it will be for the sending forth of oxen, and for the treading of lesser cattle.

Chapter 8

(1) Furthermore the LORD {Jehovah} said to me, Take for yourself a great scroll, and write in it with a man's pen concerning Maher-shalal-hash-baz {Make haste to plunder}.[a]
(2) And I took to myself faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.
(3) And I went to the prophetess {Isaiah's wife};[b] and she conceived, and bore a son. Then the LORD {Jehovah} said to me, Call his name Maher-shalal-hash-baz {Make haste to plunder }.[a]
(4) Because before the child will have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria.
(5) The LORD {Jehovah} spoke also to me again, saying,
(6) Since this people refuses the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;
(7) Now therefore, look, the Lord brings upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he will come up over all his channels, and go over all his banks:
(8) And he will pass through Judah; he will overflow and go over, he will reach *even* to the neck; and the stretching out of his wings will fill the width of your land, O Immanuel {God with us}.
(9) Join yourselves together, O you people, and you will be broken in pieces; and listen, all you of far countries: put your belts on, and you will be broken in pieces;[c] put your belts on, and you will be broken in pieces.
(10) Take counsel together and it will come to nothing; speak the word, and it will not stand: because God *is* with us.
(11) Because the LORD {Jehovah} spoke this to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,
(12) Do not say, A confederacy {an alliance},[d] to all *those to* whom this people will say, A confederacy; neither fear as they fear, nor be afraid.

8:1&3a - Maher-shalal-hash-baz {מהר שלל חש בז} - Make haste to plunder – name of Isaiah's second son
8:3b - the prophetess - i.e. Isaiah's wife
8:9c - see Is. 8:12
8:12d - confederacy - war alliance - a futile attempt to obtain protection against invading armies - Honor the Lord; show reverence to Him and let Him be your protection

(13) Sanctify the LORD {Jehovah} of hosts {armies; multitudes}[e] Himself; and *let* Him *be* your fear, and *let* Him *be* your dread.
(14) And He will be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a trap and for a snare to those who live in Jerusalem.
(15) And many among them will stumble, and fall, and be broken, and be snared, and be taken.
(16) Bind up the testimony, seal the law among My disciples.
(17) And I will wait upon the LORD {Jehovah}, Who hides His face from the house of Jacob, and I will look for Him.
(18) Indeed, I and the children whom the LORD {Jehovah} has given me *are* for signs and for wonders in Israel from the LORD {Jehovah} of hosts {armies},[f] Who lives in mount Zion.
(19) And when they will say to you, Seek from those who have familiar spirits, and from wizards who whisper, and who mutter: should not a people seek their God? rather than the living *seek after* the dead?
(20) To the law and to the testimony: if they do not speak according to this word, *it is* because *there is* no light in them.
(21) And they will pass through it, hard pressed and hungry: and it will come to pass, that when they become hungry, they will fret themselves, and curse their king and their God, and look upward.
(22) And they will look to the earth; and see only trouble and darkness, dimness of anguish; and *they will be* driven to darkness.

Chapter 9

(1) Nevertheless the dimness *will* not *be* as *it was* in her trouble, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards more grievously afflicted *her by* the way of the sea, beyond Jordan, in Galilee of the nations.
(2) The people who walked in darkness have seen a great light: those who live in the land of the shadow of death, upon them the light has shined.[a]
(3) You have multiplied the nation, *and* not increased the joy: they rejoice before You according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.
(4) Because You have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

8:13e - the LORD {Jehovah} of hosts [sabaoth] {armies} {את־יהוה צבאות}; Is. 1:9
8:18f - Shear-jashub {a remnant shall return} [Is. 7:3] and Maher-shalal-hash-baz {Make haste to plunder} [Is. 8:1]
9:2a - Mat. 4:16; Eph. 5:8; Dan. 2:44, 7:27; Rev. 19:16, 20:11f

(5) Because every battle of the warrior *is* with confused noise, and clothes rolled in blood; but *this* will be with burning *and* fuel of fire.
(6) Because to us a Child is born, to us a Son is given: and the government will be upon His shoulder: and His Name will be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.[b]
(7) Of the increase of *His* government and peace *there will be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from that time forward even forever. The zeal of the LORD {Jehovah} of hosts {armies; multitudes} will perform this.
(8) The Lord sent a word into Jacob, and it has lighted upon Israel.
(9) And all the people will know, *even* Ephraim and those who live in Samaria,[c] who say in the pride and arrogance of heart,
(10) The bricks have fallen down, but we will build with cut stones: the sycamores are cut down, but we will change *them into* cedars.
(11) Therefore the LORD {Jehovah} will set up the adversaries of Rezin against him, and join his enemies together;
(12) The Syrians before, and the Philistines behind; and they will devour Israel with an open mouth. Because of all this His anger is not turned away, but His hand *is* stretched out still.
(13) Because the people do not turn to Him Who strikes them, neither do they seek the LORD {Jehovah} of hosts {armies; multitudes}.
(14) Therefore the LORD {Jehovah} will cut off from Israel head and tail, branch and bulrush,[d] in one day.
(15) The elder and honorable, he *is* the head; and the prophet who teaches lies, he *is* the tail.
(16) Because the leaders of this people cause *them* to err; and *those who are* led by them *are* destroyed.
(17) Therefore the Lord will have no joy in their young men, neither will He have mercy on their fatherless and widows: because everyone *is* a hypocrite and an evildoer, and every mouth speaks folly. Because of all this His anger is not turned away, but His hand *is* stretched out still.
(18) Because wickedness burns as the fire: it will devour the briers and thorns, and will kindle in the thickets of the forest, and they will mount up *like* the lifting up of smoke.
(19) Through the wrath of the LORD {Jehovah} of hosts {armies; multitudes} the land is darkened, and the people will be as the fuel for the fire: no man will spare his brother.
(20) And he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied: every man will eat the flesh of his own arm:

9:6b - Lk. 2:11; John 3:16
9:9c - Ephraim and Samaria - northern kingdom of Israel
9:14d - rush - bulrush - papyrus - water plants used for making scrolls - [our word for paper comes from the word for papyrus]

(21) Manasseh, Ephraim; and Ephraim, Manasseh:[e] *and* they together *will be* against Judah. Because of all this His anger is not turned away, but His hand *is* stretched out still.

Chapter 10

(1) Woe to those who decree unrighteous decrees, and who write grievousness *which* they have prescribed;
(2) To turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and *that* they may rob the fatherless!
(3) And what will you do in the day of visitation, and in the desolation *which* will come from afar? to whom will you flee for help? and where will you leave your glory?
(4) Without Me they will bow down under the prisoners, and they will fall under those killed. Because of all this His anger is not turned away, but His hand *is* stretched out still.
(5) O Assyrian, the rod of My anger, and the staff in their hand is My indignation.
(6) I will send him against a hypocritical nation, and against the people of My wrath {anger; judgment} I will give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire {mud} of the streets.
(7) Yet he does not intend it so, neither does his heart think so; but *it is* in his heart to destroy and cut off many nations.
(8) Because he says, *Are* not my princes altogether kings?
(9) *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?
(10) As my hand has found the kingdoms of the idols, and whose graven images did excel those of Jerusalem and of Samaria;
(11) Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?
(12) Therefore it will come to pass, *that* when the Lord has performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the proud of the king of Assyria, and the glory of his arrogance.
(13) Because he says, By the strength of my hand I have done *it*, and by my wisdom; because I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down those who live there like a valiant *man*:
(14) And my hand has found as a nest the riches of the people: and as one gathers eggs *that are* left, I have gathered all the earth; and there was no one who moved the wing, or opened the mouth, or whispered.

9:21e - Manasseh, Ephraim - northern kingdom of Israel will be against Judah the southern kingdom

(15) Shall the axe boast itself against him who cuts with it? *or* shall the saw magnify itself against him who saws with it? as if the rod should shake *itself* against those who lift it up, *or* as if the staff should lift up *itself, as if it were* no wood.
(16) Therefore the Lord, the Lord of hosts {armies; multitudes}, will send among his fat ones leanness; and under his glory He will kindle a burning like the burning of a fire.
(17) And the light of Israel will be for a fire, and his Holy One for a flame: and it will burn and devour his thorns and his briers in one day;
(18) And will consume the glory of his forest, and of his fruitful field, both soul and body: and they will be as when a standard-bearer faints.
(19) And the rest of the trees of his forest shall be few, that a child may write them.
(20) And it will come to pass in that day, *that* the remnant of Israel, and those who have escaped of the house of Jacob, will never again rely upon him who struck them; but will lean upon the LORD {Jehovah}, the Holy One of Israel, in truth.
(21) The remnant will return, *even* the remnant of Jacob, to the mighty God.
(22) Because though your people Israel are as the sand of the sea, *yet* a remnant of them will return:[a] the consumption decreed will overflow with righteousness.
(23) Because the Lord GOD {Jehovah} of hosts {armies; multitudes} will make a consumption, even determined, in the midst of all the land.
(24) Therefore this is what the Lord GOD {Jehovah} of hosts {armies; multitudes} says, O My people who live in Zion, do not be afraid of the Assyrian: he will strike you with a rod, and will lift up his staff against you, after the manner of Egypt.
(25) Because in yet a very little while, and the indignation will cease, and My anger in their destruction.
(26) And the LORD {Jehovah} of hosts {armies; multitudes} will stir up a scourge for Himself according to the slaughter of Midian at the rock of Oreb: and *as* His rod *was* upon the sea, so will He lift it up after the manner of Egypt.
(27) And it will come to pass in that day, *that* His burden will be taken away from off your shoulder, and His yoke from off your neck, and the yoke will be destroyed because of the anointing.
(28) He has come to Aiath, he has passed to Migron; at Michmash he has laid up his carriages:
(29) They have gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul has fled.
(30) Lift up your voice, O daughter of Gallim: cause it to be heard to Laish, O poor Anathoth.
(31) Madmenah is removed; those living in Gebim gather themselves to flee.
(32) As yet he will remain at Nob that day: He will shake His hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

10:22a - Is. 7:3

(33) Indeed, the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, will cut off the branch with terror: and the high ones of stature *will be* cut down, and the arrogant will be humbled.
(34) And He will cut down the thickets of the forest with iron, and Lebanon will fall by a mighty one.

Chapter 11
(1) And there will come forth a Rod out of the stem of Jesse, and a Branch will grow out of his roots:[a]
(2) And the Spirit of the LORD {Jehovah} will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD {Jehovah};[b]
(3) And will make Him of quick understanding in the fear {reverence} of the LORD {Jehovah}: and He will not judge after the sight of His eyes, neither reprove after the hearing of His ears:
(4) But with righteousness He will judge the poor, and for the humble of the earth He will reprove with fairness: and He will strike the earth with the rod of His mouth, and with the breath of His lips He will destroy the wicked.
(5) And righteousness will be the belt of His waist, and the surrounding of His mind faithfulness.
(6) The wolf also will live with the lamb, and the leopard will lie down with the kid {goat}; and the calf and the young lion and the fattened calf together; and a little child will lead them.
(7) And the cow and the bear will feed; their young ones will lie down together: and the lion will eat straw like the ox.
(8) And the nursing child will play on the hole of the snake, and the weaned child will put his hand on the viper's den.
(9) They will not hurt nor destroy in all My holy mountain: because the earth will be full of the knowledge of the LORD {Jehovah}, as the waters cover the sea.
(10) And in that day there will be a Root of Jesse, Who will stand for an ensign {banner; flag} of the people; to Him the Gentiles {non-Jews; nations}[c] will seek: and His rest will be glorious.
(11) And it will come to pass in that day, *that* the Lord will set His hand again the second time to recover the remnant of His people, who will be left, from Assyria, and from Egypt, and from Pathros, and from Cush {Ethiopia}, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

11:1a - Is. 11:10; 53:2; Jer. 23:5; Zech. 6:12; Acts 13:23; Rev. 5:5
11:2b - the seven Spirits of God - Rev. 1:4; 5:6
11:10c - Gentiles - non-Jews – nations

(12) And He will set up an ensign {banner; flag} for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
(13) The envy also of Ephraim will depart, and the adversaries of Judah will be cut off: Ephraim will not envy Judah, and Judah will not trouble Ephraim.
(14) But they will fly upon the shoulders of the Philistines towards the west; they will spoil those of the east together: they will lay their hand upon Edom and Moab; and the children of Ammon will obey them.
(15) And the LORD {Jehovah} will completely destroy the tongue of the Egyptian sea; and with His mighty wind He will shake His hand over the river, and will strike it in the seven streams, and cause *men* to go over with dry shoes.
(16) And there will be a highway for the remnant of His people, who will be left, from Assyria; as it was for Israel in the day that he came up out of the land of Egypt.

Chapter 12
(1) And in that day you will say, O LORD {Jehovah}, I will praise You: though You were angry with me, Your anger has turned away, and You have comforted me.
(2) Indeed, God *is* my salvation; I will trust, and not be afraid: because the LORD JEHOVAH *is* my strength and *my* song; He also has become my salvation.
(3) Therefore with joy you will draw water out of the wells of salvation.
(4) And in that day you will say, Praise the LORD {Jehovah}, call upon His Name, declare His works among the people, make mention that His Name is exalted.
(5) Sing to the LORD {Jehovah}; because He has done excellent things: this *is* known in all the earth.
(6) Cry out and shout, you who live in Zion: because great *is* the Holy One of Israel in your midst.

Chapter 13
(1) The vision concerning Babylon, which Isaiah the son of Amoz saw.
(2) Lift up a banner upon the high mountain, lift up the voice to them, shake the hand, that they may go into the gates of the nobles.
(3) I have commanded My holy ones,[a] I have also called My mighty ones because of My anger, *even* those who rejoice in My highness.
(4) The noise of a multitude in the mountains, as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD {Jehovah} of hosts {armies; multitudes} musters the host {army} for the battle.
(5) They come from a far country, from the ends of heaven, *even* the LORD {Jehovah}, and the weapons of His indignation, to destroy the whole land.

13:3a - sanctified ones; holy ones; saints - those whom the Lord has cleansed

(6) Howl; because the day of the LORD[b] {Jehovah} *is* at hand; it will come as a destruction from the Almighty.
(7) Therefore all hands will be faint, and every man's heart will melt:
(8) And they will be afraid: pangs and sorrows will take hold of them; they will be in pain as a woman in child birth: they will be amazed at one another; their faces *will be as* flames.
(9) Indeed, the day of the LORD {Jehovah} comes, cruel both with wrath {anger; judgment} and fierce anger, to lay the land desolate: and He will destroy its sinners out of it.
(10) Because the stars of heaven and its constellations will not give their light: the sun will be darkened in his going forth, and the moon will not cause her light to shine.[c]
(11) And I will punish the world because of *their* evil, and the wicked because of their sin; and I will cause the arrogance of the proud to cease, and will lay low the arrogance of the terrible.
(12) I will make a man more precious than fine gold; even a man than the golden wedge of Ophir {India}.
(13) Therefore I will shake the heavens, and the earth will move out of her place, in the wrath {anger; judgment} of the LORD {Jehovah} of hosts {armies; multitudes}, and in the day of His fierce anger.
(14) And it will be as the chased deer, and as a sheep that no man takes up: every man will turn to his own people, and flee everyone into his own land.
(15) Everyone who is found will be thrust through; and everyone who is joined *to them* will fall by the sword.
(16) Their children also will be dashed to pieces before their eyes; their houses will be spoiled, and their wives ravished.
(17) Indeed, I will stir up the Medes against them, who will not regard silver; and *as for* gold, they will not delight in it.
(18) *Their* bows also will dash the young men to pieces; and they will have no pity on the fruit of the womb; their eye will not spare children.
(19) And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, will be as when God overthrew Sodom and Gomorrah.
(20) It will never be lived in, neither will it be lived in from generation to generation: neither will the Arabian pitch tent there; neither will the shepherds make their fold there.
(21) But wild beasts of the desert will lie there; and their houses will be full of howling creatures; and owls will live there, and young goats will dance there.

13:6b - the day of the Lord - see note on Is. 2:12 - see note on I Cor. 1:8; Rev. 16:16
13:10c - Mat. 24:29; Luke 21:25

(22) And the wild beasts of the islands will cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days will not be prolonged.

Chapter 14

(1) Because the LORD {Jehovah} will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers will be joined with them, and they will cling to the house of Jacob.
(2) And the people will take them, and bring them to their place: and the house of Israel will possess them in the land of the LORD {Jehovah} for servants and handmaids: and they will take them captives, whose captives they were; and they will rule over their oppressors.
(3) And it will come to pass in the day that the LORD {Jehovah} will give you rest from your sorrow, and from your fear, and from the hard bondage in which you were made to serve,
(4) That you will take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased!
(5) The LORD {Jehovah} has broken the staff of the wicked, *and* the scepter of the rulers.
(6) He who struck the people in wrath {anger; judgment} with a continual stroke, he who ruled the nations in anger, is persecuted, *and* no one hinders.
(7) The whole earth is at rest, *and* is quiet: they break forth into singing.
(8) Yes, the fir trees rejoice at you, *and* the cedars of Lebanon, *saying*, Since you are laid down, no one has come up against us.
(9) Hell from beneath is moved because of you to meet *you* at your coming: it stirs up the dead for you, *even* all the chief ones of the earth; it has raised up from their thrones all the kings of the nations.
(10) All of them will speak and ask you, Have you also become weak as we? Have you become like us?
(11) Your pomp is brought down to the grave, *and* the sound of your stringed musical instruments: the worm is spread under you, and the worms cover you.
(12) How you have fallen from heaven, O Lucifer,[a] son of the morning! *how* you who weakened the nations are cut down to the ground!
(13) Because you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14:12a - Lucifer [Satan] - haylale {הֵילֵל} - shining one, shining star - [not "Morning Star" - Jesus is the "Morning Star" Rev. 22:16; Rev. 2:28] Many modern translations erroneously translate Lucifer as "Morning Star" because they use the corrupted Hebrew texts. See: "Holy Bible vs. New Age Bibles" at: www.TheWordNotes.com and Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

(14) I will ascend above the heights of the clouds; I will be like the most High.
(15) Yet you will be brought down to hell, to the sides of the pit.
(16) Those who see you will closely watch you, *and* consider you, *saying, Is* this the man who caused the earth to tremble, who shook kingdoms;
(17) *Who* made the world as a wilderness, and destroyed its cities; *who* did not open the house of his prisoners?
(18) All the kings of the nations, *even* all of them, lie in glory, everyone in his own house.
(19) But you are cast out of your grave like an abominable branch, *and as* the clothes of those who are killed, thrust through with a sword, who go down to the stones of the pit; as a dead body trodden under feet.
(20) You will not be joined with them in burial, because you have destroyed your land, *and* killed your people: the offspring of evildoers will never be famous.
(21) Prepare slaughter for his children because of the sin of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.
(22) Because I will rise up against them, says the LORD {Jehovah} of hosts {armies}, and cut off from Babylon the name, and remnant, and son, and nephew, says the LORD {Jehovah}.
(23) I will also make it a possession for the wild animals, and pools of water: and I will sweep it with the broom of destruction, says the LORD {Jehovah} of hosts {armies; multitudes}.
(24) The LORD {Jehovah} of hosts {armies; multitudes} has sworn, saying, Surely as I have thought, so it will come to pass; and as I have purposed, *so* it will stand:
(25) That I will break the Assyrian in My land, and upon My mountains tread him under foot: then his yoke will depart from off them, and his burden depart from off their shoulders.
(26) This *is* the purpose that is determined upon the whole earth: and this *is* the hand that is stretched out upon all the nations.
(27) Because the LORD {Jehovah} of hosts {armies; multitudes} has purposed, and who will cancel *it*? and His hand *is* stretched out, and who will turn it back?
(28) This vision came in the year that king Ahaz died. {3402 A.H./C-640 B.C.}[b]
(29) Do not rejoice, whole Philistia, because the rod of him who struck you has been broken: because out of the snake's root will come forth a viper, and his fruit *will be* a fiery flying snake.

14:28b - II Ki. 16:2 - Ahaz died 4 years before the fall of the Northern Kingdom to the Assyrians, 118 years before the captivity of Judah. See note on Is. 1:1
16th year of Ahaz, king of Israel; Ahaz dies [3402 A.H./C-640 B.C.] - See Appendix G: World Time Line of Biblical History

(30) And the firstborn of the poor will feed, and the needy will lie down in safety: and I will kill your root with famine, and he will kill your remnant.
(31) Howl, O gate; cry, O city; you, whole Philistia, *are* dissolved: because there will come from the north a smoke, and no one *will be* alone in his appointed times.
(32) What will *one* then answer the messengers of the nation? That the LORD {Jehovah} has founded Zion, and the poor of His people will trust in it.

Chapter 15
(1) The vision concerning Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;
(2) He has gone up to Bajith, and to Dibon, the high places, to weep: Moab will howl over Nebo, and over Medeba: on all their heads *will be* baldness, *and* every beard cut off.
(3) In their streets they will clothe themselves with sackcloth: on the tops of their houses, and in their streets, everyone will howl, weeping abundantly.
(4) And Heshbon will cry, and Elealeh: their voice will be heard *all the way* to Jahaz: therefore the armed soldiers of Moab will cry out; his life will be grievous to him.
(5) My heart will cry out for Moab; his fugitives *will flee* to Zoar, a heifer of three years old: because they will go up the hill of Luhith with weeping; because in the way of Horonaim they will raise up a cry of destruction.
(6) Because the waters of Nimrim will be desolate: because the hay is withered away, the grass fails, there is no green thing.
(7) Therefore the abundance they have gathered, and that which they have laid up, they will carry away to the brook of the willows.
(8) Because the cry is gone all around the borders of Moab; its howling to Eglaim, and its howling to Beer-elim.
(9) Because the waters of Dimon will be full of blood: because I will bring more upon Dimon, lions upon him who escapes of Moab, and upon the remnant of the land.

Chapter 16
(1) Send the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.
(2) Because it will be, *that*, as a wandering bird cast out of the nest, *so* the daughters of Moab will be at the fords of Arnon.

(3) Take counsel, execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; do not betray him who wanders.
(4) Let My outcasts live with you, Moab; be a shelter to them from the face of the spoiler:[a] because the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land.
(5) And in mercy the throne will be established: and He will sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.[b]
(6) We have heard of the pride of Moab; *he is* very proud: *even* of his arrogance, and his pride, and his wrath {anger; judgment}: *but* his lies *will* not *be* so.
(7) Therefore Moab will howl for Moab, everyone will howl: for the foundations of Kir-hareseth you will mourn; surely *they are* stricken.
(8) Because the fields of Heshbon languish {dry up}, *and* the vine of Sibmah: the lords of the heathen {ungodly} have broken down its principal plants, they have come *even* to Jazer, they wandered *through* the wilderness: her branches are stretched out, they have gone over the sea.
(9) Therefore I will wail {cry loudly} with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh: because the shouting for your summer fruits and for your harvest has fallen.
(10) And gladness is taken away, and joy out of the plentiful field; and in the vineyards there will be no singing, neither will there be shouting: the treaders will tread out no wine in *their* presses; I have made *their vintage* shouting to cease.
(11) Therefore my heart will sound like a harp for Moab, and my inward parts for Kir-haresh.
(12) And it will come to pass, when it is seen that Moab is weary on the high place, that he will come to his sanctuary to pray; but he will not prevail.
(13) This *is* the word that the LORD {Jehovah} has spoken concerning Moab since that time.
(14) But now the LORD {Jehovah} has spoken, saying, Within three years, as the years of a hireling, and the glory of Moab will be brought to contempt, with all that great multitude; and the remnant *will be* very small *and* feeble.

Chapter 17
(1) The vision concerning Damascus. Look, Damascus is taken away from *being* a city, and it will become a pile of trash.
(2) The cities of Aroer *are* forsaken: they will be for flocks, which will lie down, and no one will make *them* afraid.
(3) The fortress also will cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they will be as the glory of the children of Israel, says the LORD {Jehovah} of hosts {armies; multitudes}.

16:4a - Mat. 24:15-22; Rev. 7:1-8, 12:6
16:5b - Is. 9:6-7, 53:2; Jer. 23:5; Zech. 6:12; Luke 2:11; Acts 13:23; Rev . 5:5

(4) And in that day it will come to pass, *that* the glory of Jacob will be made thin, and the fatness of his flesh will grow lean.
(5) And it will be as when the harvester gathers the corn, and reaps the ears with his arm; and it will be as he who gathers ears in the valley of Rephaim.
(6) Yet gleaning grapes will be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost branch, four *or* five in its outermost fruitful branches, says the LORD {Jehovah} God of Israel.
(7) In that day a man will look to his Maker, and his eyes will have respect to the Holy One of Israel.
(8) And he will not look to the altars, the work of his hands, neither will he respect *that* which his fingers have made, nor the groves, or the images.
(9) In that day his strong cities will be as a forsaken branch, and an uppermost branch, which they left because of the children of Israel: and there will be desolation.
(10) Because you have forgotten the God of your salvation, and have not been mindful of the rock of your strength, therefore you will plant pleasant plants, and will set it with strange slips:
(11) In the day you will cause your plant to grow, and in the morning you will cause your offspring to flourish: *but* the harvest *will be* a pile of trash in the day of grief and of desperate sorrow.
(12) Woe to the multitude of many people, *who* make a noise like the noise of the seas; and to the rushing of nations, *who* make a rushing like the rushing of mighty waters!
(13) The nations will rush like the rushing of many waters: but *God* will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the wind, and like a tumble weed before the whirlwind.
(14) And at evening trouble; *and* before the morning he *is* no more. This *is* the portion of those who spoil us, and the lot of those who rob us.

Chapter 18
(1) Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:
(2) That sends ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, swift messengers, to a nation scattered and peeled, to a people terrible from their beginning even to now; a nation meted out {divided} and trodden down, whose land the rivers have spoiled!
(3) All you who live in the world, and who live on the earth, see, when he lifts up an ensign {banner} on the mountains; and when he blows a trumpet, listen.
(4) Because the LORD {Jehovah} said to me, I will take My rest, and I will consider in My house like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

(5) Because before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he will both cut off the sprouts with pruning hooks, and take away *and* cut down the branches.
(6) They will be left together to the birds of the mountains, and to the beasts of the earth: and the birds will summer upon them, and all the beasts of the earth will winter upon them.
(7) In that time the offering will be brought to the LORD {Jehovah} of hosts {armies; multitudes} from a people scattered and peeled, and from a people terrible from their beginning until now; a nation meted out {divided} and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD {Jehovah} of hosts {armies; multitudes}, the mount Zion.

Chapter 19
(1) The vision concerning Egypt. Look, the LORD {Jehovah} rides upon a swift cloud, and will come into Egypt: and the idols of Egypt will be moved at His presence, and the heart of Egypt will melt in its midst.
(2) And I will set the Egyptians against the Egyptians: and everyone will fight against his brother, and everyone against his neighbor; city against city, *and* kingdom against kingdom.
(3) And the spirit of Egypt will fail in its midst; and I will destroy its counsel: and they will seek after the idols, and the charmers, and to those who have familiar spirits, and to the wizards.
(4) And the Egyptians I will give over into the hand of a cruel lord; and a fierce king will rule over them, says the Lord, the LORD {Jehovah} of hosts {armies; multitudes}.
(5) And the waters will fail from the sea, and the river will be wasted and dried up.
(6) And they will turn the rivers far away; *and* the brooks of defense will be emptied and dried up: the reeds and flags will wither.
(7) The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, will wither, be driven away, and be no *more*.
(8) The fishermen also will mourn, and all those who cast hooks into the brooks will cry aloud, and those who spread nets upon the waters will have nothing.
(9) Furthermore those who work in fine flax, and those who weave cloth, will be confounded.
(10) And they will be broken in its foundations, all who make ponds for fish and make wages from them.
(11) Surely the princes of Zoan *are* fools, the counsel of the wise counselors of Pharaoh have become as wild men: how can you say to Pharaoh, I *am* the son of the wise, the son of ancient kings?

(12) Where *are* they? where *are* your wise *men*? and let them tell you now, and let them know what the LORD {Jehovah} of hosts {armies; multitudes} has determined upon Egypt.
(13) The princes of Zoan have become fools, the princes of Noph are deceived; they have also seduced Egypt, *even those who are* the foremost of its tribes.
(14) The LORD {Jehovah} has mingled a perverse spirit in its midst: and they have caused Egypt to err in its every work, as a drunken *man* staggers in his vomit.
(15) Neither will there be *any* work for Egypt, which the head or tail, branch or bulrush,[a] may do.
(16) In that day Egypt will be like women: and it will be afraid and fear because of the shaking of the hand of the LORD {Jehovah} of hosts {armies}, which He shakes over it.
(17) And the land of Judah will be a terror to Egypt, everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD {Jehovah} of hosts {armies}, which He has determined against it.
(18) In that day five cities in the land of Egypt will speak the language of Canaan, and swear to the LORD {Jehovah} of hosts {armies}; one will be called, The city of destruction.
(19) In that day there will be an altar to the LORD {Jehovah} in the midst of the land of Egypt, and a pillar at its border to the LORD {Jehovah}.
(20) And it will be for a sign and for a witness to the LORD {Jehovah} of hosts {armies} in the land of Egypt: because they will cry to the LORD {Jehovah} because of the oppressors, and He will send them a Savior, and a Great One, and He will deliver them.
(21) And the LORD {Jehovah} will be known to Egypt, and the Egyptians will know the LORD {Jehovah} in that day, and will do sacrifice and offering; yes, they will vow a vow to the LORD {Jehovah}, and perform *it*.
(22) And the LORD {Jehovah} will strike Egypt: He will strike and heal *it*: and they will return *even* to the LORD {Jehovah}, and they will call upon Him, and *He wi*ll heal them.
(23) In that day there will be a highway out of Egypt to Assyria, and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.
(24) In that day Israel will be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:
(25) Whom the LORD {Jehovah} of hosts {armies; multitudes} will bless, saying, Blessed *is* Egypt My people, and Assyria the work of My hands, and Israel My inheritance.

19:15a - bulrush - see note on Is. 9:14

Chapter 20

(1) In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;
(2) At the same time the LORD {Jehovah} spoke by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your waist, and take off your shoe from your foot. And he did so, walking naked and barefoot.
(3) And the LORD {Jehovah} said, Just as my servant Isaiah has walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;
(4) So the king of Assyria will lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.
(5) And they will be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
(6) And those who live in this isle will say in that day, Look, such *is* our expectation, where will we flee for help to be delivered from the king of Assyria: and how will we escape?

Chapter 21

(1) The vision concerning the wilderness around the sea.[a] As whirlwinds in the south pass through; *so* it comes from the desert, from a terrible land.
(2) A grievous vision is declared to me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O Elam: besiege, O Media; all its sighing I have caused to cease.
(3) Therefore my hips are filled with pain: pains have taken hold upon me, as the pains of a woman in child birth: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.
(4) My heart panted, fearfulness frightened me: the night of my pleasure He has turned into fear to me.
(5) Prepare the table, watch in the watchtower, eat, drink: arise, you princes, *and* anoint the shield.
(6) Because this is what the Lord has said to me, Go, set a watchman, let him declare what he sees.
(7) And he saw a chariot *with* a couple of horsemen, a chariot of donkeys, *and* a chariot of camels; and he listened diligently with much intent:
(8) And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:
(9) And, look, here comes a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken to the ground.

21:1a - Babylon [v. 21:9] - desert {wilderness} around the sea {waters} - reference to area often flooded by the Tigris and Euphrates Rivers?

(10) O my threshing, and the corn of my floor: that which I have heard of the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, I have declared to you.
(11) The vision concerning Dumah. He calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?
(12) The watchman said, The morning comes, and also the night: if you will inquire, inquire yes: return, come.
(13) The vision concerning Arabia. In the forest in Arabia you will lodge, O you traveling caravans of Dedan.
(14) Those who live in the land of Tema brought water to those who were thirsty; they brought bread to those who fled.
(15) Because they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.
(16) Because this is what the Lord said to me, Within a year, according to the years of a hireling, and all the glory of Kedar will fail:
(17) And the remnant of the number of archers, the mighty men of the children of Kedar, shall be diminished: because the LORD {Jehovah} God of Israel has spoken *it*.

Chapter 22
(1) The vision concerning the valley of vision. What ails you now, that you have completely gone up to the housetops?
(2) You who are full of noise, a tumultuous city, a joyous city: your *men* who are killed *are* not killed with the sword, nor die in battle.
(3) All your rulers have fled together, they are bound by the archers: all who are found in you are bound together, *who* have fled from far.
(4) Therefore I said, Look away from me; I will weep bitterly, do not labor to comfort me, because of the spoiling of the daughter of my people.
(5) Because *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD {Jehovah} of hosts {armies; multitudes} in the valley of vision, breaking down the walls, and of crying to the mountains.
(6) And Elam carried the quiver {of arrows} with chariots of men *and* horsemen, and Kir uncovered the shield.
(7) And it will come to pass, *that* your choicest valleys will be full of chariots, and the horsemen will set themselves in array at the gate.
(8) And he discovered the covering of Judah, and you looked in that day to the armor of the house of the forest.
(9) You have seen also the breaches of the city of David, that they are many: and you gathered together the waters of the lower pool.

(10) And you have numbered the houses of Jerusalem, and the houses you have broken down to fortify the wall.
(11) You made also a ditch between the two walls for the water of the old pool: but you have not looked to its Maker, neither had respect towards Him Who fashioned it long ago.[a]
(12) And in that day the Lord GOD {Jehovah} of hosts {armies; multitudes} called to weeping, and to mourning, and to baldness, and to clothing with sackcloth:
(13) And indeed joy and gladness, killing oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; because tomorrow we will die.
(14) And it was revealed in my ears by the LORD {Jehovah} of hosts {armies; multitudes}, Surely this sin will not be purged from you until you die, says the Lord GOD {Jehovah} of hosts {armies; multitudes}.
(15) This is what the Lord GOD {Jehovah} of hosts {armies; multitudes} says, Go, to this treasurer, *even* to Shebna, who *is* over the house {temple}, *and say*,
(16) What have you here? and whom have you here, that you have cut out for yourself a tomb here, *as* he who cuts out for himself a tomb on high, *and* who carves a house for himself in a rock?
(17) Indeed, the LORD {Jehovah} will carry you away with a mighty captivity, and will surely cover you.
(18) He will surely violently turn and toss you *like* a ball into a large country: there you will die, and there the chariots of your glory *will be* the shame of your master's house.
(19) And I will drive you from your station, and from your state he will pull you down.
(20) And it will come to pass in that day, that I will call My servant Eliakim the son of Hilkiah:
(21) And I will clothe him with your robe, and strengthen him with your belt, and I will commit your government into his hand: and he will be a father to those who live in Jerusalem, and to the house of Judah.
(22) And the key of the house of David I will lay upon his shoulder; so he will open, and none will shut; and he will shut, and none will open.[b]
(23) And I will fasten him *as* a nail in a sure place; and he will be for a glorious throne to his father's house.
(24) And they will hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.
(25) In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, the nail that is fastened in the sure place will be removed, and be cut down, and fall; and the burden that *was* upon it will be cut off: because the LORD {Jehovah} has spoken *it*.

22:11a - you fortified your walls, but did not seek your Maker for help
22:22b – the key of the house of David – Rev. 3:7

Chapter 23

(1) The vision concerning Tyre. Howl, you ships of Tarshish; because it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

(2) Be still, you who live in the island; you whom the merchants of Zidon, who pass over the sea, have replenished.

(3) And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a market of nations.

(4) Be ashamed, O Zidon: because the sea has spoken, *even* the strength of the sea, saying, I do not experience birth pains, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

(5) As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

(6) Pass over to Tarshish; howl, you who live in the island.

(7) *Is* this your joyous *city*, which has existed from ancient days? her own feet will carry her far away to live.

(8) Who has taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traders *are* the honorable of the earth?

(9) The LORD {Jehovah} of hosts {armies} has determined it, to stain the pride of all glory, *and* to bring into contempt all the honorable of the earth.

(10) Pass through your land as a river, O daughter of Tarshish: *there is* no more strength.

(11) He stretched out His hand over the sea, He shook the kingdoms: the LORD {Jehovah} has given a commandment against the merchant *city*, to destroy its strongholds.

(12) And He said, You will no more rejoice, O you oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also you will have no rest.

(13) Look the land of the Chaldeans; this people was not, *until* the Assyrian founded it for those who live in the wilderness: they set up its towers, they raised up its palaces; *and* he brought it to ruin.

(14) Howl, you ships of Tarshish: because your strength is laid waste.

(15) And it will come to pass in that day, that Tyre will be forgotten seventy years, according to the days of one king: after the end of seventy years Tyre will sing as a prostitute.

(16) Take a harp, go about the city, you prostitute who have been forgotten; make sweet melody, sing many songs, that you may be remembered.

(17) And it will come to pass after the end of seventy years, that the LORD {Jehovah} will visit Tyre, and she will turn to her hire, and will commit fornication with all the kingdoms of the world upon the face of the earth.

(18) And her merchandise and her hire will be holiness to the LORD {Jehovah}: it will not be treasured nor laid up; because her merchandise will be for those who live before the LORD {Jehovah}, to eat sufficiently, and for durable clothing.

Chapter 24

(1) Indeed, the LORD {Jehovah} makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad those who live in it.
(2) And it will be with the priest as with the people; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the one who takes interest, so with the one who pays interest to him.
(3) The land will be completely emptied, and completely spoiled: because the LORD {Jehovah} has spoken this word.
(4) The earth mourns *and* fades away, the world wears out *and* fades away, the arrogant people of the earth perish.
(5) The earth also is defiled under those who live in it; because they have sinned against the laws, changed the ordinances, broken the everlasting covenant.
(6) Therefore the curse has devoured the earth, and those who live in it are desolate: therefore those who live in the earth are burned, and few men left.
(7) The new wine mourns, the vine dries up, all the merry hearted sigh.
(8) The joy of tambourines ceases, the noise of those who rejoice ends, the joy of the harp ceases.
(9) They will not drink wine with a song; strong drink will be bitter to those who drink it.
(10) The city of confusion is broken down: every house is shut up, that no man may come in.
(11) *There is* a crying for wine in the streets; all joy is darkened, the joy of the land is gone.
(12) In the city is left desolation, and the gate is struck with destruction.
(13) When it will be so in the midst of the land among the people, *there will be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.
(14) They will lift up their voice, they will sing for the majesty of the LORD {Jehovah}, they will cry aloud from the sea.
(15) Therefore glorify the LORD {Jehovah} in the fires, *even* the Name of the LORD {Jehovah} God of Israel in the islands of the sea.
(16) From the uttermost parts of the earth we have heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yes, the treacherous dealers have dealt very treacherously.

(17) Fear, and the pit, and the snare, *are* upon you, O you who live in the earth.
(18) And it will come to pass, *that* he who flees from the noise of the fear will fall into the pit; and he who comes up out of the midst of the pit will be taken in the snare: because the windows from on high are open, and the foundations of the earth shake.
(19) The earth is completely broken down, the earth is completely dissolved, the earth is exceedingly moved.
(20) The earth will reel to and fro like a drunkard, and will be removed like a cottage; and its sin will be heavy upon it; and it will fall, and not rise again.
(21) And it will come to pass in that day, *that* the LORD {Jehovah} will punish the host {army} of the high ones *that are* on high, and the kings of the earth upon the earth.
(22) And they will be gathered together, *as* prisoners are gathered in the pit, and will be shut up in the prison, and after many days they will be visited.
(23) Then the moon will be confounded, and the sun ashamed, when the LORD {Jehovah} of hosts {armies; multitudes} will reign in mount Zion, and in Jerusalem, and before His elders gloriously.[a]

Chapter 25
(1) O LORD {Jehovah}, You *are* my God; I will exalt You, I will praise Your Name; because You have done wonderful *things; Your* counsels of old *are* faithfulness *and* truth.
(2) Because You have made a city a pile of trash; *of* a defensed city a ruin: a palace of strangers to be no city; it will never be built.
(3) Therefore the strong people will glorify You, the city of the terrible nations will fear You.
(4) Because You have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.
(5) You will bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones will be brought low.
(6) And in this mountain the LORD {Jehovah} of hosts {armies; multitudes} will make a feast to all people of fat things, a feast of fine wines, of juicy fat things, of fine wines well refined.
(7) And He will destroy in this mountain the face of the covering cast over all people, and the curtain that is spread over all nations.

24:23a - Is. 13:10; Mat. 24:10; Luke 21:25; Rev. 16:16 - see note on I Cor. 1:8

(8) He will swallow up death in victory;[a] and the Lord GOD {Jehovah} will wipe away tears from off all faces;[b] and the rebuke of His people He will take away from off all the earth: because the LORD {Jehovah} has spoken *it*.
(9) And it will be said in that day, Look, this *is* our God; we have waited for Him, and He will save us: this *is* the LORD {Jehovah}; we have waited for Him, we will be glad and rejoice in His salvation.[c]
(10) Because in this mountain the hand of the LORD {Jehovah} will rest, and Moab will be trodden down under Him, even as straw is trodden down for the dunghill.
(11) And He will spread forth His hands in the midst of them, as he who swims spreads forth *his hands* to swim: and He will bring down their pride together with the spoils of their hands.
(12) And the fortress of the high fort of your walls He will bring down, lay low, *and* bring to the ground, *even* to the dust.

Chapter 26
(1) In that day this song will be sung in the land of Judah; We have a strong city; *God* will appoint salvation *for* walls and bulwarks.
(2) Open the gates, that the righteous nation which keeps the truth may enter in.
(3) You will keep *him* in perfect peace, *whose* mind *is* stayed *on You*: because he trusts in You.
(4) Trust in the LORD {Jehovah} forever: because in the LORD JEHOVAH *is* everlasting strength:
(5) Because He brings them down who live on high; the lofty city, He lays it low; He lays it low, *even* to the ground; He brings it *even* to the dust.
(6) The foot will tread it down, *even* the feet of the poor, *and* the steps of the needy.
(7) The way of the just *is* uprightness: You, most upright, do weigh the path of the just.
(8) Yes, in the way of Your judgments, O LORD {Jehovah}, we have waited for You; the desire of *our* soul *is* to Your Name, and to the memory of You.
(9) With my soul I have desired You in the night; yes, with my spirit within me I will seek You early: because when Your judgments *are* in the earth, those who live in the world will learn righteousness.
(10) Let favor be shown to the wicked, *yet* he will not learn righteousness: in the land of uprightness he will deal unjustly, and will not see the majesty of the LORD {Jehovah}.

25:8a - death swallowed up in victory - I Cor. 15:55
25:8b - Rev. 21:4 - God shall wipe away their tears
25:9c - Jer. 31:34 - know the Lord

(11) LORD {Jehovah}, *when* Your hand is lifted up, they will not see: *but* they will see, and be ashamed because *their* envy at the people; yes, the fire of Your enemies will devour them.
(12) LORD {Jehovah}, You will ordain peace for us: because You also have done all our works in us.
(13) O LORD {Jehovah} our God, *other* lords besides You have had rule over us: *but* by You only will we make mention of Your Name.
(14) *They are* dead, they will not live; *they are* deceased, they will not rise: therefore You have visited and destroyed them, and caused all their memory to perish.
(15) You have increased the nation, O LORD {Jehovah}, You have increased the nation: You are glorified: You have removed *it* far *to* all the ends of the earth.
(16) LORD {Jehovah}, in trouble they have visited You, they poured out a prayer *when* Your discipline *was* upon them.
(17) Like a woman with child, *who* draws near to the time of her delivery, is in pain, *and* cries out in her pain; so we have been in your sight, O LORD {Jehovah}.
(18) We have been with child, we have been in pain, we have as it were brought forth wind; we have not brought any deliverance in the earth; neither have those who live in the world fallen.
(19) Your dead *men* will live, *together with* My dead body they will arise.[a] Awake and sing, you who live in dust: because your dew *is as* the dew of herbs, and the earth will cast out the dead.[b]
(20) Come, My people, enter into your rooms, and close your doors around you: hide yourselves as it were for a little moment, until the indignation has passed over.[c]
(21) Because, look, the LORD {Jehovah} comes out of His place to punish those who live on the earth for their sin: the earth also will reveal her blood, and will no more cover her dead.

Chapter 27

(1) In that day the LORD {Jehovah} with His terrible, large and strong sword will punish the leviathan the piercing snake, even leviathan that crooked snake {constellation- Draco};[a] and He will kill the dragon that *is* in the sea.

26:19a – Mat. 27:52-53
26:19b – Ps. 47:5; I Thes. 4:16-17
26:20c - John 14:2 - "in My Father's house are many rooms" - I Cor. 15:51-54
27:1a - crooked serpent - constellation Draco the Dragon - Job 26:13 - a representation of Satan in the heavens and the dragon that is in the sea - representation of Satan on the earth - Rev. 12:9; 20:2 – see The Witness of the Stars, by E.W. Bullinger, Kregel Publications, {1893} and The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars at www.TheWordNotes.com

(2) In that day sing to her, A vineyard of red wine.
(3) I the LORD {Jehovah} keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.
(4) Fury *is* not in Me: who would set the briers *and* thorns against Me in battle? I would go through them, I would burn them together.
(5) Or let him take hold of My strength, *that* he may make peace with Me; *and* he will make peace with Me.
(6) He will cause those who are descendants of Jacob to take root: Israel will blossom and bud, and fill the face of the world with fruit.
(7) Has He stricken him {Israel}, as He struck those who struck him? *or has* He killed according to the slaughter of those who are killed by him?
(8) In measure, when it shoots forth, You will debate with it: He stays His rough wind in the day of the east wind.
(9) By this therefore the sin of Jacob will be purged; and this *is* all the fruit to take away his sin; when He makes all the stones of the altar as chalk stones that are beaten in pieces, the groves and images will not stand up.
(10) Yet the defensed city *will be* desolate, *and* the houses forsaken, and left like a wilderness: there the calf will feed, and there he will lie down, and consume its branches.
(11) When its branches are withered, they will be broken off: the women will come, *and* set them on fire: because it *is* a people of no understanding: therefore He Who made them will not have mercy on them, and He Who formed them will show them no favor.
(12) And it will come to pass in that day, *that* the LORD {Jehovah} will beat off from the channel of the river to the stream of Egypt, and you will be gathered one by one, O you children of Israel.
(13) And it will come to pass in that day, *that* the great trumpet will be blown, and those will come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and will worship the LORD {Jehovah} in the holy mount at Jerusalem.

Chapter 28

(1) Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of fat valleys of those who are overcome with wine!
(2) Look, the Lord has a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, will cast down to the earth with the hand.
(3) The crown of pride, the drunkards of Ephraim, will be trodden under feet:

(4) And the glorious beauty, which *is* on the head of the fat valley, will be a fading flower, *and* as the hasty fruit before the summer; which *when* he who looks upon it sees, while it is yet in his hand he eats it up.
(5) In that day the LORD {Jehovah} of hosts {armies; multitudes} will be for a crown of glory, and for a diadem {kingly crown} of beauty, to the remnant of His people,
(6) And for a spirit of judgment to him who sits in judgment, and for strength to those who turn the battle to the gate.
(7) But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up by wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.
(8) Because all tables are full of vomit *and* filthiness, *so that there is* no *clean* place.
(9) Who will He teach knowledge? and to whom will He cause to understand teachings? *those who are* weaned from the milk, *and* nursing children.
(10) Because precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:
(11) Because with stammering lips and another tongue He will speak to this people.
(12) To whom He said, This *is* the rest *with which* You may cause the weary to rest; and this *is* the refreshing: yet they would not listen.
(13) But the word of the LORD {Jehovah} was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.
(14) Therefore hear the word of the LORD {Jehovah}, you scornful men, who rule this people who *are* in Jerusalem.
(15) Because you have said, We have made a covenant with death, and with hell we are in agreement; when the overflowing scourge passes through, it will not come to us: because we have lies as our refuge, and under falsehood we have hidden ourselves:
(16) Therefore this is what the Lord GOD {Jehovah} says, Look, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he who believes will not make haste.
(17) I will also lay judgment to the line, and righteousness to the plumb line:[a] and the hail will sweep away the refuge of lies, and the waters will overflow the hiding place.
(18) And your covenant with death will be disannulled, and your agreement with hell will not stand; when the overflowing scourge passes through, then you will be trodden down by it.

28:17a - plummet - plumb line - line with a pointed weight on the end to determine correct alignment of walls or structures - see Amos 7:7

(19) From the time that it goes forth it will take you: because morning by morning it will pass over, by day and by night: and it will be a trouble only *to* understand the report.
(20) Because the bed is shorter than *a man* can stretch himself *on it*: and the covering narrower than he can wrap himself *in it*.
(21) Because the LORD {Jehovah} will rise up as *in* mount Perazim, He will be angry as *in* the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.
(22) Now therefore do not be mockers, lest your bands be made strong: because I have heard from the Lord GOD {Jehovah} of hosts {armies; multitudes} a consumption is determined upon the whole earth.
(23) Listen, and hear My voice; pay attention, and hear My speech.
(24) Does the plowman plow all day to sow? does he open and break the clods of his ground?
(25) When he has made plain its face, does he not sow abroad the fitches, and scatter the cummin, and sow in the principal wheat and the appointed barley and the rye in their place?
(26) Because his God instructs him to discretion, *and* teaches him.
(27) Because the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.
(28) Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.
(29) This also comes forth from the LORD {Jehovah} of hosts {armies; multitudes}, *Who* is wonderful in counsel, *and* excellent in working.

Chapter 29

(1) Woe to Ariel {lion of God}, to Ariel, the city *where* David lived {Jerusalem}![a] add year to year; let them kill sacrifices.
(2) Yet I will distress Ariel {lion of God; Jerusalem}, and there will be heaviness and sorrow: and it will be to Me as Ariel {lion of God; Jerusalem}.
(3) And I will camp against you all around, and will lay siege against you with a mount, and I will raise forts against you.
(4) And you will be brought down, *and* will speak out of the ground, and your speech will be low out of the dust, and your voice will be, as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust.
(5) Furthermore the multitude of your strangers will be like small dust, and the multitude of the terrible ones *will be* as chaff that passes away: yes, it will be at an instant suddenly.
(6) You will be visited by the LORD {Jehovah} of hosts {armies; multitudes} with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

29:1a - Ariel {אריאל} - lion of God - used here as a reference to Jerusalem [where David lived]

(7) And the multitude of all the nations that fight against Ariel {lion of God; Jerusalem}, even all who fight against her and her snare, and who distress her, will be as a dream of a night vision.
(8) It will even be as when a hungry *man* dreams he eats; but he awakens, and his soul is empty: or as when a thirsty man dreams he drinks; but he awakens, and *he is* faint, and his soul has appetite: so will the multitude of all the nations be, that fight against mount Zion.
(9) Stand still, and wonder; cry out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.
(10) Because the LORD {Jehovah} has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers He has blinded.
(11) And the vision of all has become to you as the words of a book that is sealed, which *men* deliver to one who is educated, saying, I ask you to read this: and he said, I cannot; because it *is* sealed:
(12) And the book is delivered to him who is not educated, saying, I ask you to read this: and he said, I am not educated.
(13) Therefore the Lord said, Inasmuch as this people draw near to *Me* with their mouth, and with their lips honor Me, but have removed their hearts far from Me, and their fear towards Me is taught by the precept of men:
(14) Therefore, I will proceed to do a marvelous work among this people, *even* a marvelous work and a wonder: because the wisdom of their wise *men* will perish, and the understanding of their prudent *men* will be hidden.
(15) Woe to those who seek to deeply hide their counsel from the LORD {Jehovah}, and their works are in the dark, and they say, Who sees us? and who knows us?
(16) Surely your turning of things upside down will be valued as the potter's clay: because shall the work say of him who made it, He did not make me? or shall the thing framed say of him who framed it, He had no understanding?
(17) *Is* it not yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be valued as a forest?
(18) And in that day the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity, and out of darkness.
(19) The humble also will increase *their* joy in the LORD {Jehovah}, and the poor among men will rejoice in the Holy One of Israel.
(20) Because the terrible one is brought to nothing, and the scorner is consumed, and all who seek for sin are cut off:
(21) Who make a man an offender for a word, and lay a snare for him who reproves in the gate, and turns aside the just for a thing of no value.

(22) Therefore this is what the LORD {Jehovah} says, Who redeemed Abraham, concerning the house of Jacob, Jacob will no longer be ashamed, neither will his face now grow pale.
(23) But when he sees his children, the work of My hands, in his midst, they will sanctify My Name, and sanctify the Holy One of Jacob, and will fear the God of Israel.
(24) Those who erred in spirit will come to understanding, and those who murmured will learn doctrine {teachings}.

Chapter 30

(1) Woe to the rebellious children, says the LORD {Jehovah}, who take counsel, but not of Me; and who cover with a covering, but not of My Spirit, that they may add sin to sin:
(2) Who go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
(3) Therefore the strength of Pharaoh will be your shame, and the trust in the shadow of Egypt *your* confusion.
(4) Because his princes were at Zoan, and his ambassadors came to Hanes.
(5) They were all ashamed of a people *who* could not profit them, nor be a help nor profit, but a shame, and also a reproach.
(6) The vision of the beasts of the south: into the land of trouble and anguish, from where the young and old lion *come*, the viper and fiery flying snake, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people *who* will not profit *them*.
(7) Because the Egyptians will help in vain, and to no purpose: therefore I have cried concerning this, Their strength *is* to sit still.
(8) Now go, write it before them in a tablet, and note it in a book, that it may be for the time to come forever and ever:
(9) That this *is* a rebellious people, lying children, children *who* will not hear the law of the LORD {Jehovah}:
(10) Who say to the seers, Do not see; and to the prophets, Do not prophesy to us right things, speak to us pleasing things, prophesy deceits:
(11) Get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.
(12) Therefore this is what the Holy One of Israel says, Because you despise this word, and trust in oppression and perverseness, and stay there:
(13) Therefore this sin will be to you as a break in a wall ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant.

(14) And He will break it as the breaking of the potter's vessel that is broken in pieces; He will not spare: so that there will not be found in it even a pot to take fire from the hearth, or to take water out of the pit.
(15) Because this is what the Lord GOD {Jehovah} says, the Holy One of Israel; In returning {to Me} and rest you will be saved; in quietness and in confidence will be your strength: but you would *not receive it*.
(16) But you said, No; because we will flee upon horses; therefore you will flee: and, We will ride upon the swift {horses}; therefore those who pursue you will also be swift.
(17) One thousand *will flee* at the rebuke of one; at the rebuke of five you will flee: until you are left as a beacon upon the top of a mountain, and as an ensign {banner; flag} on a hill.
(18) And therefore the LORD {Jehovah} will wait, that He may be gracious to you, and therefore He will be exalted, that He may have mercy upon you: because the LORD {Jehovah} *is* a God of judgment: blessed *are* all those who wait for Him.
(19) Because the people will live in Zion at Jerusalem: you will weep no more: He will be very gracious to you at the voice of your cry; when He will hear it, He will answer you.
(20) And *though* the Lord gives you the bread of adversity, and the water of affliction, yet your teachers will not be removed into a corner any more, but your eyes will see your teachers:
(21) And your ears will hear a word behind you, saying, This *is* the way, walk in it, when you turn to the right hand, and when you turn to the left.
(22) You will defile also the covering of your graven images of silver, and the ornament of your molten images of gold: you will cast them away as a menstrual cloth; you will say to it, Get away from here.
(23) Then He will give the rain of your seed, that you will sow the ground with it; and bread of the increase of the earth, and it will be fat and plenteous: in that day your cattle will feed in large pastures.
(24) The oxen likewise and the young donkeys that plow the ground will eat clean feed, which has been winnowed with the shovel and with the winnowing fan.
(25) And there will be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

(26) Furthermore the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD {Jehovah} binds up the wounds of His people, and heals the stroke of their wounds.
(27) Indeed, the Name of the LORD {Jehovah} comes from afar, burning *with* His anger, and *its* vision *is* heavy: His lips are full of indignation, and His tongue as a devouring fire:
(28) And His breath, as an overflowing stream, will reach to the middle of the neck, to sift the nations with the strainer of vanity: and *there will be* a bridle in the jaws of the people, causing *them* to err.
(29) You will have a song, as in the night *when* a holy solemness is kept; and gladness of heart, as when one goes with a flute to come into the mountain of the LORD {Jehovah}, to the mighty One of Israel.
(30) And the LORD {Jehovah} will cause His glorious voice to be heard, and will show the strength of His arm, with the indignation of *His* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.
(31) Because through the voice of the LORD {Jehovah} the Assyrian will be beaten down, *who* struck with a rod.
(32) And *in* every place where the grounded staff will pass, which the LORD {Jehovah} will lay upon him, *it* will be with tambourines and harps: and in battles of tumult He will fight with it.
(33) Because Tophet {place of burning; hell}[a] was ordained from old; yes, it is prepared for the king; he has made *it* deep *and* large: its pile *is* fire and much wood; the breath of the LORD {Jehovah}, like a stream of molten sulfur, sets it afire.

Chapter 31
(1) Woe to those who go down to Egypt for help; and trust in horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they do not look to the Holy One of Israel, neither seek the LORD {Jehovah}!
(2) Yet He also *is* wise, and will bring evil, and will not take back His words: but will arise against the house of the evildoers, and against the help of those who sin.
(3) Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD {Jehovah} stretches out His hand, both he who helps will fall, and he who is helped will fall down, and they all will fail together.

30:33a - Tophet {place of burning}-– pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3] the valley of Hinnom southeast of Jerusalem where garbage from the city was continually burned – also called Gehenna {γέεννα} in Mat. 5:22 as a reference to hell - Jer. 7:31; 19:6-14; II Ki. 23:10

(4) Because the LORD {Jehovah} has so spoken to me, Just as the lion and the young lion roaring over his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself because of their noise: so will the LORD {Jehovah} of hosts {armies; multitudes} come down to fight for mount Zion, and for its hill.
(5) As birds flying, so will the LORD {Jehovah} of hosts {armies; multitudes} defend Jerusalem; also defending He will deliver *it; and* passing over He will preserve it.
(6) Turn to *Him from* whom the children of Israel have deeply revolted.
(7) Because in that day every man will cast away his idols of silver, and his idols of gold, which your own hands have made for you *for* a sin.
(8) Then the Assyrian will fall with the sword, not of a mighty man; and the sword, not of a mean man, will devour him: but he will flee from the sword, and his young men will be discomfited {embarrassed; uneasy}.
(9) And he will pass over to his stronghold because of fear, and his princes will be afraid of the ensign {banner; flag}, says the LORD {Jehovah}, Whose fire *is* in Zion, and His furnace in Jerusalem.

Chapter 32
(1) Indeed, a king will reign in righteousness, and princes will rule in judgment.
(2) And a man will be as a hiding place from the wind, and a shelter from the storm; as rivers of water in a dry place, as the shadow of a great rock in a weary land.
(3) And the eyes of those who see will not be dim, and the ears of those who hear will listen.
(4) The heart also of the rash {foolish} will understand knowledge, and the tongue of the stutterers will be ready to speak plainly.
(5) The fool will no more be called noble, nor the miser said *to be* bountiful.
(6) Because the fool will speak foolishness, and his heart will commit sin, to practice hypocrisy, and to speak error against the LORD {Jehovah}, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.
(7) The instruments also of the miser *are* evil: he devises wicked devices to destroy the poor with lying words, even when the needy speak what is right.
(8) But the noble {man} devises {plans} noble things; and by noble things he will stand.
(9) Rise up, you women who are at ease; hear My voice, you careless daughters; listen to My speech.
(10) You will be troubled many days and years, you careless women: because the vintage will fail, the harvest will not come.
(11) Tremble, you women who are at ease; be troubled, you careless ones: strip yourselves, and make yourselves bare, and put *sackcloth* upon *your* waist.

(12) They will mourn for the breasts, for the pleasant fields, for the fruitful vine.
(13) Upon the land of My people thorns *and* briers will come up; yes, upon all the houses of joy *in* the joyous city:
(14) Because the palaces will be forsaken; the multitude of the city will be left; the forts and towers will be for dens {for wild animals} forever, a joy of wild donkeys, a pasture of flocks;
(15) Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field becomes counted for a forest.
(16) Then judgment will live in the wilderness, and righteousness remain in the fruitful field.
(17) And the work of righteousness will be peace; and the effect of righteousness quietness and assurance forever.
(18) And My people will live in a peaceable house, and in sure houses, and in quiet resting places;
(19) When it will hail, coming down on the forest; and the city will be low in a low place.
(20) Blessed *are* you who sow beside all waters, who send forth *to there* the feet of the ox and the donkey.

Chapter 33

(1) Woe to you who spoils others, and you *were* not spoiled; and dealt treacherously, when they did not deal treacherously with you! when you will cease to spoil, you will be spoiled; *and* when you will make an end to deal treacherously, they will deal treacherously with you.
(2) O LORD {Jehovah}, be gracious to us; we have waited for You: be their strength every morning, our salvation also in the time of trouble.
(3) At the noise of the tumult the people fled; at Your rising up the nations were scattered.
(4) And Your spoil will be gathered *like* the gathering of the caterpillar: He will run upon them as the running to and fro of locusts.
(5) The LORD {Jehovah} is exalted; because He lives on high: He has filled Zion with judgment and righteousness.
(6) And wisdom and knowledge will be the stability of Your times, *and* strength of salvation: the fear of the LORD {Jehovah} *is* His treasure.
(7) Their valiant ones will cry outside: the ambassadors of peace will weep bitterly.

(8) The highways lie waste, the wayfaring man ceases: he has broken the covenant, he has despised the cities, he regards no man.
(9) The earth mourns *and* withers away: Lebanon is ashamed *and* cut down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.
(10) Now I will rise, says the LORD {Jehovah}; now I will be exalted; now I will lift up Myself.
(11) You will conceive chaff, you will bring forth stubble: your breath, *as* fire, will devour you.
(12) And the people will be *as* the burnings of lime: *as* thorns cut up they will be burned in the fire.
(13) Listen, you *who are* far off, what I have done; and, *you who are* near, acknowledge My might.
(14) The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us will live with the devouring fire? who among us will live with everlasting burnings?
(15) He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who shakes his hands from holding of bribes, who stops his ears from hearing of blood, and shuts his eyes from seeing evil;
(16) He will live on high: his place of defense *will be* the fortresses of rocks: bread will be given him; his waters *will be* sure.
(17) Your eyes will see the King in His beauty: they will see the land that is very far off.
(18) Your heart will meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he who counted the towers?
(19) You will not see a fierce people, a people of a deeper speech than you can perceive; of a stammering tongue, *that* you *can*not understand.
(20) Look upon Zion, the city of our solemn assemblies: your eyes will see Jerusalem a quiet place to live in, a tabernacle *that* will not be taken down; not one of its stakes will ever be removed, neither will any of its cords be broken.
(21) But there the glorious LORD {Jehovah} *will be* to us a place of broad rivers *and* streams; where no boat will go with oars, neither will gallant ships pass by.
(22) Because the LORD {Jehovah} *is* our judge, the LORD {Jehovah} *is* our lawgiver, the LORD {Jehovah} *is* our King; He will save us.
(23) Your ropes are loosed; they could not strengthen their mast, they could not spread the sail: then the prey of a great spoil is divided; the lame take the prey.
(24) And those who live there will not say, I am sick: the people who live there *will be* forgiven *their* sin.

Chapter 34

(1) Come near, you nations, to hear; and listen, you people: let the earth hear, and all that is in it; the world, and all things that come forth of it.
(2) Because the indignation of the LORD {Jehovah} *is* upon all nations, and *His* fury upon all their armies: He has completely destroyed them, He has delivered them to the slaughter.
(3) Their dead also will be cast out, and their stench will come up out of their dead bodies, and the mountains will be melted with their blood.
(4) And all the host of heaven will be dissolved, and the heavens will be rolled together as a scroll: and all their host will fall down, as the leaf falls off from the vine, and as a falling *fig* from the fig tree.[a]
(5) Because My sword will be bathed in heaven: indeed, it will come down upon Edom, and upon the people of My curse, to judgment.
(6) The sword of the LORD {Jehovah} is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: because the LORD {Jehovah} has a sacrifice in Bozrah, and a great slaughter in the land of Edom.
(7) And the unicorns[b] will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness.
(8) Because *it is* the day of the LORD's {Jehovah's} vengeance, *and* the year of repayment for the trouble[c] of Zion.
(9) And its streams will be turned into pitch {tar}, and its dust into brimstone {sulfur},[d] and its land will become burning pitch {tar}.
(10) It will not be quenched night nor day; its smoke will go up forever: from generation to generation it will lie waste; no one will pass through it forever and ever.

34:4a - Ps. 102:26; Mat. 24:29; II Pet. 3:10

34:7b - unicorns - rameem {ראמים} - Some kind of wild animal, but it is unclear what.
See note on Is. 34:11 - ancient pictures show a horse-like animal with a horn on its head {which is now extinct} See unicorns in: Deut 33:17; Num 23:22; Num 24:8; Job 39:9-10; Ps. 22:21; Ps. 29:6; Ps 92:10

34:8c - controversy - strife against Zion

34:9d - brimstone - sulfur

A lot of our knowledge of various species of plants and animals has been lost through the years and many species have become extinct so when it comes to translation unfortunately much guess work comes into play.

(11) But the cormorant {pelican}[e] and the bittern {crane}[f] will possess it; the owl also and the raven will live in it: and he will stretch out upon it the line of confusion, and the stones of emptiness.
(12) They will call its nobles to the kingdom, but no one *will be* there, and all her princes will be nothing.
(13) And thorns will come up in her palaces, nettles and brambles in its fortresses: and it will be a home of dragons, *and* a court for owls.
(14) The wild beasts of the desert will also meet with the wild beasts of the island, and the shaggy goat will cry to his fellow; the screech owl also will rest there, and find for herself a place of rest.
(15) There the great owl will make her nest, and lay, and hatch, and gather under her shadow: there the vultures will also be gathered, everyone with her mate.
(16) Seek out of the book of the LORD {Jehovah}, and read: not one of these will fail, no one will lack her mate: because My mouth has commanded it, and His Spirit has gathered them.
(17) And He has cast the lot for them, and His hand has divided it to them by line: they will possess it forever, from generation to generation they will live there.

Chapter 35
(1) The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
(2) It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the LORD {Jehovah}, *and* the excellency of our God.
(3) Strengthen the weak hands, and confirm the feeble knees.
(4) Say to those *who are* of a fearful heart, Be strong, do not be afraid: look, your God will come *with* vengeance, *even* God *with* a reward; He will come and save you.
(5) Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped.
(6) Then the lame *man* will leap as a deer, and the tongue of the dumb sing: because in the wilderness waters will break out, and streams in the desert.
(7) And the parched ground will become a pool, and the thirsty land springs of water: in the home of dragons, where each lay, grass *will be* with reeds and bulrushes.
(8) And a highway will be there, and a road, and it will be called "The Highway Of Holiness"; the unclean will not pass over it; but it *will be* for those: the wayfaring men, though fools, will not stray *in it*.
(9) No lion will be there, nor *any* ravenous beast will go upon it, it will not be found there; but the redeemed will walk *there*:

34:11e - cormorant {קָאַת} - some type of bird - some translations translate it as pelican, but the exact species of bird is unclear
34:11f - bittern {קִפּוֹד} - wild long legged bird, porcupine? hedge-hog? we're not sure what this animal is

(10) And the ransomed of the LORD {Jehovah} will return, and come to Zion with songs and everlasting joy will be upon their heads: they will obtain joy and gladness, and sorrow and sighing will flee away.

Chapter 36

(1) Now it came to pass in the fourteenth year of king Hezekiah {3414 A.H./C-628 B.C.},[a] *that* Sennacherib king of Assyria came up against all the defensed cities of Judah, and took them.
(2) And the king of Assyria sent Rab-shakeh from Lachish to Jerusalem to king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.
(3) Then Eliakim, Hilkiah's son, came to him who was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.
(4) And Rab-shakeh said to them, Say now to Hezekiah, This is what the great king, the king of Assyria, says: What confidence *is* this in which you trust?
(5) I demand, *you tell me*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom do you trust, that you rebel against me?
(6) Look, you trust in the staff of this broken reed, on Egypt; upon which if a man leans, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all who trust in him.
(7) But if you say to me, We trust in the LORD {Jehovah} our God: *is it* not He, Whose high places and Whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You will worship before this altar?
(8) Now therefore give pledges, I command you, to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders upon them.
(9) How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?
(10) And have I now come up without the LORD {Jehovah} against this land to destroy it? the LORD {Jehovah} said to me, Go up against this land, and destroy it.[b]
(11) Then Eliakim and Shebna and Joah said to Rab-shakeh, We ask you to speak, to your servants in the Syrian language; because we understand *it*: and do not speak to us in the Jews' language, in the ears of the people who *are* on the wall.

36:1a - 14th year of Hezekiah; 8 years after fall of Northern Kingdom of Israel, 106 years before captivity of Judah – II Ki. 18:13; II Chr. 32:1f [3414 A.H./C- 628 B.C.]
- See Appendix G: World Time Line of Biblical History
36:10b - it is clear from Isaiah's reply to Hezekiah {Is. 37:6-7} that Rab-shakeh was lying. The Lord did not tell him anything.

(12) But Rab-shakeh said, Has my master sent me to your master and to you to speak these words? *has he* not *sent me* to the men who sit upon the wall, that they may eat their own dung, and drink their own urine with you?
(13) Then Rab-shakeh stood, and cried with a loud voice in the Jews' language, and said, Hear the words of the great king, the king of Assyria.
(14) This is what the king says, Do not let Hezekiah deceive you: because he will not be able to deliver you.
(15) Neither let Hezekiah cause you to trust in the LORD {Jehovah}, saying, The LORD {Jehovah} will surely deliver us: this city will not be delivered into the hand of the king of Assyria.
(16) Do not listen to Hezekiah: because this is what the king of Assyria says, Make *an agreement* with me *by* a present, and come out to me: and everyone eat of his vine, and everyone of his fig tree, and everyone drink the waters of his own cistern;
(17) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.
(18) *Beware* lest Hezekiah persuade you, saying, The LORD {Jehovah} will deliver us. Have any of the gods of the nations delivered his land out of the hand of the king of Assyria?
(19) Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?
(20) Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD {Jehovah} should deliver Jerusalem out of my hand?
(21) But they held their peace, and did not answer him a word: because the king's commandment was, saying, Do not answer him.
(22) Then Eliakim, the son of Hilkiah, who *was* over the household came, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes torn, and told him the words of Rabshakeh.

Chapter 37
(1) And it came to pass, when king Hezekiah heard *it*, that he tore his clothes, and covered himself with sackcloth, and went into the house {temple} of the LORD {Jehovah}.
(2) And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz.
(3) And they said to him, This is what Hezekiah says, This day *is* a day of trouble, and of rebuke, and of blasphemy: because the children have come to the birth, and *there is* not strength to bring forth.

(4) It may be the LORD {Jehovah} your God will hear the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God, and will reprove the words which the LORD {Jehovah} your God has heard: therefore lift up *your* prayer for the remnant that is left.
(5) So the servants of king Hezekiah came to Isaiah.
(6) And Isaiah said to them, This is what you shall say to your master, This is what the LORD {Jehovah} says, Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.
(7) Indeed, I will send a blast upon him, and he will hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.
(8) So Rab-shakeh returned, and found the king of Assyria warring against Libnah: because he had heard that he had departed from Lachish.
(9) And he heard a rumor concerning Tirhakah king of Ethiopia, He has come forth to make war against you. And when he heard *it*, he sent messengers to Hezekiah, saying,
(10) This is what you shall say to Hezekiah king of Judah, saying, Do not let your God, in Whom you trust, deceive you, saying, Jerusalem will not be given into the hand of the king of Assyria.
(11) Surely, you have heard what the kings of Assyria have done to all lands by destroying them completely; and will you be delivered?
(12) Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?
(13) Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?
(14) And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up to the house {temple} of the LORD {Jehovah}, and spread it before the LORD {Jehovah}.
(15) And Hezekiah prayed to the LORD {Jehovah}, saying,
(16) O LORD {Jehovah} of hosts {armies; multitudes}, God of Israel, Who lives *between* the cherubims,[a] You *are* the God, *even* You alone, of all the kingdoms of the earth: You have made heaven and earth.
(17) Incline Your ear, O LORD {Jehovah}, and hear; open Your eyes, O LORD {Jehovah}, and see: and hear all the words of Sennacherib, who has sent to reproach the living God.
(18) Of a truth, LORD {Jehovah}, the kings of Assyria have laid waste all the nations, and their countries,

37:16a – between the cherubims – Ex. 25:18-22; II Ki. 19:15; I Chron. 13:6

(19) And have cast their gods into the fire: because they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
(20) Now therefore, O LORD {Jehovah} our God, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD {Jehovah}, *even* You alone.
(21) Then Isaiah the son of Amoz sent to Hezekiah, saying, This is what the LORD {Jehovah} God of Israel says, Whereas you have prayed to Me against Sennacherib king of Assyria:
(22) This *is* the word which the LORD {Jehovah} has spoken concerning him; The virgin, the daughter of Zion, has despised you, *and* laughed you to scorn; the daughter of Jerusalem has shaken her head at you.
(23) Whom have you reproached and blasphemed? and against Whom have you exalted *your* voice, and lifted up your eyes on high? *even* against the Holy One of Israel.
(24) By your servants you have reproached the Lord, and have said, By the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon; and I will cut down its tall cedars, *and* its choice fir trees: and I will enter into the height of his border, *and* the forest of his Carmel.
(25) I have dug *a well*, and drunk water; and with the sole of my feet I have dried up all the rivers of the besieged places.
(26) Have you not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now I have brought it to pass, that you should lay waste defensed cities *into* ruinous heaps.
(27) Therefore those who lived there *were* of little power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.
(28) But I know where you live, and your going out, and your coming in, and your rage against Me.
(29) Because you rage against Me, and your tumult, has come up into My ears, therefore I will put My hook into your nose, and My bridle into your lips, and I will turn you back by the way by which you came.
(30) And this *will be* a sign to you, You will eat *this* year such as grows of itself; and the second year that which springs of the same: and in the third year you *will* sow, and reap, and plant vineyards, and eat its fruit.
(31) And the remnant that is escaped of the house of Judah will again take root downward, and bear fruit upward:
(32) Because out of Jerusalem will go forth a remnant, and those who escape out of mount Zion: the zeal of the LORD {Jehovah} of hosts {armies} will do this.

(33) Therefore this is what the LORD {Jehovah} says concerning the king of Assyria, He will not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.
(34) By the way that he came, by the same he will return, and will not come into this city, says the LORD {Jehovah}.
(35) Because I will defend this city to save it for My own sake, and for My servant David's sake.
(36) Then the angel of the LORD {Jehovah} went forth, and struck in the camp of the Assyrians a hundred and eighty-five thousand: and when they arose early in the morning, indeed, they *were* all dead bodies.
(37) So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh.
(38) And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his place.

Chapter 38

(1) In those days Hezekiah was deathly sick. And Isaiah the prophet the son of Amoz came to him, and said to him, This is what the LORD {Jehovah} says, Set your house in order: because you will die, and not live.
(2) Then Hezekiah turned his face towards the wall, and prayed to the LORD {Jehovah},
(3) And said, Remember now, O LORD {Jehovah}, I ask You, how I have walked before You in truth and with a perfect heart, and have done *that which is* good in Your sight. And Hezekiah wept greatly.
(4) Then the word of the LORD {Jehovah} came to Isaiah, saying,
(5) Go, and say to Hezekiah, This is what the LORD {Jehovah} says, the God of David your father, I have heard your prayer, I have seen your tears: indeed, I will add to your days fifteen years.
(6) And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city.
(7) And this *will be* a sign to you from the LORD {Jehovah}, that the LORD {Jehovah} will do this thing that He has spoken;
(8) Look, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, the degrees it had gone down.[a]
(9) The writing of Hezekiah king of Judah, when he had been sick, and was recovered from his sickness:

38:8a - ten degrees on the sun dial - i.e. the sun went backwards 10 degrees in the sky which added 40 minutes the length of the day - II Ki. 20:11 [360°/24 hr.=15°/hr.], 10/15 = 2/3 hour, so 10 degrees of arc on the sun dial would be 40 minutes.

(10) I said concerning the cutting off of my days, I will go to the gates of the grave: I am deprived of the remainder of my years.
(11) I said, I will not see the LORD {Jehovah}, *even* the LORD {Jehovah}, in the land of the living: I will not see man any more with those who live in the world.
(12) My age has departed, and is removed from me as a shepherd's tent: I have cut off my life like a weaver: He will cut me off with constant sickness: from day *even* to night You will make an end of me.
(13) I reckoned until morning, *that*, as a lion, so He will break all my bones: from day e*ven* to night You will make an end of me.
(14) Like a crane *or* a swallow, so I chattered: I mourned as a dove: my eyes fail *with looking* upward: O LORD {Jehovah}, I am oppressed; be my shelter.
(15) What shall I say? He has both spoken to me, and He Himself has done *it*: I will go softly all my years in the bitterness of my soul.
(16) O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so You will recover me, and cause me to live.
(17) For peace I had great bitterness: but You have in love for my soul *delivered it* from the pit of corruption: because You have cast all my sins behind Your back.
(18) Because the grave cannot praise You, death *cannot* celebrate You: those who go down into the pit cannot hope for Your truth.
(19) The living, yes, the living, he will praise You, as I *do* this day: the father to the children will make known Your truth.
(20) The LORD {Jehovah} *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our lives in the house {temple} of the LORD {Jehovah}.
(21) Because Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he will recover.
(22) Hezekiah also had said, What *is* the sign that I will go up to the house {temple} of the LORD {Jehovah}?

Chapter 39

(1) At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: because he had heard that he had been sick, and had recovered.[a]

39:1a – II Ki. 20:12f

(2) And Hezekiah was glad *because* of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.
(3) Then Isaiah the prophet came to king Hezekiah, and said to him, What did these men say? and from where did they come to you? And Hezekiah said, They have come from a far country to me, *even* from Babylon.
(4) Then he said, What have they seen in your house? And Hezekiah answered, All that *is* in my house they have seen: there is nothing among my treasures that I have not shown them.
(5) Then Isaiah said to Hezekiah, Hear the word of the LORD {Jehovah} of hosts {armies; multitudes}:
(6) Indeed, the days *will* come, that all that *is* in your house, and *that* which your fathers have laid up in store until this day, will be carried to Babylon: nothing will be left, says the LORD {Jehovah}.
(7) And of your sons that will be born of you, which you will father, they will take away; and they will be eunuchs in the palace of the king of Babylon.
(8) Then Hezekiah said to Isaiah, The word of the LORD {Jehovah} is good which you have spoken. He also said this, because there will be peace and truth in my days.

Chapter 40

(1) Comfort yourselves, comfort yourselves My people, says your God.
(2) Speak comfortably to Jerusalem, and cry to her, that her warfare is completed, that her sin is pardoned: because she has received of the LORD's {Jehovah's} hand double for all her sins.
(3) The voice of him who cries in the wilderness, Prepare the way of the LORD {Jehovah}, make straight in the desert a highway for our God.[a]
(4) Every valley will be exalted, and every mountain and hill will be made low: and the crooked will be made straight, and the rough places plain:
(5) And the glory of the LORD {Jehovah} will be revealed, and all flesh will see *it* together: because the mouth of the LORD {Jehovah} has spoken *it*.
(6) The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all its goodness *is* as the flower of the field:
(7) The grass withers, the flower fades: because the Spirit of the LORD {Jehovah} blows upon it: surely the people *are* grass.

40:3a – Mat. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23

(8) The grass withers, the flower fades: but the word of our God will stand forever.
(9) O Zion, that brings good news, get up into the high mountain; O Jerusalem, that brings good news lift up your voice with strength; lift *it* up, do not be afraid; say to the cities of Judah, Look, your God!
(10) Indeed, the Lord GOD {Jehovah} will come with strong *hand*, and His arm will rule for Him: indeed, His reward *is* with Him, and His work before him.
(11) He will feed His flock like a shepherd: He will gather the lambs with His arm, and carry *them* in His bosom, *and* will gently lead those who are with young.
(12) Who has measured the waters in the hollow of His hand, and measured out heaven with the span, and weighed the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?
(13) Who has directed the Spirit of the LORD, or *being* His counselor has taught Him?
(14) With whom did He take counsel, and *who* instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?
(15) Indeed, the nations *are* as a drop in a bucket, and are counted as the small dust of the balance: indeed, He takes up the islands as a very little thing.
(16) And Lebanon *is* not sufficient to burn, nor its beasts sufficient for a burnt offering.
(17) All nations before Him *are* as nothing; and they are counted to Him less than nothing, and vanity.
(18) To whom then will you compare God? or to what likeness will you compare to Him?
(19) The workman melts a graven image, and the goldsmith over lays it over with gold, and casts silver chains.
(20) He who *is* so impoverished that he has no offering chooses a tree *that* will not rot; he seeks for himself a cunning workman to prepare a graven image, *that* will not be moved.
(21) Have you not known? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundations of the earth?
(22) *It is* He Who sits upon the circle {sphere}[b] of the earth, and those who live in it *are* as grasshoppers; Who stretches out the heavens as a curtain, and spreads them out as a tent to live in:

40:22b - circle - chug {חוּג} - sphere - see Pro. 8:27; Job 22:14

(23) Who brings the princes to nothing; He makes the judges of the earth as vanity.
(24) Indeed, they will not be planted; yes, they will not be sown: yes, their stock will not take root in the earth: and He will also blow upon them, and they will wither, and the whirlwind will take them away as stubble.
(25) To whom then will you compare Me, or will I be equal? says the Holy One.
(26) Lift up your eyes on high, and see Who has created these *things*, Who brings out their host by number: He calls them all by names by the greatness of His might, because *He is* strong in power; not one fails.
(27) Why do you say, O Jacob, and speak, O Israel, My way is hidden from the LORD {Jehovah}, and my judgment is passed over from my God?
(28) Have you not known? have you not heard, *that* the everlasting God, the LORD {Jehovah}, the Creator of the ends of the earth, does not faint, neither is weary? *there is* no searching of His understanding.
(29) He gives power to the faint; and to *those who have* no might He increases strength.
(30) Even the youths will faint and be weary, and the young men will completely fall:
(31) But those who wait upon the LORD {Jehovah} will renew *their* strength; they will mount up with wings as eagles; they will run, and not be weary; *and* they will walk, and not faint.

Chapter 41

(1) Keep silence before Me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.
(2) Who raised up the righteous *man* from the east, called him to His foot, gave the nations before him, and made *him* rule over kings? He gave *them* as the dust to his sword, *and* as driven stubble to his bow.
(3) He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.
(4) Who has performed and done *it*, calling the generations from the beginning? I the LORD {Jehovah}, the first, and with the last; I *am* He.[a]
(5) The islands saw *it*, and feared; the ends of the earth were afraid, drew near, and came.
(6) Everyone helped his neighbor; and *everyone* said to his brother, Be of good courage.

41:4a – first and last – Is. 44:6; Rev. 2:8; 22:13

(7) So the carpenter encouraged the goldsmith, *and* he who smoothed *with* the hammer encouraged him who struck the anvil, saying, It *is* ready for the soldering: and he fastened it with nails, *that* it should not be moved.
(8) But you, Israel, *are* My servant, Jacob whom I have chosen, the offspring of Abraham My friend.
(9) *You* whom I have taken from the ends of the earth, and called you from the chief of men, and said to you, You *are* My servant; I have chosen you, and have not cast you away.
(10) Do not be afraid; because I *am* with you: do not be dismayed; because I *am* your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of My righteousness.
(11) Indeed, all those who were incensed against you will be ashamed and confounded: they will be as nothing; and those who strive with you will perish.
(12) You will seek them, and will not find them, *even* those who contended with you: those who war against you will be as nothing, and as a thing of nothing.
(13) Because I the LORD {Jehovah} your God will hold your right hand, saying to you, Do not be afraid; I will help you.
(14) Do not be afraid, you worm Jacob, *and* you men of Israel; I will help you, says the LORD {Jehovah}, and your Redeemer, the Holy One of Israel.
(15) Indeed, I will make you a new sharp threshing instrument having teeth: you will thresh the mountains, and beat *them* small, and will make the hills as chaff.
(16) You will fan them, and the wind will carry them away, and the whirlwind will scatter them: and you will rejoice in the LORD {Jehovah}, *and* will rejoice in the Holy One of Israel.
(17) *When* the poor and needy seek water, and *there is* none, *and* their tongue fails for thirst, I the LORD {Jehovah} will hear them, I the God of Israel will not forsake them.
(18) I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.
(19) I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:
(20) That they may see, and know, and consider, and understand together, that the hand of the LORD {Jehovah} has done this, and the Holy One of Israel has created it.
(21) Produce your cause, says the LORD {Jehovah}; bring forth your strong *reasons*, says the King of Jacob.

(22) Let them bring *them* forth, and show us what will happen: let them show the former things, what they *are*, that we may consider them, and know the latter end of them; or declare to us things yet to come.
(23) Show the things that are to come hereafter, that we may know that you *are* gods: yes, do good, or do evil, that we may be dismayed, and see *it* together.
(24) Indeed, you *are* of nothing, and your work of nothing: an abomination *is he who* chooses you.
(25) I have raised up *one* from the north, and he will come: from the rising of the sun he will call upon My Name: and he will come upon princes as *upon* mortar, and as the potter treads clay.
(26) Who has declared from the beginning, that we may know? and formerly, that we may say, *He is* righteous? yes, *there is* no one who shows, yes, *there is* no one who declares, yes, *there is* no one who hears your words.
(27) The first *will say* to Zion, Look, see them: and I will give to Jerusalem one who brings good news.
(28) Because I looked, and *there was* no man; even among them, and *there was* no counselor, that, when I asked of them, could answer a word.
(29) Indeed, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

Chapter 42
(1) Look My Servant, Whom I uphold; My Elect, *in Whom* My soul delights; I have put My Spirit upon Him: He will bring forth judgment to the Gentiles {non-Jews; nations}.[a]
(2) He will not cry out, nor lift up His voice, nor cause His voice to be heard in the street.
(3) A bruised reed He will not break, and the smoking flax He will not quench: He will bring forth judgment to truth.
(4) He will not fail nor be discouraged, until He has set judgment in the earth: and the islands will wait for His law.
(5) This is what God the LORD {Jehovah} says, He Who created the heavens, and stretched them out; He Who spread forth the earth, and that which comes out of it; He Who gives breath to the people upon it, and spirit to those who walk there:
(6) I the LORD {Jehovah} have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a light to the Gentiles {nations; non-Jews};
(7) To open the blind eyes, to bring out the prisoners from the prison, *and* those who sit in darkness out of the prison house.
(8) I *am* the LORD {Jehovah}: that *is* My Name: and My glory I will not give to another, neither My praise to graven images.

42:1a – Gentiles – nations - non-Jews

(9) Indeed, the former things have come to pass, and new things I declare: before they spring forth I tell you of them.
(10) Sing to the LORD {Jehovah} a new song, *and* His praise from the ends of the earth, you who go down to the sea, and all who are in it; the islands, and those who live in them.
(11) Let the wilderness and its cities lift up *their voices*, the villages *that* Kedar[b] lives in: let those who live in the rock sing, let them shout from the tops of the mountains.
(12) Let them give glory to the LORD {Jehovah}, and declare His praise in the islands.
(13) The LORD {Jehovah} will go forth as a mighty man, He will stir up jealousy like a man of war: He will cry, yes, roar; He will prevail against His enemies.
(14) I have *for a* long time held My peace; I have been still, *and* refrained Myself: *now* I will cry like a woman giving birth; I will destroy and devour at once.
(15) I will make mountains and hills waste, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.
(16) And I will bring the blind by a road *that* they did not know; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things I will do to them, and not forsake them.
(17) Those who trust in graven images will be turned back, they will be greatly ashamed, those who say to the molten images, You *are* our gods.
(18) Hear, you deaf; and look, you blind, that you may see.
(19) Who *is* blind, but My servant? or deaf, as My messenger *that* I sent? who *is* blind as *He Who is* perfect, and blind as the LORD's {Jehovah's} servant?
(20) Seeing many things, but you do not observe; opening the ears, but he does not hear.
(21) The LORD {Jehovah} is well pleased for His righteousness' sake; He will magnify the law, and make *it* honorable.
(22) But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and no one delivers; for a spoil, and no one says, Restore.
(23) Who among you will listen to this? *who* will listen and hear for the time to come?
(24) Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD {Jehovah}, He against Whom we have sinned? because they would not walk in His ways, neither were they obedient to His law.
(25) Therefore He has poured upon him the fury of His anger, and the strength of battle: and it has set him on fire all around, yet he did not know; and it burned him, yet he did not lay *it* to heart.

42:11b – Kedar – descendants of second of twelve sons of Ishmael [Abraham's first born son by Hagar; Sarah's servant - Gen. 25:13] – area around modern Saudi Arabia

Chapter 43

(1) But now this is what the LORD {Jehovah} says Who created you, O Jacob, and He Who formed you, O Israel, Do not be afraid: because I have redeemed you, I have called *you* by your name; you *are* Mine.
(2) When you pass through the waters, I *will be* with you; and through the rivers, they will not overflow you: when you walk through the fire, you will not be burned; neither will the flame kindle upon you.
(3) Because I *am* the LORD {Jehovah} your God, the Holy One of Israel, your Savior: I gave Egypt *for* your ransom, Ethiopia and Seba for you.
(4) Since you were precious in My sight, you have been honorable, and I have loved you: therefore I will give men for you, and people for your life.
(5) Do not be afraid: because I *am* with you: I will bring your offspring from the east, and gather you from the west;
(6) I will say to the north, Give them up; and to the south, Do not keep them back: bring My sons from afar, and My daughters from the ends of the earth;
(7) *Even* everyone who is called by My Name: because I have created him for My glory, I have formed him; yes, I have made him.
(8) Bring forth the blind people who have eyes, and the deaf who have ears.
(9) Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.
(10) You *are* My witnesses, says the LORD {Jehovah}, and My servant whom I have chosen: that you may know and believe Me, and understand that I *am* He: before Me there was no God formed, neither will there be after Me.
(11) I, *even* I, *am* the LORD {Jehovah}; and besides Me *there is* no Savior.
(12) I have declared, and have saved, and I have shown, when *there was* no strange *god* among you: therefore you *are* My witnesses, says the LORD {Jehovah}, that I *am* God.
(13) Yes, before the day *was* I *am* He; and *there is* no one who can deliver out of My hand: I will work, and who will prevent it?
(14) This is what the LORD {Jehovah} says, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.
(15) I *am* the LORD {Jehovah}, your Holy One, the Creator of Israel, your King.

(16) This is what the LORD {Jehovah} says, Who makes a highway in the sea, and a path in the mighty waters;
(17) Who brings forth the chariot and horse, the army and the power; they will lie down together, they will not rise: they are extinct, they are quenched as a wick.
(18) Do you not remember the former things, neither consider the things of old.
(19) Indeed, I will do a new thing; now it will spring forth; will you not know it? I will even make a way in the wilderness, *and* rivers in the desert.
(20) The beast of the field will honor Me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to My people, My chosen.
(21) This people I have formed for Myself; they will show forth My praise.
(22) But you have not called upon Me, O Jacob; but you have been weary of Me, O Israel.
(23) You have not brought Me the small cattle of your burnt offerings; neither have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense.
(24) You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices: but you have caused Me to serve with your sins, you have wearied Me with your sins.
(25) I, *even* I, *am* He Who blots out your sins for My own sake, and will not remember your sins.
(26) Remember Me: let us plead together: you declare it, that you may be justified.
(27) Your first father has sinned, and your teachers have sinned against Me.
(28) Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Chapter 44

(1) Yet now hear, O Jacob My servant; and Israel, whom I have chosen:
(2) This is what the LORD {Jehovah} says Who made you, and formed you from the womb, *Who* will help you; Do not be afraid, O Jacob, My servant; and you, Jesurun {righteous one [Israel]},[a] whom I have chosen.
(3) Because I will pour water upon him who is thirsty, and floods upon the dry ground: I will pour My Spirit upon your descendants, and My blessing upon you offspring:
(4) And they will spring up *as* among the grass, as willows by the water courses.
(5) One will say, I *am* the LORD's {Jehovah's}; and another will call *himself* by the name of Jacob; and another will subscribe *with* his hand to the LORD {Jehovah}, and surname *himself* by the name of Israel.

44:2a - Jesurun {ישׁרון} – upright; righteous one - used of Israel - see Deut. 32:15; Deut. 33:5; Deut. 33:26

(6) This is what the LORD {Jehovah} says the King of Israel, and his Redeemer the LORD {Jehovah} of hosts {armies; multitudes}; I *am* the first, and I *am* the last;[b] and besides Me *there is* no God.
(7) And who, as I, will call, and will declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming, and will come, let them show to them.
(8) Do not fear, neither be afraid: have I not told you from that time, and have declared *it*? you *are* even My witnesses. Is there a God besides Me? indeed, *there is* no God; I do not know *any*.
(9) Those who make a graven image *are* all of them vanity; and the things in which they delight will not profit; and they *are* their own witnesses; they do not see, nor know; that they may be ashamed.
(10) Who has formed a god, or molten a graven image *that* is profitable for anything?
(11) Indeed, all his fellows will be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they will fear, *and* they will be ashamed together.
(12) The blacksmith with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry, and his strength fails: he drinks no water, and is faint.
(13) The carpenter stretches out *his* rule; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man; that it may remain in the house.
(14) He cuts down cedars, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain nourishes *it*.
(15) Then it will be for a man to burn: because he will take of it, and warm himself; yes, he kindles *it*, and bakes bread; yes, he makes a god, and worships *it*; he makes it a graven image, and falls down to it.
(16) He burns part of it in the fire; with part of it he eats meat; he roasts roast, and is satisfied: yes, he warms *himself*, and says, Aha, I am warm, I have seen the fire:

44:6b - the first and the last – Is. 41:4; Rev. 2:8; 22:13

(17) And of its remainder he makes a god, *even* his graven image: he falls down to it, and worships *it*, and prays to it, and says, Deliver me; because you *are* my god.
(18) They have not known nor understood: because He has shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.
(19) And no one considers in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yes, also I have baked bread upon its coals; I have roasted meat, and eaten *it*: and shall I make the remainder of it an abomination? shall I fall down to the stock of a tree?
(20) He feeds on ashes: a deceived heart has turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?
(21) Remember these, O Jacob and Israel; because you *are* My servant: I have formed you; you *are* My servant: O Israel, you will not be forgotten by Me.
(22) I have blotted out, as a thick cloud, your sins, and, as a cloud, covered your sins: return to Me; because I have redeemed you.
(23) Sing, O you heavens; because the LORD {Jehovah} has done *it*: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree in it: because the LORD {Jehovah} has redeemed Jacob, and glorified Himself in Israel.
(24) This is what the LORD {Jehovah} your Redeemer and He Who formed you from the womb says, I *am* the LORD {Jehovah} Who makes all *things*; Who alone stretches forth the heavens; Who spreads abroad the earth by Myself;
(25) Who frustrates the tokens of the liars, and makes diviners mad; Who turns wise *men* backward, and makes their knowledge foolish;
(26) Who confirms the word of His servant, and performs the counsel of His messengers; Who says to Jerusalem, You will be lived in; and to the cities of Judah, You will be built, and I will raise up its decayed places:
(27) Who says to the deep, Be dry, and I will dry up your rivers:
(28) Who says of Cyrus, *He is* My shepherd, and will perform all My pleasure: even saying to Jerusalem, You will be built; and to the temple, your foundation will be laid.[c]

Chapter 45
(1) This is what the LORD {Jehovah} says to His anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the waist of kings, to open before him the two leaved gates; and the gates will not be shut;
(2) I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut in two the bars of iron:

44:28c – Ezra 1:1-4; Is. 45:1-13; Dan. 9:25

(3) And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD {Jehovah}, Who call *you* by your name, *am* the God of Israel.
(4) For Jacob My servant's sake, and Israel My elect, I have even called you by your name: I have surnamed you, though you have not known Me.
(5) I *am* the LORD {Jehovah}, and *there is* no one else, *there is* no God besides Me: I clothed you, though you have not known Me:
(6) That they may know from the rising of the sun, and from the west, that *there is* no one besides Me. I *am* the LORD {Jehovah}, and *there is* no one else.
(7) I form the light, and create darkness: I make peace, and create evil: I the LORD {Jehovah} do all these *things*.
(8) Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD {Jehovah} have created it.
(9) Woe to him who strives with his Maker! *Let* the pot *strive* with the pots of the earth. Shall the clay say to him who fashions it, What are you making? or your work, He has no hands?
(10) Woe to him who says to *his* father, Who have you fathered? or to the woman {his mother}, Who have you brought forth?
(11) This is what the LORD {Jehovah} says, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command Me.
(12) I have made the earth, and created man upon it: I, *even* My hands, have stretched out the heavens, and all their host I have commanded.
(13) I have raised him up in righteousness, and I will direct all his ways: he will build My city, and he will release My captives, not for price nor reward, says the LORD {Jehovah} of hosts {armies; multitudes}.
(14) This is what the LORD {Jehovah} says, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, will come over to you, and they will be yours: they will come after you; in chains they will come over, and they will fall down to you, they will make requests to you, *saying*, Surely God *is* in you; and *there is* no one else, *there is* no God.
(15) Truly you *are* a God Who hides Yourself, O God of Israel, the Savior.
(16) They will be ashamed, and also confounded, all of them: those who make idols will go to confusion together.
(17) *But* Israel will be saved in the LORD {Jehovah} with an everlasting salvation: you will not be ashamed nor confounded world without end.

(18) Because this is what the LORD {Jehovah} says Who created the heavens; God Himself Who formed the earth and made it; He has established it, He did not create it in vain, He formed it to be lived in: I *am* the LORD {Jehovah}; and *there is* no one else.
(19) I have not spoken in secret, in a dark place of the earth: I have not said to the offspring of Jacob, Seek Me in vain: I the LORD {Jehovah} speak righteousness, I declare things that are right.
(20) Assemble yourselves and come; draw near together, you *who have* escaped from the nations: they have no knowledge who set up the wood of their graven image, and pray to a god *that* cannot save.
(21) Call *them*, and bring *them* near; yes, let them take counsel together: Who has declared this from ancient time? *Who* has told it from that time? *have* not I the LORD {Jehovah}? and *there is* no God else besides Me; a just God and a Savior; *there is* no one besides Me.
(22) Look to Me, and be saved, all the ends of the earth: because I *am* God, and *there is* no one else.
(23) I have sworn by Myself, the word has gone out of My mouth *in* righteousness, and will not return, That to Me every knee will bow, every tongue will confess.[a]
(24) Surely, *one* will say, in the LORD {Jehovah} I have righteousness and strength: *even* to Him will *men* come; and all who are incensed against Him will be ashamed.
(25) In the LORD {Jehovah} all the descendants of Israel will be justified, and will glory.

Chapter 46

(1) Bel bows down, Nebo stoops, their idols were upon the beasts, and upon the cattle: your carriages *were* heavily loaded; *they are* a burden to the weary *beast*.
(2) They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.
(3) Listen to Me, O house of Jacob, and all the remnant of the house of Israel, who are carried *by Me* from the belly, who are carried from the womb:
(4) And *even* to *your* old age I *am* He; and *even* to gray hairs I will carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.
(5) To whom will you compare Me, and make Me equal, that we may be like?
(6) They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he makes it a god: they fall down, yes, they worship.

45:23a – Rom. 14:11; Philippians. 2:10

(7) They carry him upon the shoulder, they carry him, and set him in his place, and he stands; from his place he will not move: yes, *one* will cry to him, yet he cannot answer, nor save him out of his trouble.
(8) Remember this, and show yourselves men: bring *it* again to mind, O you sinners.
(9) Remember the former things of old: because I *am* God, and *there is* no one else; *I am* God, and *there is* no one like Me,
(10) Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel will stand, and I will do all My pleasure:
(11) Calling a ravenous bird from the east, the man who executes My counsel from a far country: yes, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.
(12) Listen to Me, you stouthearted {stubborn}, who *are* far from righteousness:
(13) I bring near My righteousness; it will not be far off, and My salvation will not delay: and I will place salvation in Zion for Israel My glory.

Chapter 47
(1) Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: because you will no more be called tender and delicate.
(2) Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers.
(3) Your nakedness will be uncovered, yes, your shame will be seen: I will take vengeance, and I will not meet *you as* a man.
(4) *As for* our Redeemer, the LORD {Jehovah} of hosts {armies; multitudes} *is* His Name, the Holy One of Israel.
(5) Sit silent, and go into darkness, O daughter of the Chaldeans: because you will no more be called, The lady of kingdoms.
(6) I was angry with My people, I have polluted My inheritance, and given them into your hand: you showed them no mercy; you have very heavily laid your yoke upon the elderly.
(7) And you said, I will be a lady forever: *so* that you did not lay these *things* to your heart, neither did *you* remember its latter end.

(8) Therefore hear now this, *you who are* given to pleasures, who live carelessly, who say in your heart, I *am*, and no one else besides me; I will not sit *as* a widow, neither will I know the loss of children:
(9) But these two *things* will come to you in a moment in one day, the loss of children, and widowhood: they will come upon you in their perfection because of the multitude of your sorceries, *and* because of the great abundance of your enchantments.
(10) Because you have trusted in your wickedness: you have said, No one sees me. Your wisdom and your knowledge, have perverted you; and you have said in your heart, I *am*, and no one else besides me.
(11) Therefore evil will come upon you; you will not know from where it rises: and mischief will fall upon you; you will not be able to put it off: and desolation will come upon you suddenly, *which* you will not know.
(12) Stand now with your enchantments, and with the multitude of your sorceries, in which you have labored from your youth; if you are able to profit from them, if you may be able to prevail.
(13) You are wearied in the multitude of your counsels. Let the astrologers, the stargazers, the monthly prognosticators, now stand up, and save you from *these things* that will come upon you.
(14) Indeed, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame: *there will* not *be* a coal to warm at, *nor* fire to sit before it.
(15) So they will be to you with whom you have labored, *even* your merchants, from your youth: everyone will wander to his quarter; no one will save you.

Chapter 48
(1) Hear this, O house of Jacob, who are called by the name of Israel, and have come forth out of the waters of Judah, who swear by the Name of the LORD {Jehovah}, and make mention of the God of Israel, *but* not in truth, nor in righteousness.
(2) Because they call themselves of the holy city, and put their confidence in the God of Israel; The LORD {Jehovah} of hosts {armies; multitudes} *is* His Name.
(3) I have declared the former things from the beginning; and they went forth out of My mouth, and I revealed them; I did *them* suddenly, and they came to pass.
(4) Because I knew that you *are* stubborn, and your neck *is* an iron tendon, and your brow brass;
(5) I have even from the beginning declared *it* to you; before it came to pass I showed *it* to you: lest you should say, My idol has done them, and my graven image, and my molten image, have commanded them.

(6) You have heard, see all this; and will you not declare *it*? I have shown you new things from this time, even hidden things, and you did not know.
(7) They are created now, and not from the beginning; even before the day when you did not hear them; lest you should say, I already knew them.
(8) Indeed, you did not hear; yes, you did not know; yes, from that time *that* your ear was not opened: because I knew that you would deal very treacherously, and were called a sinner from the womb.
(9) For My Name's sake I will defer My anger, and for My praise I will refrain for you, that I not cut you off.
(10) Indeed, I have refined you, but not with silver; I have chosen you in the furnace of affliction.
(11) For My own sake, *even* for My own sake, I will do *it*: because how should *My Name* be polluted? and I will not give My glory to another.
(12) Listen to Me, O Jacob and Israel, My called; I *am* He; I *am* the first, I also *am* the last.[a]
(13) My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: *when* I call to them, they stand up together.
(14) All of you, assemble yourselves, and hear; who among them has declared these *things*? The LORD {Jehovah} has loved him: He will do His pleasure on Babylon, and His arm *will be against* the Chaldeans.
(15) I, *even* I, have spoken; yes, I have called him: I have brought him, and he will make his way prosperous.
(16) Come near to Me, hear this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD {Jehovah}, and His Spirit, has sent me.
(17) This is what the LORD {Jehovah} says, Your Redeemer, the Holy One of Israel; I *am* the Lord your God Who teaches you to profit, Who leads you by the way *that* you should go.
(18) O that you had listened to My commandments! then your peace would have been as a river, and your righteousness as the waves of the sea:
(19) Your offspring also would have been as the sand, and the offspring of your body like its gravel; his name should not have been cut off nor destroyed from before Me.

48:12a – Is. 44:6; Rev. 2:8

(20) Go forth of Babylon, flee from the Chaldeans, with a voice of singing declare, tell this, speak it *even* to the ends of the earth; say, The LORD {Jehovah} has redeemed His servant Jacob.
(21) And they did not thirst *when* He led them through the deserts: He caused the waters to flow out of the rock for them:[b] He divided the rock also, and the waters gushed out.
(22) *There is* no peace, says the LORD {Jehovah}, for the wicked.

Chapter 49
(1) Listen to me, O islands; and listen, you people, from afar; The LORD {Jehovah} has called me from the womb; from the body of my mother He has made mention of my name.
(2) And He has made my mouth like a sharp sword; in the shadow of His hand He has hid me, and made me a polished shaft; in His quiver He has hid me;
(3) And said to me, You *are* My servant, O Israel, in whom I will be glorified.
(4) Then I said, I have labored in vain, I have spent my strength for nothing, and in vain: *yet* surely my judgment *is* with the LORD {Jehovah}, and my work with My God.
(5) And now, the LORD {Jehovah} Who formed me from the womb *to be* His servant, to bring Jacob again to Him says, Though Israel not be gathered, yet I will be glorious in the eyes of the LORD {Jehovah}, and my God will be my strength.
(6) And He said, It is a light thing that you should be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles {non-Jews; nations}, that you may be My salvation to the ends of the earth.
(7) This is what the LORD {Jehovah} says, the Redeemer of Israel, *and* His Holy One, to Him Whom man despises, to Him Whom the nation despise, to a servant of rulers, Kings will see and arise, princes also will worship, because of the LORD {Jehovah} Who is faithful, *and* the Holy One of Israel, and He will choose You.
(8) This is what the LORD {Jehovah} says, In an acceptable time I have heard You, and in a day of salvation I have helped You: and I will preserve You, and give You for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

48:21b – Ex, 17:6f; Num. 20:8f

(9) That You may say to the prisoners, Go forth; to those who *are* in darkness, Show yourselves. They will feed in the ways, and their pastures *will be* in all high places.
(10) They will not hunger nor thirst; neither will the heat nor sun strike them: because He Who has mercy on them will lead them, even by the springs of water He will guide them.
(11) And I will make all My mountains a road, and My highways will be exalted.
(12) Indeed, these will come from afar: and from the north and from the west; and from the land of Sinim.
(13) Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: because the LORD {Jehovah} has comforted His people, and will have mercy upon His afflicted.
(14) But Zion said, The LORD {Jehovah} has forsaken me, and my Lord has forgotten me.
(15) Can a woman forget her nursing child, that she should not have compassion on the son of her womb? yes, they may forget, yet I will not forget you.
(16) See, I have engraved you upon the palms of *My* hands;[a] your walls *are* continually before Me.
(17) Your children will come quickly; your destroyers and those who made you waste will go forth from you.
(18) Lift up your eyes all around, and look: all these gather themselves together, *and* come to you. *As* I live, says the LORD {Jehovah}, you will surely clothe yourselves with them all, as with an ornament, and bind them *on yourself*, as a bride *does*.
(19) Because your waste and your desolate places, and the land of your destruction, will even now be too narrow because of those who live there, and those who swallowed you up will be far away.
(20) The children which you will have, after you have lost the other, will say again in your ears, The place *is* too confining for me: give to me room that I may live.
(21) Then you will say in your heart, Who has fathered these to me, since I have lost my children, and am desolate, a captive, and removing to and fro? and who has brought up these? Indeed, I was left alone; these, where *have* they *been*?
(22) This is what the Lord GOD {Jehovah} says, Indeed, I will lift up My hand to the Gentiles {nations; non-Jews}, and set up My standard {banner; flag} to the people: and they will bring your sons in *their* arms, and your daughters will be carried upon *their* shoulders.

49:16a – engraved you – not just your name, but your very being

(23) And kings will be your nursing fathers, and their queens your nursing mothers: they will bow down to you with *their* face towards the earth, and lick up the dust of your feet; and you will know that I *am* the LORD {Jehovah}: because they will not be ashamed who wait for Me.
(24) Shall the prey be taken from the mighty, or the lawful captive delivered?
(25) But this is what the LORD {Jehovah} says, Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered: because I will contend with him who contends with you, and I will save your children.
(26) And I will feed those who oppress you with their own flesh; and they will be drunken with their own blood, as with sweet wine: and all flesh will know that I the LORD {Jehovah} *am* your Savior and your Redeemer, the mighty One of Jacob.

Chapter 50

(1) This is what the LORD {Jehovah} says, Where *is* the bill of your mother's divorcement, whom I have put away? or which of My creditors *is it* to whom I have sold you? Indeed, because of your sins you have sold yourselves, and because of your sins your mother is put away.
(2) Why then, when I came, was *there* no man? when I called, *there was* no one to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? Indeed, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinks, because *there is* no water, and dies for thirst.
(3) I clothe the heavens with blackness, and I make sackcloth their covering.
(4) The Lord GOD {Jehovah} has given Me the tongue of the educated, that I should know how to speak a word in season to h*im* w*ho is* weary: He wakens morning by morning, He wakens My ear to hear as the educated.
(5) The Lord GOD {Jehovah} has opened My ear, and I was not rebellious, neither turned away back.
(6) I gave My back to the strikers, and My cheeks to those who plucked off the hair: I did not hide My face from shame and spitting.[a]
(7) Because the Lord GOD {Jehovah} will help Me; therefore I will not be confounded: therefore I have set My face like a flint, and I know that I will not be ashamed.

50:6a – Mat. 26:67f, 27:30f; Mar. 14:65f, 15:19f

(8) *He is* near Who justifies Me; who will contend with Me? let us stand together: who *is* My adversary? let him come near to Me.
(9) Indeed, the Lord GOD {Jehovah} will help Me; who *is* he *who* will condemn Me? look, they all shall grow old as clothing; the moth will eat them up.
(10) Who among you fears the LORD {Jehovah}, who obeys the voice of His Servant, who walks *in* darkness, and has no light? let him trust in the Name of the LORD {Jehovah}, and lean upon his God.
(11) Indeed, all you who kindle a fire, who surround *yourselves* with sparks: walk in the light of your fire, and in the sparks *that* you have kindled. This you will have of My hand; you will lie down in sorrow.

Chapter 51
(1) Listen to Me, you who follow after righteousness, you who seek the LORD {Jehovah}: look to the rock *from where* you are hewn {cut}, and to the quarry {hole of the pit} *from where* you are dug.
(2) Look to Abraham your forefather, and to Sarah *who* bore you: because I called him alone, and blessed him, and increased him.
(3) Because the LORD {Jehovah} will comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD {Jehovah}; joy and gladness will be found in it, thanksgiving, and the voice of melody.

(4) Listen to Me, My people; and give ear to Me, O My nation: because a law will proceed from Me, and I will cause My judgment to rest for a light of the people.
(5) My righteousness *is* near; My salvation has gone forth, and My arms will judge the people; the islands will wait upon Me, and on My arm they will trust.
(6) Lift up your eyes to the heavens, and look upon the earth beneath: because the heavens will vanish away like smoke, and the earth will grow old like clothing,[a] and those who live there will die in like manner: but My salvation will be forever, and My righteousness will not be abolished.
(7) Listen to Me, you people who know righteousness and have My law in your hearts. Do not be afraid of men who oppose you nor be afraid of their criticism against you.
(8) Because the moth will eat them up like clothing, and the worm will eat them like wool: but My righteousness will be forever, and My salvation from generation to generation.
(9) Awake, awake, put on strength, O arm of the LORD {Jehovah}; awake, as in the ancient days, in the generations of old. *Are* You not the One Who has cut Rahab, *and* wounded the dragon?
(10) *Are* You not the One Who has dried the sea, the waters of the great deep; Who has made the depths of the sea a highway for the ransomed to pass over?

51:6a - Is. 34:4; II Pet. 3:10

(11) Therefore the redeemed of the LORD {Jehovah} will return, and come with singing to Zion; and everlasting joy *will be* upon their head: they will obtain gladness and joy; *and* sorrow and mourning will flee away.
(12) I, *even* I, *am* He Who comforts you: who *are* you, that you should be afraid of a man *who* will die, and of the son of man *who* will be made *as* grass;
(13) And forget the LORD {Jehovah} your Maker, Who has stretched forth the heavens, and laid the foundations of the earth; and have feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?
(14) The captive exile hurries that he may be loosed, and that he should not die in the pit, nor that his bread should fail.
(15) But I *am* the LORD {Jehovah} your God, Who divided the sea, whose waves roared: The LORD {Jehovah} of hosts {armies; multitudes} *is* His Name.
(16) And I have put My words in your mouth, and I have covered you in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You *are* My people.
(17) Awake, awake, stand up, O Jerusalem, who has drunk at the hand of the LORD {Jehovah} the cup of His fury; you have drunk the dregs of the cup of trembling, *and* wrung *them* out.
(18) *There is* no one to guide her among all the sons *whom* she has brought forth; neither *is there any* who takes her by the hand of all the sons *that* she has brought up.
(19) These two *things* have come to you; who will be sorry for you? desolation, and destruction, and the famine, and the sword: by whom will I comfort you?
(20) Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD {Jehovah}, the rebuke of your God.
(21) Therefore hear now this, you afflicted, and drunken, but not with wine:
(22) This is what your Lord the LORD {Jehovah} says, and your God *Who* pleads the cause of His people, Indeed, I have taken out of your hand the cup of trembling, *even* the dregs of the cup of My fury; you will drink it again no more:
(23) But I will put it into the hand of those who afflict you; who have said to your soul, Bow down, that we may go over: and you have laid your body as the ground, and as the street, to those who went over.

Chapter 52

(1) Awake, awake; put on your strength, O Zion; put on your beautiful clothing, O Jerusalem, the holy city: because from now on there will no more come into you the uncircumcised and the unclean.

(2) Shake yourself from the dust; arise, *and* sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.
(3) Because this is what the LORD {Jehovah} says, You have sold yourselves for nothing; and you will be redeemed without money.
(4) Because this is what the Lord GOD {Jehovah} says, My people went down formerly into Egypt to live there; and the Assyrian oppressed them without cause.
(5) Now therefore, what have I here, says the LORD {Jehovah}, that My people are taken away for nothing? those who rule over them cause them to howl, says the LORD {Jehovah}; and My Name *is* blasphemed continually every day.
(6) Therefore My people will know My Name: therefore *they will know* in that day that I *am* He Who speaks: Indeed, *it is* I.
(7) How beautiful upon the mountains are the feet of him who brings good news, who publishes peace; who brings good news of good, who publishes salvation; who says to Zion, Your God reigns![a]
(8) Your watchmen will lift up the voice; with the voice together they will sing: because they will see eye to eye, when the LORD {Jehovah} will bring again Zion.
(9) Break forth into joy, sing together, you waste places of Jerusalem: because the LORD {Jehovah} has comforted His people, He has redeemed Jerusalem.
(10) The LORD {Jehovah} has made bare His holy arm in the eyes of all the nations; and all the ends of the earth will see the salvation of our God.
(11) Depart, depart, go out from there, touch no unclean *thing*; go out of the midst of her; be clean, who carry the vessels of the LORD {Jehovah}.
(12) Because you will not go out quickly, nor go by flight: because the LORD {Jehovah} will go before you; and the God of Israel *will be* your rear guard.
(13) Indeed, My Servant will deal prudently, He will be exalted and praised, and be very high.
(14) As many were astonished at you; His appearance was marred more than any man, and His form more than the sons of men:
(15) So shall He sprinkle many nations; the kings will shut their mouths at Him: because *that* which had not been told them they will see; and *that* which they had not heard they will consider.

Chapter 53
(1) Who has believed our report? and to whom is the arm of the LORD {Jehovah} revealed?[a]

52:7a – Rom. 10:15
53:1a – Encoded in this chapter is the phrase "Jesus is My Name." Also encoded in this chapter are the names of all Jesus' disciples with one notable exception: Judas' name is replaced with the name Matthais. See Acts 1:26. Many other words and phrases related to Jesus' ministry are also encoded in this chapter. See Equidistant Letter Sequences {Signature of God #2} at www.TheWordNotes.com. See also His Name Is Jesus by Yacov Rambsel, and Signature of God and The Mysterious Yeshua Codes by Grant Jeffrey.

(2) Because He will grow up before Him as a tender plant, and as a Root out of a dry ground: He has no form nor beauty; and when we shall see Him, *there is* no beauty that we should desire Him.
(3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from Him; He was despised, and we did not esteem Him.
(4) Surely He has borne our griefs, and carried our sorrows: yet we saw Him stricken, stricken by God, and afflicted.
(5) But He *was* wounded for our sins,[b] He *was* bruised for our sins: the discipline of our peace *was* upon Him; and with His stripes we are healed.
(6) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD {Jehovah} has laid on Him the sin of us all.
(7) He was oppressed, and He was afflicted, yet He did not open His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He did not open His mouth.[c]
(8) He was taken from prison and from judgment: and who will declare His generation? Because He was cut off out of the land of the living: because of the sin of My people He was stricken.
(9) And He made His grave with the wicked, and with the rich in His death;[d] because He had done no violence, neither *was any* deceit in His mouth.
(10) Yet it pleased the LORD {Jehovah} to bruise Him; He has put *Him* to grief: when You will make His soul an offering for sin, He will see *His* Offspring, He will prolong *His* days, and the pleasure of the LORD {Jehovah} will prosper in His hand.
(11) He will see the turmoil of His soul, *and* will be satisfied: by His knowledge My righteous Servant will justify many; because He will bear their sins.
(12) Therefore I will divide to Him *a portion* with the great, and He will divide the spoil with the strong; because He has poured out His soul to death: and He was counted with the transgressors {sinners; criminals};[e] and He bore the sin of many, and made intercession for the sinners.

Chapter 54

(1) Sing, O barren, you *who* did not give birth; break forth into singing, and cry aloud, you *who* did not labor with child: because more *are* the children of the desolate than the children of the married wife, says the LORD {Jehovah}.

53:5b - I Pet. 2:24
53:7c - Mat. 27:14
53:9d - Mat. 27:60; Luke 23:50-53; John 19:38-39
53:12e - Mat. 26:56; Mk. 15:28

(2) Enlarge the place of your tent, and let them stretch forth the curtains of your homes: do not spare, lengthen your cords, and strengthen your stakes;
(3) Because you will break forth on the right hand and on the left; and your descendants will inherit the Gentiles {nations; non-Jews}, and cause the desolate cities to be lived in.
(4) Do not be afraid; because you will not be ashamed: nor be confounded; because you will not be put to shame: because you will forget the shame of your youth, and will not remember the reproach of your widowhood any more.
(5) Because your Maker *is* your husband; the LORD {Jehovah} of hosts {armies; multitudes} *is* His Name; and your Redeemer the Holy One of Israel; He will be called the God of the whole earth.
(6) Because the LORD {Jehovah} has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God.
(7) For a small moment I have forsaken you; but with great mercies I will gather you.
(8) In a little anger I hid My face from you for a moment; but with everlasting kindness I will have mercy on you, says the LORD {Jehovah} your Redeemer.
(9) Because this *is as* the waters of Noah to Me: because *as* I have sworn that the waters of Noah should no more cover the earth;[a] so I have sworn that I would not be angry with you, nor rebuke you.
(10) Because the mountains will depart, and the hills be removed; but My kindness will not depart from you, neither will the covenant of My peace be removed, says the LORD {Jehovah} Who has mercy on you.
(11) O you afflicted, tossed with tempest, *and* not comforted, indeed, I will lay your stones with fair colors, and lay your foundations with sapphires.[b]
(12) And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones.
(13) And all your children *will be* taught of the LORD {Jehovah}; and great *will be* the peace of your children.
(14) In righteousness you will be established: you will be far from oppression; because you will not fear: and from terror; because it will not come near you.
(15) Indeed, they will surely gather together, *but* not by Me: whoever will gather together against you will fall for your sake.
(16) Indeed, I have created the smith who blows the coals in the fire, and who brings forth an instrument for his work; and I have created the waster to destroy.

54:9a - Gen. 9:12-17
54:11b – Rev. 21:19

(17) No weapon that is formed against you will prosper; and every tongue *that* will rise against you in judgment you will condemn. This *is* the heritage of the servants of the LORD {Jehovah}, and their righteousness *is* of Me, says the LORD {Jehovah}.

Chapter 55

(1) Oh, come to the waters everyone who thirsts,[a] and he who has no money; come, buy, and eat; yes, come, buy wine and milk without money and without price.
(2) Why do you spend money for *that which is* not bread? and your labor for *that which* does not satisfy? Listen diligently to Me, and eat *that which is* good, and let your soul delight itself in fatness.
(3) Incline your ear, and come to Me: hear, and your soul will live; and I will make an everlasting covenant with you, *even* the sure mercies of David.
(4) Indeed, I have given him *for* a witness to the people, a leader and commander to the people.
(5) Listen, you will call a nation *that* you do not know, and nations *that* did not know you will run to you because of the LORD {Jehovah} your God, and because of the Holy One of Israel; because He has glorified you.
(6) Seek the LORD {Jehovah} while He may be found, call upon Him while He is near:
(7) Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return to the LORD {Jehovah}, and He will have mercy upon him; and to our God, because He will abundantly pardon.
(8) Because My thoughts *are* not your thoughts, neither *are* your ways My ways, says the LORD {Jehovah}.
(9) Because *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.
(10) Because as the rain and the snow come down from heaven, and do not return, but water the earth, and causes it to bring forth and bud, that it may give seed to the sower, and bread to the eater:
(11) So shall My word be that goes forth out of My mouth: it will not return to Me empty, but it will accomplish that which I please, and it will prosper *in the thing* for which I sent it.
(12) Because you will go out with joy, and be led forth with peace: the mountains and the hills will break forth into singing before you, and all the trees of the field will clap *their* hands.
(13) Instead of the thorn the fir tree will come up, and instead of the brier the myrtle tree will come up: and it will be to the LORD {Jehovah} for a Name, for an everlasting sign *that* will not be cut off.

55:1a – John 4:14f, 6:35, 7:37

Chapter 56

(1) This is what the LORD {Jehovah} says, Keep judgment, and do justice: because My salvation *is* quick to come, and My righteousness to be revealed.
(2) Blessed *is* the man *who* does this, and the son of man *who* lays hold on it; who keeps the sabbath {Saturday} from polluting it, and keeps his hand from doing any evil.
(3) Neither let the son of the stranger, who has joined himself to the LORD {Jehovah}, speak, saying, The LORD {Jehovah} has completely separated me from His people: neither let the eunuch say, I *am* a dry tree.
(4) Because this is what the LORD {Jehovah} says to the eunuchs who keep My sabbaths {Saturdays}, and choose *the things* that please Me, and take hold of My covenant;
(5) Even to them I will give in My house {temple} and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that will not be cut off.
(6) Also the sons of the stranger, who join themselves to the LORD {Jehovah}, to serve Him, and to love the Name of the LORD {Jehovah}, to be His servants, everyone who keeps the sabbath {Saturday} from polluting it, and takes hold of My covenant;
(7) Even them I will bring to My holy mountain, and make them joyful in My house {temple} of prayer: their burnt offerings and their sacrifices *will be* accepted upon My altar; because My house {temple} will be called a house of prayer for all people.[a]
(8) The Lord GOD {Jehovah} Who gathers the outcasts of Israel says, Yet I will gather *others* to him, beside those that are gathered to him.
(9) All you beasts of the field, come to devour, *yes*, all you beasts in the forest.
(10) His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.
(11) Yes, *they are* greedy dogs *who* can never have enough, and they *are* shepherds *who* cannot understand: they all look to their own way, everyone for his gain, from his quarter.
(12) Come, *they say*, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow will be as today, *and* much more abundant.

56:7a - Mat. 21:13

Chapter 57

(1) The righteous perish, and no man lays *it* to heart: and merciful men *are* taken away, no one considering that the righteous are taken away from the evil *to come*.
(2) He will enter into peace: they will rest in their beds, *each one* walking *in* his uprightness.
(3) But draw near here, you sons of the sorceress, the offspring of the adulterer and the prostitute.
(4) Against whom do you sport yourselves? against whom do you make proud b*oasts*, *and* stick out the tongue? *are* you not children of sin, a seed of falsehood,
(5) Inflaming yourselves with idols under every green tree, killing the children in the valleys under the clefts of the rocks?
(6) Among the smooth *stones* of the stream *is* your portion; they, they *are your* lot: even to them you have poured a drink offering, you have offered a meat offering. Should I receive comfort in these?
(7) Upon a lofty and high mountain you have set your bed: even there you went up to offer sacrifice.
(8) Behind the doors also and the posts you have set up your remembrance: because you have uncovered *yourself to another* other than Me, and have gone up; you have enlarged your bed, and made for yourself *a covenant* with them; you loved their bed where you saw *it*.
(9) And you went to the king with ointment, and increased your perfumes, and sent your messengers far off, and debased *yourself even* to hell.
(10) You are wearied in the greatness of your way; *yet* you did not say, There is no hope: you have found the life of your hand; therefore you were not grieved.
(11) And of whom have you been afraid or feared, that you have lied, and have not remembered Me, nor laid *it* to your heart? have I not held My peace even of old, and you did not fear Me?
(12) I will declare your righteousness, and your works; because they will not profit you.
(13) When you cry, let those you have gathered deliver you; but the wind will carry them all away; vanity will take *them*: but he who puts his trust in Me will possess the land, and will inherit My holy mountain;
(14) And will say, Raise up, raise up, prepare the way, take up the stumbling block out of the way of My people.
(15) Because this is what the high and lofty One Who lives in eternity says, whose Name *is* Holy; I live in the high and holy *place*, with him also *who is* of a broken and humble spirit, to revive the spirit of the humble, and to revive the hearts of those with broken spirits.
(16) Because I will not contend forever, neither will I always be angry: because the spirit should fail before Me, and the souls *which* I have made.

(17) Because of the sin of his {Israel's} covetousness I was angry, and struck him: I hid Myself, and was angry, and he kept on turning away in the way of his heart.
(18) I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners.
(19) I create the fruit of the lips; Peace, peace to *him who is* far off, and to *him who is* near, says the LORD {Jehovah}; and I will heal him.
(20) But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire {mud} and dirt.
(21) *There is* no peace, says my God, to the wicked.

Chapter 58

(1) Cry aloud, do not spare, lift up your voice like a trumpet, and show My people their sin, and the house of Jacob their sins.
(2) Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and did not forsake the law of their God: they ask of Me the laws of justice; they take delight in approaching to God.
(3) For this reason we have fasted, they say, and Do You not see? Therefore we have afflicted our souls, and You take no knowledge? Indeed, in the day of your fast you find pleasure, and exact all your labors.
(4) Indeed, you fast for strife and debate, and to strike with the fist of wickedness: you will not fast as *you do* today, to cause your voice to be heard on high.
(5) Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? will you call this a fast, and an acceptable day to the LORD {Jehovah}?
(6) *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?
(7) *Is it* not to give your bread to the hungry, and that you bring the poor who are cast out to your house? when you see the naked, that you cover him; and that you not hide yourself from your own flesh?
(8) Then your light will break forth as the morning, and your health will spring forth speedily: and your righteousness will go before you; the glory of the LORD {Jehovah} will be your rear guard.
(9) Then you will call, and the LORD {Jehovah} will answer; you will cry, and He will say, Here I *am*. If you take away from your midst the yoke, the putting forth of the finger, and speaking vanity;
(10) And *if* you draw out your soul to the hungry, and satisfy the afflicted soul; then your light will rise in obscurity, and your darkness *be* as the noonday:

(11) And the LORD {Jehovah} will guide you continually, and satisfy your soul in drought, and make your bones fat: and you will be like a watered garden, and like a spring of water, whose waters do not fail.
(12) And *those who will be* of you will build the old waste places: you will raise up the foundations of many generations; and you will be called, The repairer of the broken, The restorer of paths to live in.
(13) If you turn away your foot from the sabbath {Saturday}, *from* doing your pleasure on My holy day; and call the sabbath {Saturday} a delight, the holy of the LORD {Jehovah}, honorable; and will honor Him, not doing your own ways, nor finding your own pleasure, nor speaking *your own* words:
(14) Then you will delight yourself in the LORD {Jehovah}; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: because the mouth of the LORD {Jehovah} has spoken *it*.

Chapter 59
(1) Indeed, the LORD's {Jehovah's} hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear:
(2) But your sins have separated between you and your God, and your sins have hidden *His* face from you, that He will not hear.
(3) Because your hands are defiled with blood, and your fingers with sin; your lips have spoken lies, your tongue has muttered perverseness.
(4) No one calls for justice, nor does *anyone* plead for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth sin.
(5) They hatch viper's eggs, and weave the spider's web: he who eats of their eggs dies, and that which is crushed breaks out into a viper.
(6) Their webs will not become clothes, neither will they cover themselves with their works: their works *are* works of sin, and the act of violence *is* in their hands.
(7) Their feet run to evil, and they are quick to shed innocent blood: their thoughts *are* thoughts of sin; wasting and destruction *are* in their paths.
(8) The way of peace they do not know; and *there is* no judgment in their deeds: they have made for themselves crooked paths: whoever goes there will not know peace.
(9) Therefore judgment is far from us, neither does justice overtake us: we wait for light, but see obscurity; for brightness, *but* we walk in darkness.
(10) We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*.

(11) We all roar like bears, and mourn greatly like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.
(12) Because our sins are multiplied before You, and our sins testify against us: because our sins *are* with us; and *as for* our sins, we know them;
(13) In sinning and lying against the LORD {Jehovah}, and departing away from our God, speaking oppression and revolt, conceiving and speaking from the heart words of falsehood.
(14) And judgment is turned away backward, and justice stands afar off: because truth has fallen in the street, and equity {fairness} cannot enter.
(15) Yes, truth fails; and he *who* departs from evil makes himself a prey: and the LORD {Jehovah} saw *it*, and it displeased Him that *there was* no judgment.
(16) And He saw that *there was* no man, and wondered that *there was* no intercessor: therefore His arm brought salvation to him; and His righteousness sustained him.
(17) Because He put on righteousness as a breastplate, and a helmet of salvation upon His head;[a] and He put on the clothes of vengeance *for* clothing, and was clad with zeal as a cloak.
(18) According to *their* deeds, accordingly He will repay, fury to His adversaries, pay back to His enemies; to the islands He will repay their deeds.
(19) So they will fear the Name of the LORD {Jehovah} from the west, and His glory from the rising of the sun. When the enemy will come in like a flood, the Spirit of the LORD {Jehovah} will lift up a Standard {banner; flag} against him.
(20) And the Redeemer will come to Zion, and to those who turn from sin in Jacob, says the LORD {Jehovah}.
(21) As for Me, this *is* My covenant with them, says the LORD {Jehovah}; My Spirit that *is* upon you, and My words which I have put in your mouth, will not depart out of your mouth, nor out of the mouth of your offspring, nor out of the mouth of your offspring's offspring, says the LORD {Jehovah}, from this time forth and forever.

Chapter 60

(1) Arise, shine; because your light has come, and the glory of the LORD {Jehovah} has risen upon you.
(2) Because, indeed, the darkness will cover the earth, and gross darkness the people: but the LORD {Jehovah} will arise upon you, and His glory will be seen upon you.

59:17a – Eph. 6:14; I Thes. 5:8

(3) And the Gentiles {nations; non-Jews} will come to your light, and kings to the brightness of your rising.
(4) Lift up your eyes all around, and see: they gather themselves all together, they come to you: your sons will come from far, and your daughters will be nursed at *your* side.
(5) Then you will see, and flow together, and your heart will fear, and be enlarged; because the abundance of the sea will be converted to you, the forces of the Gentiles {nations; non-Jews} will come to you.
(6) The multitude of camels will cover you, the young camels of Midian and Ephah; all these from Sheba will come: they will bring gold and incense; and they will show forth the praises of the LORD {Jehovah}.[a]
(7) All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you: they will come up with acceptance on My altar, and I will glorify the house {temple} of My glory.
(8) Who *are* these *who* fly as a cloud, and as the doves to their windows?
(9) Surely the islands will wait for Me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, to the Name of the LORD {Jehovah} your God, and to the Holy One of Israel, because He has glorified you.
(10) And the sons of strangers will build up your walls, and their kings will minister to you: because in My anger I struck you, but in My favor I have had mercy on you.
(11) Therefore your gates will be open continually; they will not be shut day nor night; that *men* may bring to you the forces of the Gentiles {nations; non-Jews}, and *that* their kings *may be* brought.[b]
(12) Because the nation and kingdom that will not serve you will perish; yes, *those* nations will be completely wasted.
(13) The glory of Lebanon will come to you, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.
(14) The sons also of those who afflicted you will come bowing to you; and all those who despised you will bow themselves down at the soles of your feet; and they will call you, The city of the LORD {Jehovah}, The Zion of the Holy One of Israel.
(15) Whereas you have been forsaken and hated, so that no man went through *you*, I will make you an eternal excellency, a joy of many generations.
(16) You will also receive the milk of the Gentiles {nations; non-Jews}, and will nurse the breast of kings: and you will know that I the LORD {Jehovah} *am* your Savior and your Redeemer, the mighty One of Jacob.

60:6a – Mat. 2:11
60:11b - Rev. 21:25

(17) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your rulers righteousness.
(18) Violence will no more be heard in your land, wasting nor destruction within your borders; but you will call your walls Salvation, and your gates Praise.
(19) The sun will no more be your light by day; neither for brightness will the moon give light to you: but the LORD {Jehovah} will be to you an everlasting light, and your God your glory.[c]
(20) Your sun will no more go down; neither will your moon withdraw itself: because the LORD {Jehovah} will be your everlasting light, and the days of your mourning will be ended.
(21) Your people also *will be* all righteous: they will inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.
(22) A little one will become a thousand, and a small one a strong nation: I the LORD {Jehovah} will bring it quickly in his time.

Chapter 61
(1) The Spirit of the Lord GOD {Jehovah} *is* upon Me; because the LORD {Jehovah} has anointed Me to preach good news to the humble; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *those who are* bound;
(2) To proclaim the acceptable year of the LORD {Jehovah},[a] and the day of vengeance of our God; to comfort all who mourn;
(3) To appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the clothing of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD {Jehovah}, that He might be glorified.
(4) And they will build the old wastes, they will raise up the former desolations, and they will repair the waste cities, the desolations of many generations.
(5) And strangers will stand and feed your flocks, and the sons of the alien *will be* your plowmen and your vinedressers.
(6) But you will be named the Priests of the LORD {Jehovah}: *men* will call you the Ministers of our God: you will eat the riches of the Gentiles {nations; non-Jews}, and in their glory you will boast yourselves.
(7) For your shame *you will have* double; and *for* confusion they will rejoice in their portion: therefore in their land they will possess the double: everlasting joy will be to them.
(8) Because I the LORD {Jehovah} love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

60:19c - Rev. 21:23
61:1-2a - Luke 4:18-19

(9) And their descendants will be known among the Gentiles {nations; non-Jews}, and their offspring among the people: all who see them will acknowledge them, that they *are* the offspring *whom* the LORD {Jehovah} has blessed.
(10) I will greatly rejoice in the LORD {Jehovah}, my soul will be joyful in my God; because He has clothed me with the clothes of salvation, He has covered me with the robe of righteousness, as a bridegroom decks *himself* with ornaments, and as a bride adorns *herself* with her jewels.
(11) Because as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord GOD {Jehovah} will cause righteousness and praise to spring forth before all the nations.

Chapter 62
(1) For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until its righteousness goes forth as brightness, and its salvation as a lamp *that* burns.
(2) And the Gentiles {nations; non-Jews} will see your righteousness, and all kings your glory: and you will be called by a new name, which the mouth of the LORD {Jehovah} will name.[a]
(3) You will also be a crown of glory in the hand of the LORD {Jehovah}, and a royal diadem {kingly crown} in the hand of your God.
(4) You will no more be called Forsaken; neither will your land any more be called Desolate: but you will be called Hephzibah {My Delight is in her},[b] and your land Beulah {married}:[c] because the LORD {Jehovah} delights in you, and your land will be married.
(5) Because *as* a young man marries a virgin, *so* will your sons marry you: and *as* the bridegroom rejoices over the bride, *so* your God will rejoice over you.
(6) I have set watchmen upon your walls, O Jerusalem, *which* will never hold their peace day nor night: you who make mention of the LORD {Jehovah}, do not keep silence,
(7) And give Him no rest, until He establishes, and until He makes Jerusalem a praise in the earth.
(8) The LORD {Jehovah} has sworn by His right hand, and by the arm of His strength, Surely I will no more give your corn *to be* food for your enemies; and the sons of the stranger will not drink your wine, for that which you have labored:
(9) But those who have gathered it will eat it, and praise the LORD {Jehovah}; and those who have brought it together will drink it in the courts of My holiness.
(10) Go through, go through the gates; prepare the way of the people; raise up, raise up the highway; gather out the stones; lift up a standard {banner; flag} for the people.

62:2a – Rev. 2:17

62:4b - Hephzibah {חפצי בה} - My Delight is in her

62:4c - Beulah {בעולה} – married – See Appendix H: Does Isaiah 7:14 Refer To a Virgin? – Yes !!!

(11) Indeed, the LORD {Jehovah} has proclaimed to the end of the world, Say to the daughter of Zion, Indeed, your salvation comes; Indeed, His reward *is* with Him, and His work before Him.
(12) And they will call them, The holy people, The redeemed of the LORD {Jehovah}: and you will be called, Sought out, A city not forsaken.

Chapter 63
(1) Who *is* this who comes from Edom, with dyed clothes from Bozrah? this *One is* glorious in His clothing, traveling in the greatness of His strength? I Who speak in righteousness {am} mighty to save.
(2) Why *are You* red in Your clothes, and Your clothes like one who treads in the wine vat?
(3) I have trodden the winepress alone; and of the people *there was* no one with Me: because I will tread them in My anger, and trample them in My fury; and their blood will be sprinkled upon My clothes, and I will stain all My clothes.
(4) Because the day of vengeance *is* in My heart, and the year of My redeemed has come.
(5) And I looked, and *there was* no one to help; and I wondered that *there was* no one to uphold: therefore My own arm brought salvation to Me; and My fury, it upheld Me.
(6) And I will tread down the people in My anger, and make them drunk in My fury, and I will bring down their strength to the earth.
(7) I will mention the loving kindnesses of the LORD {Jehovah}, *and* the praises of the LORD {Jehovah}, according to all that the LORD {Jehovah} has bestowed on us, and the great goodness towards the house of Israel, which He has bestowed on them according to His mercies, and according to the multitude of His loving kindnesses.
(8) Because He said, Surely they *are* My people, children *who* will not lie: so He was their Savior.
(9) In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.
(10) But they rebelled, and provoked His Holy Spirit: therefore He was turned to be their enemy, *and* He fought against them.

(11) Then he remembered the days of old, Moses, *and* His people, *saying*, Where *is* He Who brought them up out of the sea with the shepherd of His flock? where *is* He Who put His Holy Spirit within him?
(12) Who led *them* by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?
(13) Who led them through the deep, as a horse in the wilderness, *that* they should not stumble?
(14) As a beast goes down into the valley, the Spirit of the LORD {Jehovah} caused him to rest: so did You lead Your people, to make Yourself a glorious Name.
(15) Look down from heaven, and see from the house of Your holiness and of Your glory: where *is* Your zeal and Your strength, the sounding of Your compassions and of Your mercies towards me? are they restrained?
(16) Doubtless You *are* our father, though Abraham is ignorant of us, and Israel does not acknowledge us: You, O LORD {Jehovah}, *are* our father, our Redeemer; Your Name *is* from everlasting.
(17) O LORD {Jehovah}, why have You caused us to wander from Your ways, *and* hardened our hearts against fear {reverence} of You? Return for Your servants' sake, the tribes of Your inheritance.
(18) The people of Your holiness have possessed *it* but a little while: our adversaries have trodden down Your sanctuary.
(19) We are *Yours*: You never did bear rule over them; they were not called by Your Name.

Chapter 64

(1) Oh that You would split the heavens, that You would come down, that the mountains might flow down at Your presence,
(2) As *when* the melting fire burns, the fire causes the waters to boil, to make Your Name known to Your adversaries, *that* the nations may tremble at Your presence!
(3) When You did terrible things *which* we did not look for, You came down, the mountains flowed down at Your presence.
(4) Because since the beginning of the world *men* have not heard, nor perceived by the ear, neither has the eye seen, O God, besides You, *what* He has prepared for those who wait for Him.[a]
(5) You meet him who rejoices and works righteousness, *those who* remember You in Your ways: indeed, You are angry; because we have sinned: in those is continuance, and we shall be saved.

64:4a - I Cor. 2:9

(6) But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags;[b] and we all do fade as a leaf; and our sins, like the wind, have taken us away.
(7) And *there is* no one who calls upon Your Name, who stirs up himself to take hold of You: because You have hidden Your face from us, and have consumed us, because of our sins.
(8) But now, O LORD {Jehovah}, You *are* our father; we *are* the clay, and You our potter; and we all *are* the work of Your hand.
(9) Do not be greatly angry, O LORD {Jehovah}, neither remember sin forever: indeed, see, we ask You, we *are* all Your people.
(10) Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.
(11) Our holy and our beautiful house, where our fathers praised You, is burned up with fire: and all our pleasant things are laid waste.
(12) Will You refrain Yourself for these *things*, O LORD {Jehovah}? will You hold Your peace, and greatly afflict us?

Chapter 65

(1) I am sought by *those who* did not ask *for Me*; I am found by *those who* did not seek Me: I said, Look at Me, see Me, to a nation *that* was not called by My Name.[a]
(2) I have spread out My hands all the day to a rebellious people, who walks in a way *that was* not good, after their own thoughts;
(3) A people that provokes Me to anger continually to My face; who sacrifices in gardens, and burns incense upon altars of brick;
(4) Who remain among the graves, and lodge in the monuments, who eat swine's flesh, and broth of abominable *things is in* their vessels;
(5) Who say, Stand by yourself, do not come near to me; because I am holier than You. These *are* a smoke in My nose, a fire that burns all the day.
(6) Indeed, *it is* written before Me: I will not keep silence, but will repay, even repay into their bosom,
(7) Your sins, and the sins of your fathers together, says the LORD {Jehovah}, who have burned incense upon the mountains, and blasphemed Me upon the hills: therefore I will measure their former work into their bosom.
(8) This is what the LORD {Jehovah} says, As the new wine is found in the cluster, and *one* says, Do not destroy it; because a blessing *is* in it: so I will do for My servants' sakes, that I may not destroy them all.

64:6b – filthy rags {וכבגד עדים} – literally “polluted menstral cloths” - Rom. 7:24
65:1a - Rom. 10:20

(9) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and My elect will inherit it, and My servants will live there.
(10) And Sharon will be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people who have sought Me.
(11) But you *are* those who forsake the LORD {Jehovah}, who forget My holy mountain, who prepare a table for Fortune,[b] and that furnish the drink offering to Fate.[c]
(12) Therefore I will number you to the sword, and you will all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before My eyes, and chose *that* in which I did not delight.
(13) Therefore this is what the Lord GOD {Jehovah} says, Indeed, My servants will eat, but you will be hungry: Indeed, My servants will drink, but you will be thirsty: Indeed, My servants will rejoice, but you will be ashamed:
(14) Indeed, My servants will sing for joy of heart, but you will cry for sorrow of heart, and will howl for distress of spirit.
(15) And you will leave your name for a curse to My chosen: because the Lord GOD {Jehovah} will kill you, and call His servants by another name:
(16) That he who blesses himself in the earth will bless himself in the God of truth; and he who swears in the earth will swear by the God of truth; because the former troubles are forgotten, and because they are hidden from My eyes.
(17) Because, indeed, I create a new heavens and a new earth:[d] and the former will not be remembered, nor come into mind.
(18) But be glad and rejoice forever *in that* which I create: because, indeed, I create Jerusalem a rejoicing, and her people a joy.
(19) And I will rejoice in Jerusalem, and rejoice in My people: and the voice of weeping will no more be heard in her, nor the voice of crying.
(20) There will be no more in there an infant of days, nor an old man who has not filled his days: because the child will die a hundred years old; but the sinner *being* a hundred years old will be accursed.
(21) And they will build houses, and live in *them*; and they will plant vineyards, and eat their fruit.
(22) They will not build, and another live in; they will not plant, and another eat: because as the days of a tree *are* the days of My people, and My elect will long enjoy the work of their hands.

65:11b - that troop - to Gad {לגד} - Fortune - a Babylonian deity

65:11c - that number - to Menee {למני} - Fate - an idol

65:17d - II Pet. 3:13; Rev. 21:1

(23) They will not labor in vain, nor bring forth for trouble; because they *are* the offspring of the blessed of the LORD {Jehovah}, and their offspring with them.
(24) And it will come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
(25) The wolf and the lamb will feed together, and the lion will eat straw like the bull: and dust *will be* the serpent's food. They will not hurt nor destroy in all My holy mountain, says the LORD {Jehovah}.[e]

Chapter 66
(1) This is what the LORD {Jehovah} says, The heaven *is* My throne, and the earth *is* My footstool: where *is* the house {temple} that you build for Me? and where *is* the place of My rest?
(2) Because all those *things* My hand has made, and all those *things* have been, says the LORD {Jehovah}: but to this *man* I will look, *even* to *him who is* poor and of a broken spirit, and trembles at My word.
(3) He who kills an ox *is as if* he murdered a man; he who sacrifices a lamb, *as if* he cut off a dog's neck; he who offers an offering, *as if he offered* swine's blood; he who burns incense, *as if* he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations.
(4) I also will choose their delusions, and will bring their fears upon them; because when I called, no one answered; when I spoke, they did not hear: but they did evil before My eyes, and chose *that* in which I did not delight in.
(5) Hear the word of the LORD {Jehovah}, you who tremble at His word; Your brothers who hated you, who cast you out for My Name's sake, said, Let the LORD {Jehovah} be glorified: but He will appear to your joy, and they will be ashamed.
(6) A voice of noise from the city, a voice from the temple, a voice of the LORD {Jehovah} Who renders payback to His enemies.
(7) Before she went into labor, she brought forth; before her pain came, she was delivered of a man Child.[a]
(8) Who has heard such a thing? who has seen such things? Will the earth be made to bring forth in one day? *or* will a nation be born at once? because as soon as Zion went into labor, she brought forth her children.
(9) Shall I bring to the birth, and not cause to bring forth? says the LORD {Jehovah}: shall I cause to bring forth, and shut *the womb*? says your God.
(10) Rejoice with Jerusalem, and be glad with her, all you who love her: rejoice for joy with her, all you who mourn for her:

65:25e – Is. 11:7
66:7a - Rev. 12:5

(11) That you may nurse, and be satisfied with the breasts of her consolations; that you may draw milk out, and be delighted with the abundance of her glory.
(12) Because this is what the LORD {Jehovah} says, Indeed, I will extend peace to her like a river, and the glory of the Gentiles {nations; non-Jews} like a flowing stream: then you will nurse, you will be carried upon *her* sides, and be bounced upon *her* knees.
(13) As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem.
(14) And when you see *this*, your heart will rejoice, and your bones will flourish like an herb: and the hand of the LORD {Jehovah} will be known toward His servants, and *His* indignation toward His enemies.
(15) Because, indeed, the LORD {Jehovah} will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.
(16) Because by fire and by His sword the LORD {Jehovah} will plead with all flesh: and those killed of the LORD {Jehovah} will be many.
(17) Those who sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, will be consumed together, says the LORD {Jehovah}.
(18) Because I *know* their works and their thoughts: it will come, that I will gather all nations and tongues; and they will come, and see My glory.
(19) And I will set a sign among them, and I will send those who escape of them to the nations, *to* Tarshish, Pul, and Lud, who draw the bow, *to* Tubal, and Javan, *to* the islands afar off, who have not heard My fame, neither have seen My glory; and they will declare My glory among the Gentiles {nations; non-Jews}.
(20) And they will bring all your brothers *for* an offering to the LORD {Jehovah} out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, says the LORD {Jehovah}, as the children of Israel bring an offering in a clean vessel into the house {temple} of the LORD {Jehovah}.

(21) And I will also take of them for priests *and* for Levites, says the LORD {Jehovah}.
(22) Because as the new heavens and the new earth, which I will make, will remain before Me, says the LORD {Jehovah}, so will your offspring and your name remain.
(23) And it will come to pass, *that* from one new moon to another, and from one sabbath {Saturday} to another, all flesh will come to worship before Me, says the LORD {Jehovah}.

(24) And they will go forth, and look upon the dead bodies of the men who have sinned against Me: because their worm will not die, neither will their fire be quenched; and they will be despised by all flesh.

Chapter 1

(1) The words of Jeremiah {Jehovah will rise}[a] the son of Hilkiah, of the priests who *were* in Anathoth in the land of Benjamin:

(2) To whom the word of the LORD {Jehovah} came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign {3499 A.H./C-543 B.C.}.[b]

(3) It came also in the days of Jehoiakim the son of Josiah king of Judah, to the end of the eleventh year of Zedekiah the son of Josiah king of Judah {3539 A.H./C-503 B.C.}, to the carrying away of Jerusalem captive in the fifth month {Ab [July/Aug.]}.[c]

(4) Then the word of the LORD {Jehovah} came to me, saying,

(5) Before I formed you in the womb I knew you; and before you came forth out of the womb I sanctified you, *and* I ordained you a prophet to the nations.

(6) Then I said, Ah, Lord GOD {Jehovah}! Surely, I cannot speak: because I *am* only a child.

(7) But the LORD {Jehovah} said to me, Do not say, I *am* only a child: because you shall go to all to whom I shall send you, and whatever I command you that you shall speak.

(8) Do not be afraid of their faces: because I *am* with you to deliver you, says the LORD {Jehovah}.

(9) Then the LORD {Jehovah} put forth His hand, and touched my mouth. And the LORD {Jehovah} said to me, See, I have put My words in your mouth.

(10) Indeed, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

(11) Furthermore the word of the LORD {Jehovah} came to me, saying, Jeremiah, what do you see? And I said, I see a rod of an almond tree.[d]

(12) Then the LORD {Jehovah} said to me, You have seen well: because I will quickly bring My word to perform it.

1:1a - Jeremiah {ירמיהו} - JAH will rise {JAH is short for Jehovah}

1:2b - thirteenth year of Josiah – 5 years before the Great Revival - 21 years before first Captivity under Nebuchadnezzar - 40 years before the temple is destroyed due to Zedekiah's rebellion. - 93 years after the fall of the Northern Kingdom of Israel to Assyria. [3499 A.H./C- 543 B.C.] - see Appendix G: World Time Line of Biblical History

1:3c – eleventh year of Zedekiah – Zedekiah's rebellion results in destruction of the temple - II Ki. 25:1-4; II Chr. 36:11-19; Jer. 39:2; Ezek. 4:5

1:11d - rod of an almond tree – almond tree is earliest to bloom! - Num. 17:8; Ezek. 7:10

(13) And the word of the LORD {Jehovah} came to me the second time, saying, What do you see? And I said, I see a boiling pot; and its face *is* towards the north.
(14) Then the LORD {Jehovah} said to me, Out of the north an evil shall break forth upon all those who live in the land.
(15) Because, indeed, I will call all the families of the kingdoms of the north, says the LORD {Jehovah}; and they will come, and each one will set his throne at the entrance of the gates of Jerusalem, and against all its walls all around, and against all the cities of Judah.
(16) And I will speak My judgments against them concerning all their wickedness, who have forsaken Me, and have burned incense to other gods, and worshiped the works of their own hands.
(17) Therefore put your belt on, and arise, and speak to them all that I command you: do not be dismayed at their faces, lest I confound you before them.
(18) Because, indeed, I have made you this day a defensed city, and an iron pillar, and brass walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.
(19) And they will fight against you; but they will not prevail against you; because I *am* with you, says the LORD {Jehovah}, to deliver you.

Chapter 2
(1) Furthermore the word of the LORD {Jehovah} came to me, saying,
(2) Go and cry in the ears of Jerusalem, saying, This is what the LORD {Jehovah} says; I remember you, the kindness of your youth, the love of your marriages, when you went after Me in the wilderness, in a land *that was* not sown.
(3) Israel *was* holiness to the LORD {Jehovah}, *and* the first-fruits of His increase: all who devour him will offend {Him}; evil will come upon them, says the LORD {Jehovah}.
(4) Hear the word of the LORD {Jehovah}, O house of Jacob, and all the families of the house of Israel:
(5) This is what the LORD {Jehovah} says, What sin has your fathers found in Me, that they have gone far from Me, and have walked after vanity, and have become vain?
(6) Neither have they asked, Where *is* the LORD {Jehovah} Who brought us up out of the land of Egypt, Who led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man lived?
(7) And I brought you into a plentiful country, to eat its fruit and its goodness; but when you entered, you defiled My land, and made My heritage an abomination.

(8) The priests did not ask, Where *is* the LORD {Jehovah}? and those who handle the law do not know Me: the pastors also sinned against Me, and the prophets prophesied by Baal, and walked after *things that* do not profit.
(9) Therefore I will yet plead with you, says the LORD {Jehovah}, and with your children's children I will plead.
(10) Pass over the isles of Chittim, and see; and send to Kedar, and consider diligently, and see if there is such a thing.
(11) Has a nation changed *their* gods, which *are* not really gods? but My people have changed their glory for *that which* does not profit.
(12) Be astonished, O heavens, at this, and be horribly afraid, be very desolate, says the LORD {Jehovah}.
(13) Because My people have committed two evils; they have forsaken Me the fountain of living waters, *and* dug for themselves cisterns, broken cisterns, that cannot hold water.
(14) *Is* Israel a servant? *is* he a home born *slave?* why is he spoiled?
(15) The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without anyone living in them.
(16) Also the children of Noph and Tahapanes have broken the crown of your head.
(17) Have you not brought this upon yourself, because you have forsaken the LORD {Jehovah} your God, when He led you by the way?
(18) And now what have you to do in the way of Egypt, to drink the waters of Sihor? or what have you to do in the way of Assyria, to drink the waters of the river?
(19) Your own wickedness will correct you, and your back sliding will reprove you: know therefore and see that *it is* an evil and bitter *thing*, that you have forsaken the LORD {Jehovah} your God, and that My fear {reverence} *is* not in you, says the Lord GOD {Jehovah} of hosts {armies; multitudes}.
(20) Because in old times I have broken your yoke, *and* burst your bands; and you said, I will not sin; when upon every high hill and under every green tree you wander, playing the prostitute.
(21) Yet I had planted you a noble vine, wholly a right seed: how then have you turned into the degenerate plant of a strange vine to Me?
(22) Because though you wash yourself with lye, and take for yourself much soap, *yet* your sin is marked before me, says the Lord GOD {Jehovah}.

(23) How can you say, I am not polluted, I have not gone after Baalim? see your path in the valley, know what you have done: *you are* a swift camel crossing her ways;
(24) A wild donkey used to the wilderness, *that* snuffs up the wind at her pleasure; in her time who can turn her away? all those who seek her will not weary themselves; in her month they will find her.
(25) Keep your foot from being without shoes, and your throat from thirst: but you said, There is no hope: no; because I have loved strangers, and I will go after them.
(26) As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,
(27) Saying to a stump, You *are* my father; and to a stone, You have brought me forth: because they have turned *their* back to Me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.
(28) But where *are* your gods that you have made for yourselves? let them arise, if they can save you in the time of your trouble: because *according to* the number of your cities are your gods, O Judah.
(29) Why will you plead with Me? you all have sinned against Me, says the LORD {Jehovah}.
(30) In vain I have stricken your children; they received no correction: your own sword has devoured your prophets, like a destroying lion.
(31) O generation, consider the word of the LORD {Jehovah}. Have I been a wilderness to Israel? a land of darkness? why do My people say, We are lords; we will not come again to You?
(32) Can a maid forget her ornaments, *or* a bride her attire? yet My people have forgotten Me days without number.
(33) Why do you trim your path to seek love? therefore you have also taught the wicked ones your ways.
(34) In your skirts is also found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.
(35) Yet you say, Because I am innocent, surely His anger will turn from me. Indeed, I will plead with you, because you say, I have not sinned.
(36) Why do you go about so much to change your way? you also will be ashamed of Egypt, as you were ashamed of Assyria.
(37) Yes, you will go forth from him, with your hands upon your head: because the LORD {Jehovah} has rejected your confidences, and you will not prosper in them.

Chapter 3

(1) They say, If a man puts away his wife, and she goes from him, and becomes another man's, can he return to her again? will not that land be greatly polluted?[a] but you have played the prostitute with many lovers; yet return again to Me, says the LORD {Jehovah}.

(2) Lift up your eyes to the high places, and see where you have not been lain with. In the roadways you have sat *waiting* for them, as the Arabian in the wilderness; and you have polluted the land with your prostitution and with your wickedness.

(3) Therefore the showers have been withheld, and there has been no latter rain; and you have a prostitute's forehead, you refuse to be ashamed.

(4) Will you not from this time cry to Me, My father, You *are* the guide of my youth?

(5) Will He reserve *His anger* forever? Will He keep *it* to the end? Indeed, you have spoken and done evil things as you could.

(6) The LORD {Jehovah} also said to me in the days of Josiah the king, Have you seen *that* which back sliding Israel has done? she has gone up upon every high mountain and under every green tree, and there has played the prostitute.

(7) And after she had done all these *things* I said, Turn yourself to Me. But she did not return. And her treacherous sister Judah saw *it*.

(8) And I saw, when for all the causes by which backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah did not fear, but went and played the prostitute also.

(9) And it came to pass through the lightness of her prostitution, that she defiled the land, and committed adultery with stones and with stumps.

(10) And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but only pretends, says the LORD {Jehovah}.

(11) And the LORD {Jehovah} said to me, The backsliding Israel has justified herself more than treacherous Judah.

(12) Go and proclaim these words towards the north, and say, Return, you backsliding Israel, says the LORD {Jehovah}; *and* I will not cause My anger to fall upon you: Because I *am* merciful, says the LORD {Jehovah}, *and* I will not keep *anger* forever.

(13) Only acknowledge your sin, that you have sinned against the LORD {Jehovah} your God, and have scattered your ways to the strangers under every green tree, and you have not obeyed My voice, says the LORD {Jehovah}.

(14) Turn, O backsliding children, says the LORD {Jehovah}; because I am married to you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

3:1a – Deut. 24:1-4

(15) And I will give you pastors according to My heart, who will feed you with knowledge and understanding.
(16) And it will come to pass, when you are multiplied and increased in the land, in those days, says the LORD {Jehovah}, they will no more say, The ark of the covenant of the LORD {Jehovah}: neither will it come to mind: neither will they remember it; neither will they visit *it;* neither will *that* be done anymore.
(17) At that time they will call Jerusalem the throne of the LORD {Jehovah}; and all the nations will be gathered to it, to the Name of the LORD {Jehovah}, to Jerusalem: neither will they walk any more after the imagination of their evil heart.
(18) In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I have given for an inheritance to your forefathers.
(19) But I said, How will I put you among the children, and give you a pleasant land, a goodly heritage of the hosts {armies; multitudes} of nations? and I said, You will call Me, My Father; and will not turn away from Me.
(20) Surely *as* a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel, says the LORD {Jehovah}.
(21) A voice was heard upon the high places, weeping *and* requests of the children of Israel: because they have perverted their way, *and* they have forgotten the LORD {Jehovah} their God.
(22) Return, you backsliding children, *and* I will heal your backsliding. Indeed, we come to You; because You *are* the LORD {Jehovah} our God.
(23) Truly in vain *salvation is hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD {Jehovah} our God *is* the salvation of Israel.
(24) Because shame has devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters.
(25) We lie down in our shame, and our confusion covers us: because we have sinned against the LORD {Jehovah} our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD {Jehovah} our God.

Chapter 4

(1) If you will return, O Israel, says the LORD {Jehovah}, return to Me: and if you will put away your abominations out of My sight, then you will not be moved.
(2) And you will swear, The LORD {Jehovah} lives, in truth, in judgment, and in righteousness; and the nations will bless themselves in Him, and in Him they will rejoice.

(3) Because this is what the LORD {Jehovah} says to the men of Judah and Jerusalem, Break up your plowed ground, and do not sow among thorns.
(4) Circumcise yourselves to the LORD {Jehovah}, and take away the foreskins of your heart, you men of Judah and who live in Jerusalem: lest My fury comes forth like fire, and burn that no one can quench *it,* because of the evil of your deeds.
(5) Declare in Judah, and publish it in Jerusalem; and say, Blow the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defensed cities.
(6) Set up the standard {banner; flag} towards Zion: retreat, do not stay: because I will bring evil from the north, and a great destruction.
(7) The lion has come up from his thicket, and the destroyer of the Gentiles {nations; non-Jews} is on his way; he has gone forth from his place to make your land desolate; *and* your cities shall be laid waste, without anyone living in them.
(8) Because of this clothe yourself with sackcloth, lament {cry loudly} and howl: because the fierce anger of the LORD {Jehovah} has not turned back from us.
(9) And it will come to pass at that day, says the LORD {Jehovah}, *that* the heart of the king will perish, and the heart of the princes; and the priests will be astonished, and the prophets will wonder.
(10) Then I said, Ah, Lord GOD {Jehovah}! surely You have greatly deceived this people and Jerusalem, saying, You will have peace; because the sword reaches to the soul.
(11) At that time it will be said to this people and to Jerusalem, A dry wind of the high places in the wilderness towards the daughter of My people, not to fan, nor to cleanse,
(12) *Even* a full wind from those *places* will come to Me: now I also will give sentence against them.
(13) Indeed, he will come up as clouds, and his chariots *will be* as a whirlwind: his horses are swifter than eagles. Woe to us! Because we are spoiled.
(14) O Jerusalem, wash your heart from wickedness, that you may be saved. How long will your vain thoughts live within you?
(15) Because a voice declares from Dan, and publishes affliction from mount Ephraim.
(16) Make mention to the nations; Indeed, publish it against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.
(17) As keepers of a field, they are against her all around; because she has been rebellious against Me, says the LORD {Jehovah}.

(18) Your way and your deeds have brought these *things* to you; this *is* your wickedness, because it is bitter, because it reaches to your heart.
(19) My stomach, my stomach! I am pained at my very heart; my heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war.
(20) Destruction upon destruction is cried; because the whole land is spoiled: suddenly My tents are spoiled, *and* My curtains in a moment.
(21) How long will I see the standard {flag; banner}, *and* hear the sound of the trumpet?
(22) Because My people *are* foolish, they have not known Me; they *are* foolish children, and they have no understanding: they *are* wise to do evil, but to do good they have no knowledge.
(23) I saw the earth, and, indeed, *it was* without form, and empty; and the heavens, and they *had* no light.
(24) I saw the mountains, and, indeed, they trembled, and all the hills moved lightly.
(25) I saw, and, indeed, *there was* no man, and all the birds of the heavens had fled.
(26) I saw, and, indeed, the fruitful place *was* a wilderness, and all its cities were broken down at the presence of the LORD {Jehovah}, *and* by His fierce anger.
(27) Because this is what the LORD {Jehovah} has said, The whole land will be desolate; yet I will not make a full end.
(28) Because of this the earth will mourn, and the heavens above {will} be black: because I have spoken *it,* I have purposed *it,* and will not repent, neither will I turn back from it.
(29) The whole city will flee because of the noise of the horsemen and archers; they will go into thickets, and climb up upon the rocks: every city *will be* forsaken, and not a man {will} live in it.
(30) And *when* you *are* spoiled, what will you do? Though you clothe yourself with crimson, though you deck yourself with ornaments of gold, though you tear your face with painting, in vain you will make yourself beautiful; *your* lovers will despise you, they will seek your life.
(31) Because I have heard a voice as of a woman in child birth, *and* the anguish as of her who brings forth her first child, the voice of the daughter of Zion, *who* wails, *who* spreads her hands, *saying,* Woe *is* me now! because my soul is wearied because of murderers.

Chapter 5

(1) Run back and forth through the streets of Jerusalem, and see now, and know, and seek in its broad places, if you can find a man, if there are *any* who executes judgment, who seeks the truth; and I will pardon it.

(2) And though they say, The LORD {Jehovah} lives; surely they swear falsely.
(3) O LORD {Jehovah}, *are* not Your eyes upon the truth? You have stricken them, but they have not grieved; You have consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.
(4) Therefore I said, Surely these *are* poor; they are foolish: because they do not know the way of the LORD {Jehovah}, *nor* the judgment of their God.
(5) I will go to the great men, and will speak to them; because they have known the way of the LORD {Jehovah}, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.
(6) Therefore a lion out of the forest will kill them, *and* a wolf of the evenings will spoil them, a leopard will watch over their cities: everyone who goes out from there will be torn in pieces: because their sins are many, *and* their backsliding has increased.
(7) How shall I pardon you for this? Your children have forsaken Me, and sworn by *themselves that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the houses of prostitutes.
(8) They were *as* horses fed in the morning: every one neighed after his neighbor's wife.
(9) Shall I not visit you for these *things?* says the LORD {Jehovah}: and shall not My soul be avenged on such a nation as this?
(10) Go up upon her walls, and destroy; but do not make a full end: take away her battlements; because they *are* not the LORD's {Jehovah's}.
(11) Because the house of Israel and the house of Judah have dealt very treacherously against Me, says the LORD {Jehovah}.
(12) They have denied the LORD {Jehovah}, and said, *It is* not He; neither will evil come upon us; neither will we see sword nor famine:
(13) And the prophets will become wind, and the word *is* not in them: so it will it be done to them.
(14) Therefore this is what the LORD {Jehovah} God of hosts {armies} says, Because you speak this word, indeed, I will cause My words in your mouth to be fire, and this people wood, and it will devour them.
(15) Indeed, I will bring a nation upon you from afar, O house of Israel, says the LORD {Jehovah}: it *is* a mighty nation, it *is* an ancient nation, a nation whose language you do not know, nor understand what they say.
(16) Their quiver {arrow container} *is* as an open tomb, they *are* all mighty men.

(17) And they will eat up your harvest, and your bread, *which* your sons and your daughters should eat: they will eat up your flocks and your herds: they will eat up your vines and your fig trees: they will impoverish your fenced cities, in which you trusted, with the sword.
(18) Nevertheless in those days, says the LORD {Jehovah}, I will not make a full end with you.
(19) And it will come to pass, when you will say, Why does the LORD {Jehovah} our God do all these *things* to us? then you will answer them, Just as you have forsaken Me, and served strange gods in your land, so you will serve strangers in a land *that is* not yours.
(20) Declare this in the house of Jacob, and publish it in Judah, saying,
(21) Hear now this, O foolish people, without understanding; who have eyes, and do not see; who have ears, and do not hear:
(22) Do you not fear Me? says the LORD {Jehovah}: will you not tremble at My Presence, which has placed the sand *for* the boundary of the sea by a perpetual decree, that it cannot pass it: and though its waves toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it?
(23) But this people has a revolting and a rebellious heart; they have revolted and gone.
(24) Neither do they say in their heart, Let us now fear {revere} the LORD {Jehovah} our God, Who gives rain, both the former and the latter, in its season: He reserves to us the appointed weeks of the harvest.
(25) Your sins have turned away these *things,* and your sins have withheld good *things* from you.
(26) Because among My people are found wicked *men:* they lay in wait, as he who sets snares; they set a trap, they catch men.
(27) As a cage is full of birds, so *are* their houses full of deceit: therefore they have become great, and grown rich.
(28) They have grown fat, they shine: yes, they overpass the deeds of the wicked: they do not judge the cause, the cause of the fatherless, yet they prosper; and the right of the needy they do not judge.
(29) Shall I not visit for these *things?* says the LORD {Jehovah}: shall not My soul be avenged on such a nation as this?
(30) A wonderful and horrible thing is committed in the land;
(31) The prophets prophesy falsely, and the priests bear rule by their means; and My people love *to have it* so: and what will you do in its end?

Chapter 6

(1) O you children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: because evil appears out of the north, and great destruction.
(2) I have compared the daughter of Zion to a beautiful and delicate *woman*.
(3) The shepherds with their flocks will come to her; they will pitch *their* tents against her all around; everyone will feed in his place.
(4) Prepare yourselves to war against her; arise, and let us go up at noon. Woe to us! because the day goes away, because the shadows of the evening are stretched out.
(5) Arise, and let us go by night, and let us destroy her palaces.
(6) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} has said, Cut down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* totally oppression in her midst.
(7) As a fountain casts out her waters, so she casts out her wickedness: violence and spoil is heard in her; grief and wounds are before Me continually.
(8) Be instructed, O Jerusalem, lest My soul departs from you; lest I make you desolate, a land not lived in.
(9) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, They will thoroughly glean the remnant of Israel as a vine: turn back your hand as a grape gatherer into the baskets.
(10) To whom shall I speak, and give warning, that they may hear? Surely, their ear *is* uncircumcised, and they cannot listen: Surely, the word of the LORD {Jehovah} is to them a reproach; they have no delight in it.
(11) Therefore I am full of the fury of the LORD {Jehovah}; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: because even the husband with the wife will be taken, the aged with *him who is* full of days.
(12) And their houses will be turned to others, *with their* fields and wives together: because I will stretch out My hand upon those who live in the land, says the LORD {Jehovah}.
(13) Because from the least of them even to the greatest of them everyone *is* given to covetousness; and from the prophet even to the priest every one deals falsely.
(14) They have also comforted the hurt *of the daughter* of My people, saying, Peace, peace; when *there is* no peace.

(15) Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore they will fall among those who fall: at the time *that* I visit them they will be cast down, says the LORD {Jehovah}.
(16) This is what the LORD {Jehovah} says, Stand in the roads, and see, and ask for the old paths, where *is* the good way, and walk in them, and you will find rest for your souls. But they said, We will not walk *in them*.
(17) Also I set watchmen over you, *saying,* Listen to the sound of the trumpet. But they said, We will not listen.
(18) Therefore hear, you nations, and know, O congregation, what *is* among them.
(19) Hear, O earth: Indeed, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not listened to My words, nor to My law, but rejected it.
(20) To what purpose does incense from Sheba and the sweet cane from a far country come to Me? Your burnt offerings *are* not acceptable, nor your sacrifices sweet to Me.
(21) Therefore this is what the LORD {Jehovah} says, Indeed, I will lay stumbling blocks before this people, and the fathers and the sons together will fall upon them; the neighbor and his friend will perish.
(22) This is what the LORD {Jehovah} says, Indeed, a people comes from the north country, and a great nation will be raised from the sides of the earth.
(23) They will lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roars like the sea; and they ride upon horses, set in array as men for war against you, O daughter of Zion.
(24) We have heard of its fame: our hands grow feeble: anguish has taken hold of us, *and* pain, as of a woman in child birth.
(25) Do not go forth into the field, nor walk by the road; because the sword of the enemy *and* fear *is* on every side.
(26) O daughter of my people, clothe *yourself* with sackcloth, and wallow in ashes: cause yourself to mourn, *as for* an only son, most bitter cries: because the spoiler will suddenly come upon us.
(27) I have set you *for* a tower *and* a fortress among My people, that you may know and test their ways.
(28) They *are* all grievous rebels, walking with slanders: *they are* brass and iron; they all cause corruption.
(29) The bellows are burned, the lead is consumed by the fire; the founder melts in vain: because the wicked are not plucked away.
(30) *Men* will call them rejected silver, because the LORD {Jehovah} has rejected them.

Chapter 7

(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,
(2) Stand in the gate of the LORD's {Jehovah's} house {temple}, and proclaim there this word, and say, Hear the word of the LORD {Jehovah}, all *you of* Judah, who enter in at these gates to worship the LORD {Jehovah}.
(3) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, Amend your ways and your deeds, and I will cause you to live in this place.
(4) Do not trust in lying words, saying, The temple of the LORD {Jehovah}, The temple of the LORD {Jehovah}, This is the temple of the LORD {Jehovah}.
(5) But if you thoroughly amend your ways and your deeds; if you thoroughly execute judgment between a man and his neighbor;
(6) *If* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, nor walk after other gods to your own harm:
(7) Then I will cause you to live in this place, in the land that I gave to your forefathers, forever and ever.
(8) Indeed, you trust in lying words, that cannot profit.
(9) Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know;
(10) And come and stand before Me in this house {temple}, which is called by My Name, and say, We are delivered to do all these abominations?
(11) Has this house {temple}, which is called by My Name, become a den of robbers in your eyes? Indeed, even I have seen *it*, says the LORD {Jehovah}.
(12) But go now to My place which *was* in Shiloh, where I set My Name at the first,[a] and see what I did to it because of the wickedness of My people Israel.
(13) And now, because you have done all these works, says the LORD {Jehovah}, and I spoke to you, rising up early and speaking, but you did not hear; and I called you, but you did not answer;
(14) Therefore I will do to *this* house {temple}, which is called by My Name, in which you trust, and to the place which I gave to you and to your forefathers, as I have done to Shiloh.
(15) And I will cast you out of My sight, as I have cast out all your brothers, *even* the all the descendants of Ephraim.
(16) Therefore do not pray for this people, neither lift up a cry nor prayer for them, neither make intercession to Me: because I will not hear you.
(17) Do you not see what they do in the cities of Judah and in the streets of Jerusalem?

7:12a – where I set My Name at the first – Josh. 18:1; Jg. 21:19; I Ki. 14:2; Is. 52:7; Jn. 4:20

(18) The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke Me to anger.
(19) Do they provoke Me to anger? says the LORD {Jehovah}: *do they* not *provoke* themselves to the confusion of their own faces?
(20) Therefore this is what the Lord GOD {Jehovah} says; Indeed, My anger and My fury will be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it will burn, and will not be quenched.
(21) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Put your burnt offerings to your sacrifices, and eat meat.
(22) Because I did not speak to your forefathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:
(23) But this thing I commanded them, saying, Obey My voice, and I will be your God, and you will be My people: and walk in all the ways that I have commanded you, that it may be well with you.
(24) But they did not listen, nor inclined their ear, but walked in the counsels *and* in the imaginations of their evil hearts, and went backward, and not forward.
(25) Since the day that your forefathers came forth out of the land of Egypt to this day I have even sent to you all My servants the prophets, daily rising up early and sending *them:*
(26) Yet they did not listen to Me, nor inclined their ear, but hardened their neck: they did worse than their forefathers.
(27) Therefore you shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you.
(28) But you shall say to them, This *is* a nation that does not obey the voice of the LORD {Jehovah} their God, nor receives correction: truth has perished, and is cut off from their mouths.
(29) Cut off your hair, *O Jerusalem,* and cast *it* away, and take up a loud cry on high places; because the LORD {Jehovah} has rejected and forsaken the generation of His wrath {anger; judgment}.
(30) Because the children of Judah have done evil in My sight, says the LORD {Jehovah}: they have set their abominations in the house {temple} which is called by My Name, to pollute it.
(31) And they have built the high places of Tophet {place of burning},[a] which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I did not command *them*, neither did it come into My heart.

7:31a - Tophet {place of burning} at Jerusalem – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3]. Part of the valley of Hinnom where in Jesus' time garbage from the city was burned. It came to be a reference to hell because of the continual burning. – See note on II Ki. 23:10; Is. 30:33; Jer. 19:6, 13

(32) Therefore, the days are coming, says the LORD {Jehovah}, that it will no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: because they will bury in Tophet, until there is no place left.
(33) And the dead bodies of this people will be food for the birds of the heaven, and for the beasts of the earth; and no one will drive *them* away.
(34) Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: because the land will be desolate.

Chapter 8
(1) At that time, says the LORD {Jehovah}, they will bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of those who live in Jerusalem, out of their graves:
(2) And they will spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshiped: they will not be gathered, nor be buried; they will be for manure upon the face of the earth.
(3) And death will be chosen rather than life by all the remnant of those who remain of this evil family, which remains in all the places where I have driven them, says the LORD {Jehovah} of hosts {armies; multitudes}.
(4) Furthermore you shall say to them, This is what the LORD {Jehovah} says; Will they fall, and not arise? will He turn away, and not return?
(5) Why *then* has this people of Jerusalem back-slid by a perpetual backsliding? they hold fast deceit, they refuse to return.
(6) I listened and heard, *but* they did not speak aright: no man repented of his wickedness, saying, What have I done? everyone turned to his course, as the horse rushes into the battle.
(7) Yes, the stork in the heaven knows her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people do not know the judgment of the LORD {Jehovah}.
(8) How do you say, We *are* wise, and the law of the LORD {Jehovah} *is* with us? Look, certainly in vain he made *it;* the pen of the scribes *is* in vain.
(9) The wise *men* are ashamed, they are dismayed and taken: indeed, they have rejected the word of the LORD {Jehovah}; and what wisdom *is* in them?

(10) Therefore I will give their wives to others, *and* their fields to those who will inherit *them:* because everyone from the least even to the greatest is given to covetousness, from the prophet even to the priest everyone deals falsely.
(11) Because they have comforted the hurt of the daughter of My people, saying, Peace, peace; when *there is* no peace.
(12) Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore they will fall among those who fall: in the time of their visitation they will be cast down, says the LORD {Jehovah}.
(13) I will surely consume them, says the LORD {Jehovah}: *there will be* no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and *the things that* I have given them will pass away from them.
(14) Why do we sit still? assemble yourselves, and let us enter into the defensed cities, and let us be silent there: because the LORD {Jehovah} our God has put us to silence, and given us bitter water to drink, because we have sinned against the LORD {Jehovah}.
(15) We looked for peace, but no good *came; and* for a time of health, and indeed -- trouble!
(16) The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; because they have come, and have devoured the land, and all that is in it; the city, and those who live in it.
(17) Because, indeed, I will send snakes, vipers, among you, which *will* not *be* charmed, and they will bite you, says the LORD {Jehovah}.
(18) *When* I would comfort myself against sorrow, my heart *is* faint in me.
(19) Look the voice of the cry of the daughter of my people because of those who live in a far country: *Is* not the LORD {Jehovah} in Zion? *is* not her king in her? Why have they provoked Me to anger with their graven images, *and* with strange vanities?
(20) The harvest is past, the summer is ended, and we are not saved.
(21) Because the hurt of the daughter of my people I am hurt; I am black; astonishment has taken hold on me.
(22) *Is there* no balm in Gilead; *is there* no physician there? why then has the health of the daughter of my people not recovered?

Chapter 9

(1) Oh that My head were waters, and My eyes a fountain of tears, that I might weep day and night for the dead of the daughter of My people!

(2) Oh that I had in the wilderness a house of wayfaring men; that I might leave My people, and go from them! Because they *are* all adulterers, an assembly of treacherous men.

(3) And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; because they proceed from evil to evil, and they do not know Me, says the LORD {Jehovah}.

(4) Everyone take heed of his neighbor, and do not trust in any brother: because every brother will completely deceive, and every neighbor will walk with slanders.

(5) And everyone will deceive his neighbor, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit sin.

(6) Your house *is* in the midst of deceit; through deceit they refuse to know Me, says the LORD {Jehovah}.

(7) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, I will melt them, and try them; because what shall I do for the daughter of My people?

(8) Their tongue *is as* an arrow shot out; it speaks deceit: *one* speaks peaceably to his neighbor with his mouth, but in his heart he lies in wait.

(9) Shall I not visit them for these *things?* says the LORD {Jehovah}: shall not My soul be avenged on such a nation as this?

(10) For the mountains I will take up a weeping and loud cry, and for the houses of the wilderness a mournful cry, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both the birds of the heavens and the beasts have fled; they are gone.

(11) And I will make Jerusalem piles of rubble, *and* a den of dragons; and I will make the cities of Judah desolate, without anyone to live in it.

(12) Who *is* the wise man, who may understand this? and *who is he* to whom the mouth of the LORD {Jehovah} has spoken, that he may declare it, why does the land perish *and* is burned up like a wilderness, that none passes through?

(13) And the LORD {Jehovah} says, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked in it;

(14) But have walked after the imaginations of their own heart, and after Baalim, which their forefathers taught them:

(15) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will feed them, *even* this people, with wormwood, and give them bitter water to drink.

(16) I will scatter them also among the heathen {ungodly nations}, whom neither they nor their forefathers have known: and I will send a sword after them, until I have consumed them.
(17) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Consider, and call for the mourning women, that they may come; and send for cunning *women,* that they may come:
(18) And let them come quickly, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.
(19) Because a voice of wailing is heard out of Zion, How we are spoiled! We are greatly confounded, because we have forsaken the land, because our homes have cast *us* out.
(20) Yet hear the word of the LORD {Jehovah}, O you women, and let your ear receive the word of His mouth, and teach your daughters loud crying, and everyone her neighbor mournful cries.
(21) Because death has come up into our windows, *and* has entered into our palaces, to cut off the children from outside, *and* the young men from the streets.
(22) Speak, This is what the LORD {Jehovah} says, Even the dead bodies of men will fall as manure upon the open field, and as the handful after the harvest man, and no one will gather *them*.
(23) This is what the LORD {Jehovah} says, Do not let the wise *man* glory in his wisdom, neither let the mighty *man* take pride in his strength, do not let the rich *man* take pride in his riches:
(24) But let him who rejoices rejoice in this, that he understands and knows Me, that I *am* the LORD {Jehovah} Who exercises loving kindness, judgment, and righteousness, in the earth: because in these *things* I delight, says the LORD {Jehovah}.
(25) Indeed, the days are coming, says the LORD {Jehovah}, that I will punish all *those who are* circumcised with the uncircumcised;
(26) Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all who *are* in the furthermost corners, who live in the wilderness: because all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

Chapter 10
(1) Hear the word which the LORD {Jehovah} speaks to you, O house of Israel:
(2) This is what the LORD {Jehovah} says, Do not learn the way of the heathen {ungodly}, and do not be dismayed at the signs of heaven; because the heathen {ungodly nations} are dismayed at them.

(3) Because the customs of the people *are* vain: because *one* cuts a tree out of the forest, the work of the hands of the workman, with the ax.
(4) They cover it with silver and with gold; they fasten it with nails and with hammers, that it not move.
(5) They *are* upright as the palm tree, but do not speak: they must be carried, because they cannot move. Do not be afraid of them; because they cannot do evil, neither also *is it* in them to do good.
(6) Because *there is* no one like You, O LORD {Jehovah}; You *are* great, and Your Name *is* great in might.
(7) Who would not fear You, O King of nations? Because to You it belongs: because as among all the wise *men* of the nations, and in all their kingdoms, *there is* no one like You.
(8) But they are altogether crude and foolish: the stump *is* a doctrine of vanities.
(9) Silver spread onto plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of skillful *men*.
(10) But the LORD {Jehovah} *is* the true God, He *is* the living God, and an everlasting King: at His wrath {anger; judgment} the earth will tremble, and the nations will not be able to live with His indignation.
(11) This is what you shall say to them, The gods which have not made the heavens and the earth, *even* they will perish from the earth, and from under these heavens.
(12) He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.
(13) When He speaks His voice, *there is* a multitude of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings forth the wind out of His treasures.
(14) Every man is beastly in *his* knowledge: every founder is confounded by the graven image: because his molten image *is* falsehood, and *there is* no breath in them.
(15) They *are* vanity, *and* the work of errors: in the time of their visitation they will perish.

(16) The portion of Jacob *is* not like them: because He *is* the Maker of all *things;* and Israel *is* the rod of His inheritance: The LORD {Jehovah} of hosts {armies; multitudes} *is* His Name.
(17) Gather up your wares out of the land, O you who live in the fortress.
(18) Because this is what the LORD {Jehovah} says, Surely, I will sling out those who live in the land at this once, and will distress them, that they may find *it so*.
(19) Woe is me because of my pain! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.
(20) My tabernacle is spoiled, and all my cords are broken: my children have gone forth from me, and they *are* no more: *there is* no one to stretch forth my tent any more, and to set up my curtains.
(21) Because the pastors have become brutish {ungodly}, and have not sought the LORD {Jehovah}: therefore they will not prosper, and all their flocks will be scattered.
(22) Indeed, the noise of the bruit {ungodly} has come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.
(23) O LORD {Jehovah}, I know that the way of man *is* not in himself: *it is* not in man who walks to direct his own steps.
(24) O LORD {Jehovah}, correct me, but with judgment; not in Your anger, lest You bring me to nothing.
(25) Pour out Your fury upon the heathen {ungodly nations} who do not know You, and upon the families who do not call on Your Name: because they have eaten up Jacob, and devoured him, and consumed him, and have made his house desolate.

Chapter 11
(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,
(2) Hear the words of this covenant, and speak to the men of Judah, and to those who live in Jerusalem;
(3) And say to them, This is what the LORD {Jehovah} God of Israel says; Cursed *is* the man who does not obey the words of this covenant,
(4) Which I commanded your forefathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so you will be My people, and I will be your God:
(5) That I may perform the oath which I have sworn to your forefathers, to give them a land flowing with milk and honey, as *it is* this day. Then I answered, and said, So be it, O LORD {Jehovah}.

(6) Then the LORD {Jehovah} said to me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear the words of this covenant, and do them.
(7) Because I earnestly protested to your forefathers in the day *that* I brought them up out of the land of Egypt, *even* to this day, rising early and protesting, saying, Obey My voice.
(8) Yet they did not obey, nor inclined their ear, but everyone walked in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did not do *them*.
(9) And the LORD {Jehovah} said to me, A conspiracy is found among the men of Judah, and among those who live in Jerusalem.
(10) They have returned to the sins of their forefathers, who refused to hear My words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken My covenant which I made with their forefathers.
(11) Therefore this is what the LORD {Jehovah} says, Indeed, I will bring evil upon them, which they will not be able to escape; and though they will cry to Me, I will not listen to them.
(12) Then the cities of Judah and those who live in Jerusalem will go, and cry to the gods to whom they offer incense: but they will not save them at all in the time of their trouble.
(13) Because *according to* the number of your cities were your gods, O Judah; and *according to* the number of the streets of Jerusalem you have set up altars to *that* shameful thing, *even* altars to burn incense to Baal.
(14) Therefore do not pray for this people, neither lift up a cry or prayer for them: because I will not hear *them* in the time that they cry to Me for their trouble.
(15) What has My beloved to do in My house {temple}, *since* she has committed lewdness with many, and the holy meat has passed from you? when you do evil, then you rejoice.
(16) The LORD {Jehovah} called your name, A green olive tree, fair, *and* of good fruit: with the noise of a great tumult He has kindled fire upon it, and its branches are broken.
(17) Because the LORD {Jehovah} of hosts {armies; multitudes}, Who planted you, has pronounced evil against you, because of the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal.
(18) And the LORD {Jehovah} has given me knowledge *of it,* and I know *it:* then You showed me their deeds.
(19) But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I did not know that they had devised devices against me, *saying,* Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may no more be remembered.

(20) But, O LORD {Jehovah} of hosts {armies; multitudes}, Who judges righteously, Who tries the thoughts and the heart, let me see Your vengeance on them: because to You I have revealed my cause.
(21) Therefore this is what the LORD {Jehovah} says concerning the men of Anathoth, who seek your life, saying, Do not prophesy in the Name of the LORD {Jehovah}, that you not die by our hand:
(22) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, I will punish them: the young men will die by the sword; their sons and their daughters will die by famine:
(23) And there will be no remnant of them: because I will bring evil upon the men of Anathoth, *even* the year of their visitation.

Chapter 12
(1) *You* are righteous, O LORD {Jehovah}, when I plead with You: yet let me talk with You of *Your* judgments: Why does the way of the wicked prosper? *Why* are they all happy who deal very treacherously?
(2) You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: You *are* near in their mouths, but far from their hearts.
(3) But You, O LORD {Jehovah}, know me: You have seen me, and tried my heart towards You: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.
(4) How long will the land mourn, and the herbs of every field wither, because of the wickedness of those who live in it? the beasts are consumed, and the birds; because they said, He will not see our last end.
(5) If you have run with the footmen, and they have wearied you, then how can you contend with horses? and *if* in the land of peace, *in which* you trust, *they wearied you,* then how will you do in the swelling of Jordan?
(6) Because even your brothers, and the house of your father, even they have dealt treacherously with you; yes, they have called a multitude after you: do not believe them, though they speak fair words to you.
(7) I have forsaken My house {temple}, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies.
(8) My heritage is to Me as a lion in the forest; it cries out against Me: therefore I have hated it.
(9) My heritage *is* to me *as* a speckled bird, the birds all around *are* against her; Come, assemble all the beasts of the field, come to devour.
(10) Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness.
(11) They have made it desolate, *and being* desolate it mourns to Me; the whole land is made desolate, because no man lays *it* to heart.

(12) The spoilers have come upon all high places through the wilderness: because the sword of the LORD {Jehovah} will devour from the *one* end of the land even to the *other* end of the land: no flesh will have peace.
(13) They have sown wheat, but will reap thorns: they have put themselves to pain, *but* {it} will not profit: and they will be ashamed of your revenues because of the fierce anger of the LORD {Jehovah}.
(14) This is what the LORD {Jehovah} says against all My evil neighbors, who touch the inheritance which I have caused My people Israel to inherit; Indeed, I will pluck them out of their land, and pluck out the house of Judah from among them.
(15) And it will come to pass, after I have plucked them out that I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.
(16) And it will come to pass, if they will diligently learn the ways of My people, to swear by My Name, The LORD {Jehovah} lives; as they taught My people to swear by Baal; then they will be built in the midst of My people.
(17) But if they will not obey, I will completely pluck up and destroy that nation, says the LORD {Jehovah}.

Chapter 13
(1) This is what the LORD {Jehovah} said to me, Go and get for yourself a linen belt, and put it upon your waist, and do not put it in water.
(2) So I got a belt according to the word of the LORD {Jehovah}, and put *it* on my waist.
(3) And the word of the LORD {Jehovah} came to me the second time, saying,
(4) Take the belt that you have obtained, which *is* upon your waist, and arise, go to Euphrates, and hide it there in a hole of the rock.
(5) So I went, and hid it by Euphrates, as the LORD {Jehovah} commanded me.
(6) And it came to pass after many days, that the LORD {Jehovah} said to me, Arise, go to Euphrates, and take the belt from there, which I commanded you to hide there.
(7) Then I went to Euphrates, and dug, and took the belt from the place where I had hidden it: and, indeed, the belt was marred, it was profitable for nothing.
(8) Then the word of the LORD {Jehovah} came to me, saying,
(9) This is what the LORD {Jehovah} says, After this manner I will mar the pride of Judah, and the great pride of Jerusalem.

(10) This evil people, who refuse to hear My words, who walk in the imagination of their hearts, and walk after other gods, to serve them, and to worship them, will be even as this belt, which is good for nothing.
(11) Because as the belt clings to the waist of a man, so have I caused to cling to Me the whole house of Israel and the whole house of Judah, says the LORD {Jehovah}; that they might be to Me for a people, and for a Name, and for a praise, and for a glory: but they would not listen.
(12) Therefore you shall speak to them this word; This is what the LORD {Jehovah} God of Israel says, Every bottle will be filled with wine: and they will say to you, Do we not certainly know that every bottle will be filled with wine?
(13) Then you shall say to them, This is what the LORD {Jehovah} says, Indeed, I will fill all those who live in this land, even the kings who sit upon David's throne, and the priests, and the prophets, and all those who live in Jerusalem, with drunkenness.
(14) And I will dash them against one another, even the fathers and the sons together, says the LORD {Jehovah}: I will not pity, nor spare, nor have mercy, but destroy them.
(15) Hear, and listen; do not be proud: because the LORD {Jehovah} has spoken.
(16) Give glory to the LORD {Jehovah} your God, before He causes darkness, and before your feet stumble upon the dark mountains, and, while you look for light, He turns it into the shadow of death, *and* makes *it* gross darkness.
(17) But if you will not listen, my soul will weep in secret places for *your* pride; and my eye will weep greatly, and run down with tears, because the LORD's {Jehovah's} flock is carried away captive.
(18) Say to the king and to the queen, Humble yourselves, sit down: because your kingdoms will come down, *even* the crown of your glory.
(19) The cities of the south will be shut up, and no one will open *them:* Judah will be carried away captive all of it, it will be wholly carried away captive.
(20) Lift up your eyes, and see those who come from the north: where *is* the flock *that* was given you, your beautiful flock?
(21) What will you say when He shall punish you? Because you have taught them *to be* captains, *and* as chief over you: shall not sorrows overtake you, as a woman in child birth?
(22) And if you say in your heart? Why have these things come upon me? Because of the greatness of your sins your skirts are discovered, *and* your heels made bare.

(23) Can the Ethiopian change his skin, or the leopard his spots? *then* may you also do good, who are accustomed to do evil.
(24) Therefore I will scatter them as the stubble that passes away by the wind of the wilderness.
(25) This *is* your lot, the portion of your measures from Me, says the LORD {Jehovah}; because you have forgotten Me, and trusted in falsehood.
(26) Therefore I will pull your skirts over your face, that your shame may appear.
(27) I have seen your adulteries, and your neighing,[a] the lewdness of your prostitution, *and* your abominations on the hills in the fields. Woe to you, O Jerusalem! Will you not be made clean? when *will it* once *be?*

Chapter 14
(1) The word of the LORD {Jehovah} that came to Jeremiah concerning the drought.
(2) Judah mourns, and its gates languish; they are black to the ground; and the cry of Jerusalem has gone up.
(3) And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.
(4) Because the ground is parched, because there was no rain in the earth, the plowmen were ashamed, they covered their heads.
(5) Yes, the deer also gave birth in the field, and forsook *it,* because there was no grass.
(6) And the wild donkeys stood in the high places, they snuffed up the wind like dragons; their eyes failed, because *there was* no grass.
(7) O LORD {Jehovah}, though our sins testify against us, do *it* for Your Name's sake: because our back sliding is great; we have sinned against You.
(8) O the hope of Israel, its Savior in time of trouble, why should You be as a stranger in the land, and as a wayfaring man *who* turns aside to tarry for a night?
(9) Why should You be as a man astonished, as a mighty man *who* cannot save? yet You, O LORD {Jehovah}, *are* in the midst of us, and we are called by Your Name; do not leave us.
(10) This is what the LORD {Jehovah} says to this people, This is how they have loved to wander, they have not restrained their feet, therefore the LORD {Jehovah} does not accept them; He will now remember their iniquity, and visit their sins.
(11) Then the LORD {Jehovah} said to me, Do not pray for this people for *their* good.
(12) When they fast, I will not hear their cry; and when they offer burnt offering and a sacrifice, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13:27a – see Jer. 5:8

(13) Then I said, Ah, Lord GOD {Jehovah}! Indeed, the prophets say to them, You will not see the sword, neither will you have famine; but I will give you assurance of peace in this place.
(14) Then the LORD {Jehovah} said to me, The prophets prophesy lies in My Name: I did not send them, neither have I commanded them, neither spoke to them: they prophesy to you a false vision and divination, and a thing of nothing and the deceit of their heart.
(15) Therefore this is what the LORD {Jehovah} says concerning the prophets who prophesy in My Name, and I did not send them, yet they say, Sword and famine will not be in this land; By sword and famine those prophets will be consumed.
(16) And the people to whom they prophesy will be cast out in the streets of Jerusalem because of the famine and the sword; and they will have no one to bury them, them, their wives, nor their sons, nor their daughters: because I will pour their wickedness upon them.
(17) Therefore you shall say this word to them; Let my eyes run down with tears night and day, and let them not cease: because the virgin daughter of My people is broken with a great breach, with a very grievous blow.
(18) If I go forth into the field, there I see those killed with the sword! and if I enter into the city, then there are those who are sick with famine! yes, both the prophet and the priest go about into a land that they do not know.
(19) Have You completely rejected Judah? has Your soul hated Zion? Why have You stricken us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and indeed only trouble!
(20) We acknowledge, O LORD {Jehovah}, our wickedness, *and* the sin of our forefathers: because we have sinned against You.
(21) Do not detest *us,* for Your Name's sake, do not disgrace the throne of Your glory: remember, do not break Your covenant with us.
(22) Are there *any* among the vanities of the Gentiles {nations; non-Jews} that can cause rain? or can the heavens give showers? *are* You not He, O LORD {Jehovah} our God? therefore we will wait upon You: because You have made all these *things*.

Chapter 15

(1) Then the LORD {Jehovah} said to me, Though Moses and Samuel stood before Me, *yet* My mind *could* not *be* towards this people: cast *them* out of My sight, and let them go forth.

(2) And it will come to pass, if they say to you, Where will we go forth? then you will tell them, This is what the LORD {Jehovah} says; Those who *are {appointed}* for death, to death; and those who *are {appointed}* for the sword, to the sword; and those *who are {appointed}* for the famine, to the famine; and those *who are {appointed}* for the captivity, to the captivity.

(3) And I will appoint over them four kinds, says the LORD {Jehovah}: the sword to kill, and the dogs to tear, and the birds of the heaven, and the beasts of the earth, to devour and destroy.

(4) And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, because *that* which he did in Jerusalem.

(5) Because who will have pity upon you, O Jerusalem? or who will mourn for you? or who will go aside to ask how are you doing?

(6) You have forsaken Me, says the LORD {Jehovah}, you have gone backwards: therefore I will stretch out My hand against you, and destroy you; I am weary with repenting.

(7) And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy My people, *since* they do not return from their ways.

(8) Their widows have increased to Me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

(9) She who has borne seven languishes: she has given up the spirit; her sun has gone down while *it was* yet day: she has been ashamed and confounded: and the remainder of them I will deliver to the sword before their enemies, says the LORD {Jehovah}.

(10) Woe is me, my mother, that you have borne me a man of strife and a man of contention to the whole earth! I have neither lent on interest, nor men have lent to me on interest; *yet* every one of them curses me.

(11) The LORD {Jehovah} said, Truly it shall be well with your remnant; truly I will cause the enemy to treat you *well* in the time of evil and in the time of affliction.

(12) Will iron break the northern iron and the steel?

(13) Your substance and your treasures I will give to the spoil without price, and *that* for all your sins, even in all your borders.

(14) And I will cause *you* to pass with your enemies into a land *which* you do not know: because a fire is kindled in My anger, *which* will burn upon you.
(15) O LORD {Jehovah}, You know: remember me, and visit me, and avenge me of my persecutors; do not take me away in Your patience: know that for Your sake I have suffered rebuke.
(16) Your words were found, and I ate them; and Your word was to me the joy and rejoicing of my heart: because I am called by Your Name, O LORD {Jehovah} God of hosts {armies; multitudes}.
(17) I have not sat in the assembly of the mockers, nor rejoiced; I sat alone because of Your hand: because You have filled me with indignation.
(18) Why is my pain perpetual, and my wound incurable, *which* refuses to be healed? will You be altogether to me as a liar, *and as* waters *that* fail?
(19) Therefore this is what the LORD {Jehovah} says, If you return, then I will bring you again, *and* you will stand before Me: and if you take forth the precious from the vile, you will be as My mouth: let them return to you; but you will not return to them.
(20) And I will make you to this people a fenced brass wall: and they will fight against you, but they will not prevail against you: because I *am* with you to save you and to deliver you, says the LORD {Jehovah}.
(21) And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the terrible.

Chapter 16
(1) The word of the LORD {Jehovah} came also to me, saying,
(2) You will not take for yourself a wife, neither will you have sons or daughters in this place.
(3) Because this is what the LORD {Jehovah} says concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that give birth to them, and concerning their fathers who have fathered them in this land;
(4) They will die of grievous deaths; they will not be mourned; neither will they be buried; *but* they will be as manure upon the face of the earth: and they will be consumed by the sword, and by famine; and their dead bodies will be meat for the birds of heaven, and for the beasts of the earth.
(5) Because this is what the LORD {Jehovah} says, Do not enter into the house of mourning, neither go to mourn nor cry for them: because I have taken away My peace from this people, says the LORD {Jehovah}, *even* loving kindness and mercies.

(6) Both the great and the small will die in this land: they will not be buried, neither will *men* mourn for them, nor cut themselves, nor make themselves bald for them:
(7) Neither will *men* tear *themselves* for them in mourning, to comfort them for the dead; neither will *men* give them the cup of consolation to drink for their father or for their mother.
(8) You also will not go into the house of feasting, to sit with them to eat and to drink.
(9) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will cause to cease out of this place in your sight, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.
(10) And it will come to pass, when you shall show this people all these words, and they will say to you, Why has the LORD {Jehovah} pronounced all this great evil against us? or what *is* our sin? or what *is* our sin that we have committed against the LORD {Jehovah} our God?
(11) Then you shall say to them, Because your fathers have forsaken Me, says the LORD {Jehovah}, and have walked after other gods, and have served them, and have worshiped them, and have forsaken Me, and have not kept My law;
(12) And you have done worse than your fathers; because, indeed, everyone of you walks after the imagination of his evil heart, that they may not listen to Me:
(13) Therefore I will cast you out of this land into a land that you do not know, *neither* you nor your forefathers; and there you will serve other gods day and night; where I will not show you favor.
(14) Therefore, the days are coming, says the LORD {Jehovah}, that it will no more be said, The LORD {Jehovah} lives, Who brought up the children of Israel out of the land of Egypt;
(15) But, The LORD {Jehovah} lives, Who brought up the children of Israel from the land of the north, and from all the lands where He had driven them: and I will bring them again into their land which I gave to their forefathers.
(16) Indeed, I will send for many fishers, says the LORD {Jehovah}, and they will fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.
(17) Because My eyes *are* upon all their ways: they are not hidden from My face, neither is their sin hidden from My eyes.
(18) And first I will repay their iniquity and their sin double; because they have defiled My land, they have filled My inheritance with the dead bodies of their detestable and abominable things.

(19) O LORD {Jehovah}, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles {nations; non-Jews} will come to You from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* in which *there is* no profit.
(20) Shall a man make gods to himself, and they *are* no gods?
(21) Therefore, I will this once cause them to know, I will cause them to know My hand and My might; and they will know that My Name *is* The LORD {Jehovah}.

Chapter 17
(1) The sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* engraved upon the tablet of their heart, and upon the horns of your altars;
(2) While their children remember their altars and their groves by the green trees upon the high hills.
(3) O My mountain in the field, I will give your substance *and* all your treasures to the spoil, *and* your high places for sin, throughout all your borders.
(4) And you, even you yourself, will discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land which you do not know: because you have kindled a fire in My anger, *which* will burn forever.

(5) This is what the LORD {Jehovah} says; Cursed *is* the man who trusts in man, and makes flesh his strength, and whose heart departs from the LORD {Jehovah}.
(6) Because he will be like the juniper {without bark} in the desert, and will not see when good comes; but will live in the parched places in the wilderness, *in* a salt and uninhabited land {a land where no one lives}.
(7) Blessed *is* the man who trusts in the LORD {Jehovah}, and whose hope is the LORD {Jehovah}.
(8) Because he will be as a tree planted by the waters, and *which* spreads out her roots by the river, and will not see when heat comes, but her leaf will be green; and will not be lacking in the year of drought, neither will cease from yielding fruit.
(9) The heart *is* deceitful above all *things,* and desperately wicked: who can know it?
(10) I the LORD {Jehovah} search the heart, *I* try the thoughts, even to give every man according to his ways, *and* according to the fruit of his deeds.
(11) *As* the partridge sits *on eggs,* and does not hatch *them*; *so* he who dishonestly obtains riches, will leave them in the midst of his days, and at his end will be a fool.

(12) A glorious high throne from the beginning *is* the place of our sanctuary.
(13) O LORD {Jehovah}, the hope of Israel, all who forsake You will be ashamed, *and* those who depart from me will be written in the earth,[a] because they have forsaken the LORD {Jehovah}, the fountain of living waters.
(14) Heal me, O LORD {Jehovah}, and I will be healed; save me, and I will be saved: because You *are* my praise.
(15) Indeed, they say to me, Where *is* the word of the LORD {Jehovah}? let it now come.
(16) As for me, I have not quickly left from *being* a pastor to follow You: neither have I desired the woeful day; You know: that which came out of my lips was *right* before You.
(17) Do not be a terror to me: You *are* my hope in the day of evil.
(18) Let them be confounded who persecute me, but do not let me be confounded: let them be dismayed, but do not let me be dismayed: bring upon them the day of evil, and destroy them with double destruction.
(19) This is what the LORD {Jehovah} said to me; Go and stand in the gate of the children of the people, where the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;
(20) And say to them, Hear the word of the LORD {Jehovah}, you kings of Judah, and all Judah, and all those who live in Jerusalem, who enter in by these gates:
(21) This is what the LORD {Jehovah} says; Take heed to yourselves, and carry no burden on the sabbath day {Saturday} nor bring *it* in by the gates of Jerusalem;
(22) Neither carry forth a burden out of your houses on the sabbath day {Saturday}, neither do any work, but hallow the sabbath day {Saturday}, as I commanded your forefathers.
(23) But they did not obey, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.
(24) And it will come to pass, if you diligently listen to me, says the LORD {Jehovah}, to bring in no burden through the gates of this city on the sabbath day {Saturday}, but hallow the sabbath day {Saturday}, to do no work in it;
(25) Then there will enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and those who live in Jerusalem: and this city will remain forever.
(26) And they will come from the cities of Judah, and from the places around Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, to the house {temple} of the LORD {Jehovah}.

17:13a – John 8:6

(27) But if you will not listen to Me to hallow the sabbath day {Saturday}, and not to carry a burden, even entering in at the gates of Jerusalem on the sabbath day {Saturday}; then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be quenched.

Chapter 18

(1) The word which came to Jeremiah from the LORD {Jehovah}, saying,
(2) Arise, and go down to the potter's house, and there I will cause you to hear My words.
(3) Then I went down to the potter's house, and watched as he worked a work on the wheels.
(4) And the vessel that he made of clay was marred in the hand of the potter: so he made it again into another vessel, as *it* seemed good to the potter to make.
(5) Then the word of the LORD {Jehovah} came to me, saying,
(6) O house of Israel, cannot I do with you as this potter? says the LORD {Jehovah}. Surely, as the clay *is* in the potter's hand, so *are* you in My hand, O house of Israel.
(7) *At what* instant I will speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;*
(8) If that nation, against whom I have pronounced, turns from their evil, I will repent of the evil that I thought to do to them.
(9) And *at what* instant I will speak concerning a nation, and concerning a kingdom, to build and to plant *it;*
(10) If it does evil in My sight, that it does not obey My voice, then I will repent of the good, with which I said I would benefit them.
(11) Now therefore go to, speak to the men of Judah, and to those who live in Jerusalem, saying, This is what the LORD {Jehovah} says; Indeed, I frame evil against you, and devise a plan against you: return now everyone from his evil way, and make your ways and your deeds good.
(12) And they said, There is no hope: but we will walk after our own plans, and we will all do the imagination of our own evil hearts.
(13) Therefore this is what the LORD {Jehovah} says; Ask now among the heathen {ungodly nations}, who has heard such things: the virgin of Israel has done a very horrible thing.
(14) Will *a man* leave the snow of Lebanon *which comes* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?
(15) Because My people have forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not built up;

(16) To make their land desolate, *and* a perpetual hissing; everyone who passes by will be astonished, and shake his head.
(17) I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.
(18) Then they said, Come, and let us devise plans against Jeremiah; because the law will not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us strike him with the tongue, and let us not give heed to any of his words.
(19) Give heed to me, O LORD {Jehovah}, and listen to their voices who contend with me.
(20) Shall evil be repaid for good? because they have dug a pit for my soul. Remember that I stood before You to speak good for them, *and* to turn away Your anger from them.
(21) Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* killed by the sword in battle.
(22) Let a cry be heard from their houses, when You will bring a troop suddenly upon them: because they have dug a pit to take me, and hidden snares for my feet.
(23) Yet, LORD {Jehovah}, You know all their counsel against me to kill *me:* do not forgive their sin, neither blot out their sin from Your sight, but let them be overthrown before You; deal *in this manner* with them in the time of Your anger.

Chapter 19
(1) This is what the LORD {Jehovah} says, Go and get a potter's earthen bottle, and *take* of the elders of the people, and of the elders of the priests;
(2) And go forth to the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell you,
(3) And say, Hear the word of the LORD {Jehovah}, O kings of Judah, and those who live in Jerusalem; This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring evil upon this place, the likes of which whoever hears, his ears will tingle.
(4) Because they have forsaken Me, and have estranged this place, and have burned incense in it to other gods, whom neither they nor their forefathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

(5) They have also built the high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, which I did not command, nor spoke *it,* neither did it enter into My mind:
(6) Therefore, the days are coming, says the LORD {Jehovah}, that this place will no more be called Tophet {place of burning},[a] nor The valley of the son of Hinnom, but The valley of slaughter.
(7) And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of those who seek their lives: and their dead bodies I will give to be meat for the birds of the heaven, and for the beasts of the earth.
(8) And I will make this city desolate, and a hissing; everyone who passes by will be astonished and hiss because of all its plagues.
(9) And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone of them will eat the flesh of his friend in the siege and distress, with which their enemies, and those who seek their lives, will distress them.
(10) Then you will break the bottle in the sight of the men who go with you,
(11) And will say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Even so I will break this people and this city, as *one* breaks a potter's vessel, that cannot be made whole again: and they will bury *them* in Tophet, until *there is* no place to bury.
(12) This I will do to this place, says the LORD {Jehovah}, and to those who live in it, and *even* make this city as Tophet:
(13) And the houses of Jerusalem, and he of the kings of Judah, will be defiled as the place of Tophet {place of burning},[a] because of all the houses upon whose roofs they have burned incense to all the host of heaven, and have poured out drink offerings to other gods.
(14) Then Jeremiah came from Tophet, where the LORD {Jehovah} had sent him to prophesy; and he stood in the court of the LORD's {Jehovah's} house {temple}; and said to all the people,
(15) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words.

19:6,13a – Tophet {place of burning} at Jerusalem – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3]. Part of the valley of Hinnom where in Jesus' time garbage from the city was burned. It came to be a reference to hell because of the continual burning. – See note on II Ki. 23:10; Is. 30:33; Jer. 7:31

Chapter 20

(1) Now Pashur the son of Immer the priest, who *was* also chief governor in the house {temple} of the LORD {Jehovah}, heard that Jeremiah prophesied these things.

(2) Then Pashur struck Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house {temple} of the LORD {Jehovah}.

(3) And it came to pass in the morning, that Pashur brought Jeremiah forth out of the stocks. Then Jeremiah said to him, The LORD {Jehovah} has not called your name Pashur {liberation},[a] but Magormissabib {terror all around}.[b]

(4) Because this is what the LORD {Jehovah} says, Indeed, I will make you a terror to yourself, and to all your friends: and they will fall by the sword of their enemies, and your eyes will see *it:* and I will give all Judah into the hand of the king of Babylon, and he will carry them captive into Babylon, and will kill them with the sword.

(5) Furthermore I will deliver all the strength of this city, and all its labors, and all its precious things, and all the treasures of the kings of Judah I will give into the hand of their enemies, who will spoil them, and take them, and carry them to Babylon.

(6) And you, Pashur, and all who live in your house will go into captivity: and you will come to Babylon, and there you will die, and will be buried there, you, and all your friends, to whom you have prophesied lies.

(7) O LORD {Jehovah}, You have deceived me, and I was deceived: You are stronger than I, and have prevailed: I am in derision daily, everyone mocks me.

(8) Because since I spoke, I cried out, I cried violence and spoil; because the word of the LORD {Jehovah} was made a reproach to me, and a derision, daily.

(9) Then I said, I will not make mention of Him, nor speak any more in His Name. But *His word* was in my heart as a burning fire shut up in my bones, and I was weary with resisting, and I could not *stay*.

(10) Because I heard the slander of many, fear on every side. Report, *they say,* and we will report it. All my friends watched for my fall, *saying,* Perhaps he will be enticed, and we will prevail against him, and we will take our revenge on him.

(11) But the LORD {Jehovah} *is* with me as a mighty terrible one: therefore my persecutors will stumble, and they will not prevail: they will be greatly ashamed; because they will not prosper: *their* everlasting confusion will never be forgotten.

20:3a - Pashur {פַּשְׁחוּר} - liberation

20:3b - Magormissabib {מָגוֹר מִסָּבִיב} - terror all around

(12) But, O LORD {Jehovah} of hosts {armies; multitudes}, Who tries the righteous, *and* sees the thoughts and the heart, let me see Your vengeance on them: because to You I have opened my cause.
(13) Sing to the LORD {Jehovah}, praise the LORD {Jehovah}: because He has delivered the soul of the poor from the hand of evildoers.
(14) Cursed *is* the day in which I was born: do not let the day in which my mother bore me be blessed.
(15) Cursed *is* the man who brought news to my father, saying, A boy is born to you; making him very glad.
(16) And let that man be as the cities which the LORD {Jehovah} overthrew, and did not repent: and let him hear the cry in the morning, and the shouting at noontide;
(17) Because He did not kill me from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.
(18) Why did I come forth out of the womb to see labor and sorrow, that my days should be consumed with shame?

Chapter 21
(1) The word which came to Jeremiah from the LORD {Jehovah}, when king Zedekiah sent to him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

(2) I ask you, inquire of the LORD {Jehovah} for us; because Nebuchadrezzar king of Babylon makes war against us; whether the LORD {Jehovah} will deal with us according to all His wondrous works, that He may go up from us.
(3) Then Jeremiah said to them, This is what you shall say to Zedekiah:
(4) This is what the LORD {Jehovah} God of Israel says; Indeed, I will turn back the weapons of war that *are* in your hands, with which you fight against the king of Babylon, and *against* the Chaldeans, who besiege you outside the walls, and I will assemble them into the midst of this city.
(5) And I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath {anger; judgment}.
(6) And I will strike those who live in this city, both man and beast: they shall die of a great pestilence.
(7) And afterward, says the LORD {Jehovah}, I will deliver Zedekiah king of Judah, and his servants, and the people, and those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their life: and he shall strike them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

(8) And to this people you shall say, This is what the LORD {Jehovah} says; Look, I set before you the way of life, and the way of death.
(9) He who stays in this city will die by the sword, and by the famine, and by the pestilence: but he who goes out, and falls to the Chaldeans who besiege you, he will live, and his life will be to him for his reward.
(10) Because I have set My face against this city for evil, and not for good, says the LORD {Jehovah}: it will be given into the hand of the king of Babylon, and he will burn it with fire.
(11) And concerning the house of the king of Judah, *say,* Hear the word of the LORD {Jehovah};
(12) O house of David, this is what the LORD {Jehovah} says; Execute judgment in the morning, and deliver *him who is* spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that no one can quench *it,* because of the evil of your deeds.
(13) Indeed, I *am* against you, you who live in the valley, *and* rock of the plain, says the LORD {Jehovah}; who say, Who will come down against us? or who will enter into our houses?
(14) But I will punish you according to the fruit of your deeds, says the LORD {Jehovah}: and I will kindle a fire in its forest, and it will devour all things all around it.

Chapter 22
(1) This is what the LORD {Jehovah} says; Go down to the house of the king of Judah, and speak there this word,
(2) And say, Hear the word of the LORD {Jehovah}, O king of Judah, who sits upon the throne of David, you, and your servants, and your people who enter in by these gates:
(3) This is what the LORD {Jehovah} says; Execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.
(4) Because if you do this thing indeed, then there will enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.
(5) But if you will not hear these words, I swear by Myself, says the LORD {Jehovah}, that this house will become a desolation.
(6) Because this is what the LORD {Jehovah} says to the king's house of Judah; You *are* Gilead to Me, *and* the head of Lebanon: *yet* surely I will make you a wilderness, *and* cities *which* are not lived in.
(7) And I will prepare destroyers against you, everyone with his weapons: and they will cut down your choice cedars, and cast *them* into the fire.

(8) And many nations will pass by this city, and everyone will say to his neighbor, Why has the LORD {Jehovah} done this to this great city?
(9) Then they will answer, Because they have forsaken the covenant of the LORD {Jehovah} their God, and worshiped other gods, and served them.
(10) Do not weep for the dead, neither mourn him: *but* weep greatly for him who goes away: because he will never return, nor see his native country.
(11) Because this is what the LORD {Jehovah} says concerning Shallum the son of Josiah king of Judah, who reigned instead of Josiah his father, who went forth out of this place; He will not return there any more:
(12) But he will die in the place where they have led him captive, and will see this land no more.
(13) Woe to him who builds his house by unrighteousness, and his chambers by wrong; *who* uses his neighbor's service without wages, and does not pay him for his work;
(14) Who says, I will build for myself a wide house and large chambers, and cuts out for himself windows; and *its ceiling is of* cedar, and painted with red.
(15) Shall you reign, because you enclose *yourself* in cedar? did not your father eat and drink, and do judgment and justice, *and* then *it was* well with him?
(16) He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know Me? says the LORD {Jehovah}.
(17) But your eyes and your heart *are* for your covetousness, and to shed innocent blood, and for oppression, and to do violence.
(18) Therefore this is what the LORD {Jehovah} says concerning Jehoiakim the son of Josiah king of Judah; They will not mourn for him, *saying,* Ah my brother! or, Ah sister! they will not mourn for him, *saying,* Ah lord! or, Ah his glory!
(19) He will be buried with the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem.
(20) Go up to Lebanon, and cry; and lift up your voice in Bashan, and cry from the passages: because all your lovers are destroyed.
(21) I spoke to you in your prosperity; *but* you said, I will not hear. This *has been* your manner from your youth, that you did not obey My voice.
(22) The wind will eat up all your pastors, and your lovers will go into captivity: surely then you will be ashamed and confounded because of all your wickedness.
(23) O you who live in Lebanon, who makes your nest in the cedars, how gracious you will be when pain comes upon you, the pain as of a woman in child birth!

(24) *As* I live, says the LORD {Jehovah}, though Coniah the son of Jehoiakim king of Judah were the signet ring upon My right hand, yet I would pluck you from there;
(25) And I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.
(26) And I will cast you out, and your mother who gave birth to you, into another country, where you were not born; and there you will die.
(27) But to the land where they desire to return, there they will not return.
(28) *Is* this man Coniah a despised broken idol? *is he* a vessel in which there *is* no pleasure? why are they cast out, he and his offspring, and are cast into a land which they do not know?
(29) O earth, earth, earth, hear the word of the LORD {Jehovah}.
(30) This is what the LORD {Jehovah} says, Write this man childless, a man *who* will not prosper in his days: because no man of his descendants will prosper, sitting upon the throne of David, and ruling any more in Judah.

Chapter 23
(1) Woe to the pastors who destroy and scatter the sheep of My pasture! says the LORD {Jehovah}.
(2) Therefore this is what the LORD {Jehovah} God of Israel says against the pastors who feed My people; You have scattered My flock, and driven them away, and have not visited them: Indeed, I will visit upon you the evil of your deeds, says the LORD {Jehovah}.
(3) And I will gather the remnant of My flock out of all countries where I have driven them, and will bring them again to their folds; and they will be fruitful and increase.
(4) And I will set up shepherds over them who will feed them: and they will be afraid no more, nor be dismayed, neither will they be in want, says the LORD {Jehovah}.
(5) Look, the days are coming, says the LORD {Jehovah}, that I will raise up to David a righteous Branch, and a King will reign and prosper, and will execute judgment and justice in the earth.
(6) In His days Judah will be saved, and Israel will live safely: and this *is* His Name by which He will be called, THE LORD {Jehovah} OUR RIGHTEOUSNESS.

(7) Therefore, indeed, the days are coming, says the LORD, that they will no more say, The LORD {Jehovah} lives, Who brought up the children of Israel out of the land of Egypt;
(8) But, The LORD {Jehovah} lives, Who brought up and Who led the descendants of the house of Israel out of the north country, and from all countries where I had driven them; and they will live in their own land.
(9) My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine has overcome, because of the LORD {Jehovah}, and because of the words of His holiness.
(10) Because the land is full of adulterers; because of swearing the land mourns; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.
(11) Because both prophet and priest are profane; yes, in My house {temple} I have found their wickedness, says the LORD {Jehovah}.
(12) Therefore their way will be to them as slippery *ways* in the darkness: they will be driven on, and fall there: because I will bring evil upon them, *even* the year of their visitation, says the LORD {Jehovah}.
(13) And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My people Israel to err.
(14) I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that no one turns from his wickedness: they are all of them to Me as Sodom, and those who live in Gomorrah.
(15) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says concerning the prophets; Indeed, I will feed them with wormwood, and cause them to drink the water of bitterness: because from the prophets of Jerusalem profaneness has gone forth into all the land.
(16) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Do not listen to the words of the prophets who prophesy to you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD {Jehovah}.
(17) They still say to those who despise Me, The LORD {Jehovah} has said, You will have peace; and they say to everyone who walks after the imagination of his own heart, No evil will come upon you.
(18) Because who has stood in the counsel of the LORD {Jehovah}, and has perceived and heard His word? who has marked His word, and heard *it?*
(19) Indeed, a whirlwind of the LORD {Jehovah} has gone forth in fury, even a grievous whirlwind: it will fall grievously upon the head of the wicked.

(20) The anger of the LORD {Jehovah} will not return, until He has executed, and until He has performed the thoughts of His heart: in the latter days you will consider it perfectly.
(21) I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.
(22) But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their deeds.
(23) *Am* I a God at hand, says the LORD {Jehovah}, and not a God afar off?
(24) Can any hide himself in secret places that I will not see him? says the LORD {Jehovah}. Do I not fill heaven and earth? says the LORD {Jehovah}.
(25) I have heard what the prophets said, who prophesy lies in My Name, saying, I have dreamed, I have dreamed.
(26) How long will *this* be in the heart of the prophets who prophesy lies? yes, *they are* prophets of the deceit of their own heart;
27) Who think to cause My people to forget My Name by their dreams which they tell every man to his neighbor, as their forefathers have forgotten My Name for Baal.
(28) The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word faithfully. What *is* the chaff to the wheat? says the LORD {Jehovah}.

(29) *Is* not My word like a fire? says the LORD {Jehovah}; and like a hammer *that* breaks the rock in pieces?
(30) Therefore, indeed, I *am* against the prophets, says the LORD {Jehovah}, who all steal My words from his neighbor.
(31) Indeed, I *am* against the prophets, says the LORD {Jehovah}, who use their tongues, and say, He says.
(32) Indeed, I *am* against those who prophesy false dreams, says the LORD {Jehovah}, and tell them, and cause My people to err by their lies, and by their lightness; yet I did not send them, nor command them: therefore they will not profit this people at all, says the LORD {Jehovah}.
(33) And when this people, or the prophet, or a priest, shall ask you, saying, What *is* the word of the LORD {Jehovah}? you shall then say to them, What word? I will even forsake you, says the LORD {Jehovah}.
(34) And *as for* the prophet, and the priest, and the people, who will say, The word of the LORD {Jehovah}, I will even punish that man and his house.
(35) So you shall say everyone to his neighbor, and everyone to his brother, What has the LORD {Jehovah} answered? and, What has the LORD {Jehovah} spoken?

(36) And the word of the LORD {Jehovah} you shall not mention any more: because every man's word will be his word; because you have perverted the words of the living God, of the LORD {Jehovah} of hosts {armies; multitudes} our God.
(37) So you shall say to the prophet, What has the LORD {Jehovah} answered you? and, What has the LORD {Jehovah} spoken?
(38) But since you say, The word of the LORD {Jehovah}; therefore this is what the LORD {Jehovah} says; Because you say this word, The word of the LORD {Jehovah}, and I have sent to you, saying, You shall not say, The word of the LORD {Jehovah};
(39) Therefore, indeed, I, even I, will completely forget you, and I will forsake you, and the city that I gave you and your forefathers, *and cast you* out of My presence:
(40) And I will bring an everlasting reproach upon you, and a perpetual shame, which will not be forgotten.

Chapter 24
(1) The LORD {Jehovah} showed me, and, I saw two baskets of figs *were* set before the temple of the LORD {Jehovah}, after Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.
(2) One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very bad figs, which could not be eaten, they were so bad.
(3) Then the LORD {Jehovah} said to me, What do you see, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad.
(4) Again the word of the LORD {Jehovah} came to me, saying,
(5) This is what the LORD {Jehovah}, the God of Israel says; Like these good figs, so I will acknowledge those who are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.
(6) Because I will set My eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.
(7) And I will give them a heart to know Me, that I *am* the LORD {Jehovah}: and they will be My people, and I will be their God: because they will return to Me with their whole heart.
(8) And as the bad figs, which cannot be eaten, they are so bad; surely this is what the LORD {Jehovah} says, So I will give Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, who remain in this land, and those who live in the land of Egypt:

(9) And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places where I will drive them.
(10) And I will send the sword, the famine, and the pestilence, among them, until they are consumed from off the land that I gave to them and to their forefathers.

Chapter 25
(1) The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}[a] the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;
(2) That which Jeremiah the prophet spoke to all the people of Judah, and to all those who lived in Jerusalem, saying,
(3) From the thirteenth year of Josiah {3499 A.H./C- 543 B.C.}[b] the son of Amon king of Judah, even to this day, that *is* the twenty-third year {3522 A.H./C-520 B.C.}, the word of the LORD {Jehovah} has come to me, and I have spoken to you, rising early and speaking; but you have not listened.
(4) And the LORD {Jehovah} has sent to you all His servants the prophets, rising early and sending *them;* but you have not listened, nor inclined your ear to hear.
(5) They said, Turn again now everyone from his evil way, and from the evil of your deeds, and live in the land that the LORD {Jehovah} has given to you and to your forefathers forever and ever:
(6) And do not go after other gods to serve them, and to worship them, and do not provoke Me to anger with the works of your hands; and I will do you no hurt.
(7) Yet you have not listened to Me, says the LORD {Jehovah}; that you might provoke Me to anger with the works of your hands to your own hurt.
(8) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Because you have not heard My words,
(9) Indeed, I will send and take all the families of the north, says the LORD {Jehovah}, and Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against those who live in it, and against all these nations all around, and will completely destroy them, and make them an astonishment, and a hissing, and perpetual desolation.
(10) Furthermore I will take from them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

25:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History - first year of Nebuchadrezzar king of Babylon – because when he took the First group of exiles, he was not a king, but a general
25:3b - 13th year of Josiah [3499 A.H./C- 543 B.C.] - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon

(11) And this whole land will be a desolation, *and* an astonishment; and these nations will serve the king of Babylon seventy years,[c]
(12) And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, says the LORD {Jehovah}, for their sin, and the land of the Chaldeans, and will make it perpetual desolation.
(13) And I will bring upon that land all My words which I have pronounced against it, *even* all that is written in this book, which Jeremiah has prophesied against all the nations.
(14) Because many nations and great kings will serve themselves of them also: and I will repay them according to their deeds, and according to the works of their own hands.
(15) Because this is what the LORD {Jehovah} God of Israel says to me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send you, to drink it.
(16) And they will drink, and be moved, and be mad, because of the sword that I will send among them.
(17) Then I took the cup at the LORD's {Jehovah's} hand, and caused all the nations to drink, to whom the LORD {Jehovah} had sent me:
(18) *Including,* Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a desolation, an astonishment, a hissing, and a curse; as *it is* this day;
(19) Pharaoh king of Egypt, and his servants, and his princes, and all his people;
(20) And all the mingled people,[d] and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,
(21) Edom, and Moab, and the children of Ammon,
(22) And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,
(23) Dedan, and Tema, and Buz, and all *that are* in the utmost corners,
(24) And all the kings of Arabia, and all the kings of the mingled people who live in the desert,
(25) And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,
(26) And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach will drink after them.

25:11c – Judah will be in captivity for 70 years - Dan. 9:2
- see Appendix G: World Time Line of Biblical History
25:20d – mingled people – people who had intermarried with unbelievers of other Nations

(27) Therefore you shall say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Drink, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.
(28) And it will be, if they refuse to take the cup at your hand to drink, then you shall say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; You will certainly drink.
(29) Because, indeed, I begin to bring evil on the city which is called by My Name, and should you be completely unpunished? You will not be unpunished: because I will call for a sword upon all those who live on the earth, says the LORD {Jehovah} of hosts {armies; multitudes}.
(30) Therefore prophesy against them all these words, and say to them, The LORD {Jehovah} shall roar from on high, and speak His voice from His holy habitation {where He lives}; He will mightily roar upon His habitation {where He lives}; He will give a shout, as those who tread *the grapes,* against all those who live on the earth.
(31) A noise will come *even* to the ends of the earth; because the LORD {Jehovah} has a controversy with the nations, He will plead with all flesh; He will give those who *are* wicked to the sword, says the LORD {Jehovah}.
(32) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, evil will go forth from nation to nation, and a great whirlwind will be raised up from the coasts of the earth.
(33) And those killed of the LORD {Jehovah} shall be at that day from *one* end of the earth even to the *other* end of the earth: they will not be mourned, neither gathered, nor buried; they will be as manure upon the ground.
(34) Howl, you shepherds, and cry; and wallow yourselves *in the ashes,* you leaders of the flock: because the days of your slaughter and of your dispersions are accomplished; and you will fall like a pleasant vessel.
(35) And the shepherds will have no way to flee, nor the leaders of the flock to escape.
(36) A voice of the cry of the shepherds, and a howling of the leaders of the flock, *will be heard:* because the LORD {Jehovah} has spoiled their pasture.
(37) And the peaceable houses are cut down because of the fierce anger of the LORD {Jehovah}.
(38) He has forsaken His tabernacle {temple}, as the lion: because their land is desolate because of the fierceness of the oppressor, and because of His fierce anger.

Chapter 26

(1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD {Jehovah}, saying,

(2) This is what the LORD {Jehovah} says; Stand in the court of the LORD's {Jehovah's} house {temple}, and speak to all the cities of Judah, who come to worship in the LORD's {Jehovah's} house {temple}, all the words that I command you to speak to them; do not diminish a word:

(3) If perhaps they will listen, and turn every man from his evil way, that I may repent Myself of the evil, which I purpose to do to them because of the evil of their deeds.

(4) And you shall say to them, This is what the LORD {Jehovah} says; If you will not listen to Me, to walk in My law, which I have set before you,

(5) To listen to the words of My servants the prophets, whom I sent to you, both rising up early, and sending *them,* but you have not listened;

(6) Then I will make this house {temple} like Shiloh, and will make this city a curse to all the nations of the earth.

(7) So the priests and the prophets and all the people heard Jeremiah speaking these words in the house {temple} of the LORD {Jehovah}.

(8) Now it came to pass, when Jeremiah had made an end of speaking all that the LORD {Jehovah} had commanded *him* to speak to all the people, that the priests and the prophets and all the people took him, saying, You shall surely die.

(9) Why have you prophesied in the Name of the LORD {Jehovah}, saying, This house {temple} will be like Shiloh, and this city will be desolate without anyone living in it? And all the people were gathered against Jeremiah in the house {temple} of the LORD {Jehovah}.

(10) When the princes of Judah heard these things, then they came up from the king's house to the house {temple} of the LORD {Jehovah}, and sat down in the entry of the new gate of the LORD's {Jehovah's} *house {temple}.*

(11) Then the priests and the prophets spoke to the princes and to all the people, saying, This man *is* worthy to die; because he has prophesied against this city, as you have heard with your ears.

(12) Then Jeremiah spoke to all the princes and to all the people, saying, The LORD {Jehovah} sent me to prophesy against this house {temple} and against this city all the words that you have heard.

(13) Therefore now amend your ways and your deeds, and obey the voice of the LORD {Jehovah} your God; and the LORD {Jehovah} will repent of the evil that He has pronounced against you.

(14) As for me, I *am* in your hand: do with me as seems good and appropriate to you.
(15) But know for certain, that if you put me to death, you will surely bring innocent blood upon yourselves, and upon this city, and upon those who live in it: because truly the LORD {Jehovah} has sent me to you to speak all these words in your ears.
(16) Then the princes and all the people said to the priests and to the prophets; This man *is* not worthy to die: because he has spoken to us in the Name of the LORD {Jehovah} our God.
(17) Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying,
(18) Micah the Morasthite[a] prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Zion will be plowed *like* a field, and Jerusalem will become heaps of rubble, and the mountain of the house {temple} as the high places of a forest.
(19) Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD {Jehovah}, and beg the LORD {Jehovah}, and the LORD {Jehovah} repented of the evil which He had pronounced against them? So might we procure great evil against our souls.
(20) And there was also a man who prophesied in the Name of the LORD {Jehovah}, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:
(21) And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;
(22) And Jehoiakim the king sent men into Egypt, *namely,* Elnathan the son of Achbor, and *certain* men with him into Egypt.
(23) And they brought forth Urijah out of Egypt, and brought him to Jehoiakim the king; who killed him with the sword, and cast his dead body into the graves of the common people.
(24) Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Chapter 27
(1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word to Jeremiah from the LORD {Jehovah}, saying,
(2) This is what the LORD {Jehovah} said to me; Make for yourself bonds and yokes, and put them upon your neck,

26:18a – Micah 1:1

(3) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah;
(4) And command them to say to their masters, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Say this to your masters;
(5) I have made the earth, the man and the beast that *are* upon the ground, by My great power and by My outstretched arm, and have given it to whom it seemed appropriate to Me.
(6) And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have given him also to serve him.
(7) And all nations will serve him, and his son, and his son's son,[a] until the very time of his land comes to an end: and then many nations and great kings will serve themselves of him.
(8) And it will come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation I will punish, says the LORD {Jehovah}, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.
(9) Therefore do not listen to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, who speak to you, saying, You will not serve the king of Babylon:
(10) Because they prophesy a lie to you, to remove you far from your land; and that I should drive you out, and you should perish.
(11) But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those I will let remain still in their own land, says the LORD {Jehovah}; and they will till it, and live in it.
(12) I spoke also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
(13) Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD {Jehovah} has spoken against the nation that will not serve the king of Babylon?
(14) Therefore do not listen to the words of the prophets who speak to you, saying, You will not serve the king of Babylon: because they prophesy a lie to you.
(15) Because I have not sent them, says the LORD {Jehovah}, yet they prophesy a lie in My Name; that I might drive you out, and that you might perish, you, and the prophets who prophesy to you.

27:7a – Dan. 5:1

(16) Also I spoke to the priests and to all this people, saying, This is what the LORD {Jehovah} says; Do not listen to the words of your prophets who prophesy to you, saying, Surely, the vessels of the LORD's {Jehovah's} house {temple} will now shortly be brought again from Babylon: because they prophesy a lie to you.
(17) Do not listen to them; serve the king of Babylon, and live: why should this city be laid waste?
(18) But if they *are* prophets, and if the word of the LORD {Jehovah} is with them, let them now make intercession to the LORD {Jehovah} of hosts {armies; multitudes}, that the vessels which are left in the house {temple} of the LORD {Jehovah}, and *in* the house of the king of Judah, and at Jerusalem, not go to Babylon.
(19) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says concerning the pillars, and concerning the sea {great bowl; priests' bath tub},[b] and concerning the bases, and concerning the remainder of the vessels that remain in this city,
(20) Which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;
(21) Yes, this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, concerning the vessels that remain *in* the house {temple} of the LORD {Jehovah}, and *in* the house of the king of Judah and of Jerusalem;
(22) They will be carried to Babylon, and there they will be until the day that I visit them, says the LORD; then I will bring them up, and restore them to this place.

Chapter 28

(1) And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year {3532 A.H./C- 510 B.C.},[a] *and* in the fifth month {Ab [July/August]}, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spoke to me in the house {temple} of the LORD {Jehovah}, in the presence of the priests and of all the people, saying,
(2) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying, I have broken the yoke of the king of Babylon.
(3) Within two full years I will bring again into this place all the vessels of the LORD's {Jehovah's} house {temple}, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

27:19b – sea – great bowl – bath tub for priests - I Ki. 7:23
28:1a - fourth year Zedekiah - 12 years after first captives taken to Babylon
7 years before destruction of the temple [3532 A.H./C- 510 B.C.] - See Appendix G: World Time Line of Biblical History

(4) And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, who went into Babylon, says the LORD {Jehovah}: because I will break the yoke of the king of Babylon.
(5) Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in the house {temple} of the LORD {Jehovah},
(6) Even the prophet Jeremiah said, Amen {Let it be}: the LORD {Jehovah} do so: the LORD {Jehovah} perform your words which you have prophesied, to bring again the vessels of the LORD's {Jehovah's} house {temple}, and all that is carried away captive, from Babylon into this place.
(7) Nevertheless hear now this word that I speak in your ears, and in the ears of all the people;
(8) The prophets that have been before me and before you of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.
(9) The prophet who prophesies of peace, when the word of the prophet comes to pass, *then* the prophet will be known, that the LORD {Jehovah} has truly sent him.
(10) Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and broke it.
(11) And Hananiah spoke in the presence of all the people, saying, This is what the LORD {Jehovah} says; Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
(12) Then the word of the LORD {Jehovah} came to Jeremiah *the prophet,* after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,
(13) Go and tell Hananiah, saying, This is what the LORD {Jehovah} says; You have broken the yokes of wood; but you shall make for them yokes of iron.
(14) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him: and I have given him the beasts of the field also.
(15) Then the prophet Jeremiah said to Hananiah the prophet, Hear now, Hananiah; The LORD {Jehovah} has not sent you; but you cause this people to trust in a lie.
(16) Therefore this is what the LORD {Jehovah} says; Indeed, I will cast you from off the face of the earth: this year you will die, because you have taught rebellion against the LORD {Jehovah}.

(17) So Hananiah the prophet died the same year in the seventh month {Tishri [Sept.-Oct.]}.[b]

Chapter 29

(1) Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;
(2) (After Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were taken from Jerusalem;)
(3) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon) saying,
(4) This is what the LORD {Jehovah} of hosts, the God of Israel says, to all who are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon;
(5) Build houses, and live *in them;* and plant gardens, and eat their fruit;
(6) Take for yourselves wives, and father sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that you may be increased there, and not diminished.
(7) And seek the peace of the city where I have caused you to be carried away captives, and pray to the LORD {Jehovah} for it: because in its peace you will have peace.
(8) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Do not let your prophets and your diviners, who *are* in your midst, deceive you, neither listen to your dreams which you cause to be dreamed.
(9) Because they prophesy falsely to you in My Name: I have not sent them, says the LORD {Jehovah}.
(10) Because this is what the LORD {Jehovah} says, That after seventy years[a] are accomplished at Babylon I will visit you, and perform My good word towards you, in causing you to return to this place.
(11) Because I know the thoughts that I think towards you, says the LORD {Jehovah}, thoughts of peace, and not of evil, to give you a future and a hope.
(12) Then you will call upon Me, and you will go and pray to Me, and I will listen to you.
(13) And you will seek Me, and find *Me,* when you will search for Me with all your heart.

28:17b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
29:10a – Jer. 25:11,12

(14) And I will be found by you, says the LORD {Jehovah}: and I will turn away your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says the LORD {Jehovah}; and I will bring you again into the place where I caused you to be carried away captive.
(15) Because you have said, The LORD {Jehovah} has raised up for us prophets in Babylon;
(16) *Know* that this is what the LORD {Jehovah} says of the king who sits upon the throne of David, and of all the people who live in this city, *and* of your brothers who have not gone forth with you into captivity;
(17) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will send upon them the sword, the famine, and the pestilence, and will make them like bad figs, that cannot be eaten, they are so bad.
(18) And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations where I have driven them:
(19) Because they have not listened to My words, says the LORD {Jehovah}, which I sent to them by My servants the prophets, rising up early and sending *them;* but you would not hear, says the LORD {Jehovah}.
(20) Hear therefore the word of the LORD {Jehovah}, all you of the captivity, whom I have sent from Jerusalem to Babylon:
(21) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, who prophesy a lie to you in My Name; Indeed, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he will kill them before your eyes;
(22) And they will be taken up as a curse by all those of captivity of Judah who *are* in Babylon, saying, The LORD {Jehovah} make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;
(23) Because they have committed treachery in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in My Name, which I have not commanded them; even I know, and *am* a witness, says the LORD {Jehovah}.
(24) *So* you shall also speak to Shemaiah the Nehelamite, saying,
(25) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying, Because you have sent letters in your name to all the people who *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

(26) The LORD {Jehovah} has made you priest in the place of Jehoiada the priest, that you should be officers in the house {temple} of the LORD {Jehovah}, because every man *that is* mad, and makes himself a prophet, that you should put him in prison, and in the stocks.
(27) Now therefore why have you not reproved Jeremiah of Anathoth, who makes himself a prophet to you?
(28) Therefore because he sent to us *in* Babylon, saying, This *captivity is* long: build houses, and live *in them;* and plant gardens, and eat their fruit.
(29) And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.
(30) Then the word of the LORD {Jehovah} came to Jeremiah, saying,
(31) Send to all those of the captivity, saying, This is what the LORD {Jehovah} says concerning Shemaiah the Nehelamite; Because that Shemaiah has prophesied to you, and I did not send him, and he caused you to trust in a lie:
(32) Therefore this is what the LORD {Jehovah} says; Indeed, I will punish Shemaiah the Nehelamite, and his descendants: he will not have a man to live among this people; neither will he see the good that I will do for My people, says the LORD {Jehovah}; because he has taught rebellion against the LORD {Jehovah}.

Chapter 30
(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,
(2) This is what the LORD {Jehovah} God of Israel says, saying, Write all the words that I have spoken to you in a book.
(3) Because, the days are coming, says the LORD {Jehovah}, that I will bring again the captivity of My people Israel and Judah, says the LORD {Jehovah}: and I will cause them to return to the land that I gave to their forefathers, and they will possess it.
(4) And these *are* the words that the LORD {Jehovah} spoke concerning Israel and concerning Judah.
(5) Because this is what the LORD {Jehovah} says; We have heard a voice of trembling, of fear, and not of peace.
(6) Ask now, and see whether a man has labor pains of child birth? why do I see every man with his hands on his waist, as a woman in child birth, and all faces have turned pale?
(7) Alas! because that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble;[a] but he will be saved out of it.
(8) Because it will come to pass in that day, says the LORD {Jehovah} of hosts {armies; multitudes}, *that* I will break his yoke from off your neck, and will burst your bonds, and strangers will no more serve themselves of him:

30:7a – time of Jacob's Trouble – also known as the Great Tribulation – last seven years prior to the Lord's Return at Armageddon.

(9) But they will serve the LORD {Jehovah} their God, and David their king, whom I will raise up to them.
(10) Therefore do not fear, O My servant Jacob, says the LORD {Jehovah}; neither be dismayed, O Israel: because, indeed, I will save you from afar, and your descendants from the land of their captivity; and Jacob will return, and will be in rest, and be quiet, and no one will make *him* afraid.
(11) Because I *am* with you, says the LORD {Jehovah}, to save you: though I make a full end of all nations where I have scattered you, yet I will not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished.
(12) Because this is what the LORD {Jehovah} says, Your bruise *is* incurable, *and* your wound *is* grievous.
(13) *There is* no one to plead your cause, that you may be bandaged up: you have no healing medicines.
(14) All your lovers have forgotten you; they do not seek you; because I have wounded you with the wound of an enemy, with the punishment of a cruel one, because of the multitude of your sins; *because* your sins were increased.
(15) Why do you cry because of your affliction? your sorrow *is* incurable because of the multitude of your sins: *because* your sins were increased, I have done these things to you.
(16) Therefore all those who devour you will be devoured; and all your adversaries, every one of them, will go into captivity; and those who spoil you will be a spoil, and all those who prey upon you I will give for a prey.
(17) Because I will restore health to you, and I will heal you of your wounds, says the LORD {Jehovah}; because they called you an Outcast, *saying,* This *is* Zion, whom no man seeks after.
(18) This is what the LORD {Jehovah} says; Indeed, I will bring again the captivity of Jacob's tents, and have mercy on his houses; and the city will be built upon her own heap, and the palace will remain after its manner.
(19) And out of them will proceed thanksgiving and the voice of those who make merry: and I will multiply them, and they will not be few; I will also glorify them, and they will not be small.
(20) Their children also will be as before, and their congregation will be established before Me, and I will punish all who oppress them.
(21) And their nobles will be of their own, and their governor will proceed from their midst; and I will cause him to draw near, and he will approach to Me: because who *is* this who engaged his heart to approach to Me? says the LORD {Jehovah}.
(22) And you will be My people, and I will be your God.

(23) See, the whirlwind of the LORD {Jehovah} goes forth with fury, a continuing whirlwind: it will fall with pain upon the head of the wicked.
(24) The fierce anger of the LORD {Jehovah} will not return, until He has done *it,* and until He has performed the intents of His heart: in the latter days you will consider it.

Chapter 31
(1) At the same time, says the LORD {Jehovah}, I will be the God of all the families of Israel, and they will be My people.
(2) This is what the LORD {Jehovah} says, The people *who were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.
(3) The LORD {Jehovah} has appeared of old to me, *saying,* Yes, I have loved you with an everlasting love: therefore with loving kindness I have drawn you.
(4) Again I will build you, and you will be built, O virgin of Israel: you will again be adorned with your tambourines, and will go forth in the dances of those who make merry.
(5) You will yet plant vines upon the mountains of Samaria: the planters will plant, and will eat *them* as common things.
(6) Because there will be a day, *that* the watchmen upon the mount Ephraim will cry, Arise, and let us go up to Zion to the LORD {Jehovah} our God.
(7) Because this is what the LORD {Jehovah} says; Sing with gladness for Jacob, and shout among the chief of the nations: publish it, give praise, and say, O LORD {Jehovah}, save Your people, the remnant of Israel.
(8) Indeed, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her who labors in child birth together: a great company will return there.
(9) They shall come with weeping, and with requests I will lead them: I will cause them to walk by the rivers of waters in a straight way, in which they will not stumble: because I am a Father to Israel, and Ephraim *is* My firstborn.
(10) Hear the word of the LORD {Jehovah}, O nations, and declare *it* in the islands afar off, and say, He Who scattered Israel will gather him, and keep him, as a shepherd *keeps* his flock.
(11) Because the LORD {Jehovah} has redeemed Jacob, and ransomed him from the hand of *him who was* stronger than he.

(12) Therefore they will come and sing in the height of Zion, and will flow together to the goodness of the LORD {Jehovah}, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul will be as a watered garden; and they will not sorrow any more at all.
(13) Then the virgin will rejoice in the dance, both young men and old together: because I will turn their mourning into joy, and will comfort them, and cause them to rejoice from their sorrow.
(14) And I will satisfy the soul of the priests with fatness, and My people will be satisfied with My goodness, says the LORD {Jehovah}.
(15) This is what the LORD {Jehovah} says; A voice was heard in Ramah, loud crying, *and* bitter weeping; Rachel weeping for her children refused to be comforted, because they *were* no more.[a]
(16) This is what the LORD {Jehovah} says; Refrain your voice from weeping, and your eyes from tears: because your work will be rewarded, says the LORD {Jehovah}; and they will come again from the land of the enemy.
(17) And there is hope in your end, says the LORD {Jehovah}, that your children will come again to their own border.
(18) I have surely heard Ephraim himself crying *this;* You have punished me, and I was punished, as a bull unaccustomed *to the yoke:* turn me, and I will be turned; because you *are* the LORD {Jehovah} my God.
(19) Surely after I was turned, I repented; and after that I was instructed, I struck upon *my* thigh: I was ashamed, yes, even confounded, because I bore the reproach of my youth.
(20) *Is* Ephraim My dear son? *is he* a pleasant child? because since I spoke against him, I do earnestly remember him still: therefore My inward parts are troubled for him; I will surely have mercy upon him, says the LORD {Jehovah}.
(21) Set up for yourself landmarks, make for yourself high heaps: set your heart towards the highway, *even* the way *which* you went: turn again, O virgin of Israel, turn again to these your cities.
(22) How long will you wander about, O backsliding daughter? because the LORD {Jehovah} has created a new thing in the earth, A woman will protect a man.
(23) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; As yet they will use this speech in the land of Judah and in its cities, when I will bring again their captivity; The LORD {Jehovah} bless you, O house of justice, *and* mountain of holiness.
(24) And there will live in Judah itself, and in all its cities together, gardeners, and those who go forth with flocks.
(25) Because I have satisfied the weary soul, and I have replenished every sorrowful soul.

31:15a – Mat. 2:18

(26) Upon this I awoke, and saw; and my sleep was sweet to me.
(27) Indeed, the days are coming, says the LORD {Jehovah}, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.
(28) And it will come to pass, *that* just as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them, to build, and to plant, says the LORD {Jehovah}.
(29) In those days they will say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.
30) But everyone will die for his own sin: every man who eats the sour grape, his teeth will be set on edge.
(31) Indeed, the days are coming, says the LORD {Jehovah}, that I will make a new covenant with the house of Israel, and with the house of Judah:
(32) Not according to the covenant that I made with their forefathers in the day *that* I took them by the hand to bring them out of the land of Egypt; My covenant which they broke, although I was a husband to them, says the LORD {Jehovah}:
(33) But this *will be* the covenant that I will make with the house of Israel; After those days, says the LORD {Jehovah}, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they will be My people.
(34) And they will no more teach every man his neighbor, and every man his brother, saying, Know the LORD {Jehovah}: because they will all know Me, from the least of them to the greatest of them, says the LORD {Jehovah}: because I will forgive their sin, and I will remember their sin no more.
(35) This is what the LORD {Jehovah} says, Who gives the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, Who divides the sea when its waves roar; The LORD {Jehovah} of hosts {armies; multitudes} *is* His Name:
(36) If those laws depart from before Me, says the LORD {Jehovah}, *then* the descendants of Israel also will cease from being a nation before Me forever.
(37) This is what the LORD {Jehovah} says; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the descendants of Israel because of all that they have done, says the LORD {Jehovah}.
(38) Indeed, the days are coming, says the LORD {Jehovah}, that the city will be built to the LORD {Jehovah} from the tower of Hananeel to the gate of the corner.
(39) And the measuring line will yet go forth opposite it upon the hill Gareb, and will circle to Goath.

(40) And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate towards the east, *will be* holy to the LORD {Jehovah}; it will not be plucked up, nor thrown down anymore forever.

Chapter 32

(1) The word that came to Jeremiah from the LORD {Jehovah} in the tenth year of Zedekiah king of Judah {3539 A.H./C-503 B.C.},[a] which *was* the eighteenth year of Nebuchadrezzar.
(2) Because then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.
(3) Because Zedekiah king of Judah had shut him up, saying, Why do you prophesy, and say, This is what the LORD {Jehovah} says, Indeed, I will give this city into the hand of the king of Babylon, and he will take it;
(4) And Zedekiah king of Judah will not escape out of the hand of the Chaldeans, but will surely be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and his eyes will see his eyes;
(5) And he will lead Zedekiah to Babylon, and there he will remain until I visit him, says the LORD {Jehovah}: though you fight with the Chaldeans, you will not prosper.
(6) And Jeremiah said, The word of the LORD {Jehovah} came to me, saying,
(7) Indeed, Hanameel the son of Shallum your uncle will come to you, saying, Buy for yourself my field that *is* in Anathoth: because the right of redemption *is* yours to buy *it*.
(8) So Hanameel my uncle's son came to me in the court of the prison according to the word of the LORD {Jehovah}, and said to me, I ask you to buy my field that *is* in Anathoth, which *is* in the country of Benjamin: because the right of inheritance *is* yours, and the redemption *is* yours; buy *it* for yourself. Then I knew that this *was* the word of the LORD {Jehovah}.
(9) And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver {about 6.8 ounces; 193.8 grams}.[b]
(10) And I subscribed the evidence, and sealed *it,* and took witnesses, and weighed *him* the money in the balances.

32:1a - 10th year of Zedekiah - the year of Zedekiah's rebellion and the destruction of the Temple [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History – eighteenth year of Nebuchadrezzar – see note on Jer. 25:1a
32:9b - seventeen shekels – about 6.8 ounces; 193.8 grams - 1 shekel = 0.4 oz; 11.4 g - see Appendix J: Bible Weights and Measures

(11) So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:
(12) And I gave the evidence of the purchase to Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle's *son,* and in the presence of the witnesses who signed the book of the purchase, before all the Jews who sat in the court of the prison.
(13) And I charged Baruch before them, saying,
(14) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.
(15) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Houses and fields and vineyards will be possessed again in this land.
(16) Now when I had delivered the evidence of the purchase to Baruch the son of Neriah, I prayed to the LORD {Jehovah}, saying,
(17) Ah Lord GOD {Jehovah}! Indeed, You have made the heaven and the earth by Your great power and stretched out arm, *and* there is nothing too hard for You:
(18) You show loving kindness to thousands, and repay the sin of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD {Jehovah} of hosts {armies; multitudes}, *is* His Name,
(19) Great in counsel, and mighty in work: because Your eyes *are* open upon all the ways of the sons of men: to give everyone according to his deeds, and according to the fruit of his deeds:
(20) Who has set signs and wonders in the land of Egypt, *even* to this day, and in Israel, and among *other* men; and have made for Yourself a Name, as at this day;
(21) And has brought forth Your people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;
(22) And have given them this land, which You swore to their forefathers to give them, a land flowing with milk and honey;
(23) And they came in, and possessed it; but they did not obey Your voice, neither walked in Your law; they have done nothing of all that You commanded them to do: therefore You have caused all this evil to come upon them:

(24) See the mounts, they have come to the city to take it; and the city is given into the hand of the Chaldeans, who fight against it, because of the sword, and of the famine, and of the pestilence: and what You have spoken has come to pass; and, indeed, You see *it*.
(25) And You have said to me, O Lord GOD {Jehovah}, Buy for yourself the field for money, and take witnesses; because the city is given into the hand of the Chaldeans.
(26) Then the word of the LORD {Jehovah} came to Jeremiah, saying,
(27) Indeed, I *am* the LORD {Jehovah}, the God of all flesh: is there anything too hard for Me?
(28) Therefore this is what the LORD {Jehovah} says; Indeed, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he will take it:
(29) And the Chaldeans, who fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke Me to anger.
(30) Because the children of Israel and the children of Judah have only done evil before Me from their youth: because the children of Israel have only provoked Me to anger with the work of their hands, says the LORD {Jehovah}.
(31) Because this city has been to Me *as* a provocation of My anger and of My fury from the day that they built it even to this day; that I should remove it from before My face,
(32) Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and those who live in Jerusalem.
(33) And they have turned to Me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not listened to receive instruction.
(34) But they set their abominations in the house {temple}, which is called by My Name, to defile it.
(35) And they built the high places of Baal, which *are* in the valley of the son of Hinnom,[c] to cause their sons and their daughters to pass through *the fire* to Molech; which I did not command them, neither did it come into My mind, that they should do this abomination, to cause Judah to sin.
(36) And now therefore this is what the LORD {Jehovah}, the God of Israel says, concerning this city, of which you say, It will be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

32:35c – valley of the son of Hinnom – see Is. 30:33; Jer. 7:31

(37) Indeed, I will gather them out of all countries, where I have driven them in My anger, and in My fury, and in great wrath {anger; judgment}; and I will bring them again to this place, and I will cause them to live safely:
(38) And they will be My people, and I will be their God:
(39) And I will give them one heart, and one way, that they may fear {revere} Me forever, for their own good, and of their children after them:
(40) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear {reverence} in their hearts, that they will not depart from Me.
(41) Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.
(42) Because this is what the LORD {Jehovah} says; Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I have promised them.
(43) And fields will be bought in this land, of which you say, It *is* desolate without man or beast; it is given into the hand of the Chaldeans.
(44) Men will buy fields for money, and subscribe evidences, and seal *them,* and take witnesses in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: because I will cause their captivity to return, says the LORD {Jehovah}.

Chapter 33
(1) Furthermore the word of the LORD {Jehovah} came to Jeremiah the second time, while he was still shut up in the court of the prison, saying,
(2) This is what the LORD {Jehovah} its Maker says, the LORD {Jehovah} Who formed it, to establish it; the LORD {Jehovah} *is* His Name;
(3) Call to Me, and I will answer you, and show you great and mighty things, which you do not know.
(4) Because this is what the LORD {Jehovah}, the God of Israel says, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

(5) They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have killed in My anger and in My fury, and for all whose wickedness I have hidden My face from this city.
(6) Indeed, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth.
(7) And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.
(8) And I will cleanse them from all their sin, by which they have sinned against Me; and I will pardon all their sins, by which they have sinned, and by which they have transgressed against Me.
(9) And it will be to Me a name of joy, a praise and an honor before all the nations of the earth, which will hear all the good that I do to them: and they will fear and tremble because of all the goodness and because of all the prosperity that I give to it.
(10) This is what the LORD {Jehovah} says; Again there will be heard in this place, which you say *will be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without anyone living in it, and without beast,
(11) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of those who will say, Praise the LORD {Jehovah} of hosts {armies; multitudes}: because the LORD {Jehovah} *is* good; because His mercy *endures* forever: *and* of those who shall bring the sacrifice of praise into the house {temple} of the LORD {Jehovah}. Because I will cause to return the captivity of the land, as at the first, says the LORD {Jehovah}.
(12) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Again in this place, which is desolate without man and without beast, and in all its cities, will be homes of shepherds causing *their* flocks to lie down.
(13) In the cities of the mountains, in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, the flocks will pass again under the hands of him who counts *them,* says the LORD {Jehovah}.
(14) Indeed, the days are coming, says the LORD {Jehovah}, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah.
(15) In those days, and at that time, I will cause the Branch of Righteousness to grow up to David; and He will execute judgment and righteousness in the land.

(16) In those days Judah will be saved, and Jerusalem will live safely: and this *is the name* by which she will be called, The LORD {Jehovah} our righteousness.
(17) Because this is what the LORD {Jehovah} says; David will never lack a man to sit upon the throne of the house of Israel;
(18) Neither will the priests the Levites lack a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.
(19) And the word of the LORD {Jehovah} came to Jeremiah, saying,
(20) This is what the LORD {Jehovah} says; If you can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season;
(21) *Then* may My covenant also be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers.
(22) As the host of heaven cannot be numbered, neither the sand of the sea be measured: so I will multiply the descendants of David My servant, and the Levites who minister to Me.
(23) Furthermore the word of the LORD {Jehovah} came to Jeremiah, saying,
(24) Do you not consider what this people has spoken, saying, The two families which the LORD {Jehovah} has chosen, He has even cast them off? So they have despised My people, that they should be no more a nation before them.
(25) This is what the LORD {Jehovah} says; If My covenant *is* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;
(26) Then I will cast away the descendants of Jacob, and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob: because I will cause their captivity to return, and have mercy on them.

Chapter 34
(1) The word which came to Jeremiah from the LORD {Jehovah}, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all its cities, saying,
(2) This is what the LORD {Jehovah}, the God of Israel says; Go and speak to Zedekiah king of Judah, and tell him, This is what the LORD {Jehovah} says; Indeed, I will give this city into the hand of the king of Babylon, and he will burn it with fire:
(3) And you will not escape out of his hand, but will surely be taken, and delivered into his hand; and your eyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth, and you will go to Babylon.
(4) Yet hear the word of the LORD {Jehovah}, O Zedekiah king of Judah; This is what the LORD {Jehovah} says of you, You will not die by the sword:

(5) *But* you will die in peace: and with the burnings of your fathers, the former kings who were before you, so they will burn *aromas* for you; and they will mourn for you, *saying,* Ah lord! because I have pronounced the word, says the LORD {Jehovah}.
(6) Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,
(7) When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: because these defensed cities remained of the cities of Judah.
(8) *This is* the word that came to Jeremiah from the LORD {Jehovah}, after the king Zedekiah had made a covenant with all the people who *were* at Jerusalem, to proclaim liberty to them;
(9) That every man should let his manservant, and every man his maidservant, *who is* a Hebrew or a Hebrewess, go free; that none should serve himself of them, of his brother a Jew.
(10) Now when all the princes, and all the people, who had entered into the covenant, heard that everyone should let his manservant, and everyone his maidservant, go free, that no one should serve themselves of them anymore, then they obeyed, and let *them* go.
(11) But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.
(12) Therefore the word of the LORD {Jehovah} came to Jeremiah from the LORD, saying,
(13) This is what the LORD {Jehovah}, the God of Israel says; I made a covenant with your forefathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,
(14) At the end of seven years every man of you are to let his brother a Hebrew go, who has been sold to you; and when he has served you six years, you shall let him go free from you:[a] but your fathers did not listen to Me, neither inclined their ear.
(15) And you were now turned, and had done right in My sight, in proclaiming liberty to his neighbor; and you had made a covenant before Me in the house {temple} which is called by My Name:
(16) But you turned and polluted My Name, and caused every man his servant, and every man his handmaid, whom you had set at liberty at their pleasure, to return, and brought them into subjection, to be to you for servants and for handmaids.

34:14a – Ex. 21:2

(17) Therefore this is what the LORD {Jehovah} says; You have not listened to Me, in proclaiming liberty, everyone to his brother, and every man to his neighbor: Indeed, I proclaim a liberty for you, says the LORD {Jehovah}, to the sword, to the pestilence, and to the famine; and I will cause you to be removed into all the kingdoms of the earth.
(18) And I will give the men who have sinned against My covenant, who have not performed the words of the covenant which they had made before Me, when they cut the calf in two, and passed between its parts,
(19) The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf;
(20) I will even give them into the hand of their enemies, and into the hand of those who seek their life: and their dead bodies will be for meat to the birds of the heaven, and to the beasts of the earth.
(21) And Zedekiah king of Judah and his princes I will give into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the king of Babylon's army, which have gone up from you.
(22) Indeed, I will command, says the LORD {Jehovah}, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without anyone living in it.

Chapter 35
(1) The word which came to Jeremiah from the LORD {Jehovah} in the days of Jehoiakim the son of Josiah king of Judah, saying,
(2) Go to the house of the Rechabites, and speak to them, and bring them into the house {temple} of the LORD {Jehovah}, into one of the chambers, and give them wine to drink.
(3) Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brothers, and all his sons, and the whole house of the Rechabites;
(4) And I brought them into the house {temple} of the LORD {Jehovah}, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door:
(5) And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said to them, Drink wine.
(6) But they said, We will drink no wine: because Jonadab the son of Rechab our father commanded us, saying, You shall drink no wine, *neither you*, nor your sons forever:
(7) Neither shall you build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days you shall live in tents; that you may live many days in the land where you *are* strangers.

(8) So we have obeyed the voice of Jonadab the son of Rechab our father in all that he has charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;
(9) Nor to build houses for us to live in: neither do we have vineyard, nor field, nor seed:
(10) But we have lived in tents, and have obeyed, and done according to all that Jonadab our father commanded us.
(11) But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem because of fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we live at Jerusalem.
(12) Then the word of the LORD {Jehovah} came to Jeremiah, saying,
(13) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Go and tell the men of Judah and those who live in Jerusalem, Will you not receive instruction to listen to My words? says the LORD {Jehovah}.
(14) The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; because to this day they drink none, but obey their father's commandment: nevertheless I have spoken to you, rising early and speaking; but you have not listened to Me.
(15) I have sent also to you all My servants the prophets, rising up early and sending *them,* saying, Return now every man from his evil way, and amend your deeds, and do not go after other gods to serve them, and you will live in the land which I have given to you and to your forefathers: but you have not inclined your ear, nor listened to Me.
(16) Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people has not listened to Me:
(17) Therefore this is what the LORD {Jehovah} God of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring upon Judah and upon all those who live in Jerusalem all the evil that I have pronounced against them: because I have spoken to them, but they have not heard; and I have called to them, but they have not answered.
(18) And Jeremiah said to the house of the Rechabites, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Because you have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he has commanded you:
(19) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Jonadab the son of Rechab will not lack a man to stand before Me forever.

Chapter 36

(1) And it came to pass in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}[a] the son of Josiah king of Judah, *that* this word came to Jeremiah from the LORD {Jehovah}, saying,

(2) Take to yourself a scroll, and write in it all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day.

(3) It may be that the house of Judah will hear all the evil which I purpose to do to them; that every man may return from his evil way; that I may forgive their evil deeds and their sin.

(4) Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD {Jehovah}, which he had spoken to him, upon a scroll.

(5) And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house {temple} of the LORD {Jehovah}:

(6) Therefore you go, and read in the scroll, which you have written from my mouth, the words of the LORD {Jehovah} in the ears of the people in the LORD's {Jehovah's} house {temple} upon the fasting day: and you shall also read them in the ears of all Judah that come out of their cities.

(7) It may be they will present their request before the LORD {Jehovah}, and everyone will return from his evil way: because great *is* the anger and the fury that the LORD {Jehovah} has pronounced against this people.

(8) And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the scroll the words of the LORD {Jehovah} in the LORD's {Jehovah's} house {temple}.

(9) And it came to pass in the fifth year of Jehoiakim {3523 A.H./C-519 B.C.}[b] the son of Josiah king of Judah, in the ninth month {Kislev [Nov.-Dec.]}, *that* they proclaimed a fast before the LORD {Jehovah} to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.

(10) Then Baruch read in the scroll the words of Jeremiah in the house {temple} of the LORD {Jehovah}, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's {Jehovah's} house {temple}, in the ears of all the people.

(11) When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the scroll all the words of the LORD {Jehovah},

36:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History

36:9b - 5th year of Jehoiakim - 3nd year after first group of captives exiled to Babylon [3523 A.H./C-519 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(12) That he went down into the king's house, into the scribe's chamber: and, indeed, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.
(13) Then Michaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people.
(14) Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, Take in your hand the scroll in which you have read in the ears of the people, and come. So Baruch the son of Neriah took the scroll in his hand, and came to them.
(15) And they said to him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.
(16) Now it came to pass, when they had heard all the words, they were afraid both one and other, and said to Baruch, We will surely tell the king of all these words.
(17) And they asked Baruch, saying, Tell us now, How did you write all these words at his mouth?
(18) Then Baruch answered them, He spoke all these words to me with his mouth, and I wrote *them* with ink in the scroll.
(19) Then the princes said to Baruch, Go, hide yourself, you and Jeremiah; and let no man know where you are.
(20) And they went in to the king into the court, but they laid up the scroll in the chamber of Elishama the scribe, and told all the words in the ears of the king.
(21) So the king sent Jehudi to fetch the scroll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes who stood beside the king.
(22) Now the king sat in the winter house in the ninth month {Kislev [Nov./Dec.]}:[c] and *there was a fire* on the hearth burning before him.
(23) And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth.
(24) Yet they were not afraid, nor tore their clothing, *neither* the king, nor any of his servants who heard all these words.
(25) Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll: but he would not listen to them.
(26) But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD {Jehovah} hid them.

36:22c - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(27) Then the word of the LORD {Jehovah} came to Jeremiah, after the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
(28) Take to yourself again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned.
(29) And you shall say to Jehoiakim king of Judah, This is what the LORD {Jehovah} says; You have burned this scroll, saying, Why have you written in it, saying, The king of Babylon will certainly come and destroy this land, and will cause to cease from there man and beast?
(30) Therefore this is what the LORD {Jehovah} says of Jehoiakim king of Judah; He will have no one to sit upon the throne of David: and his dead body will be cast out in the day to the heat, and in the night to the frost.
(31) And I will punish him and his descendants and his servants for their sin; and I will bring upon them, and upon those who live in Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they did not listen.
(32) Then Jeremiah took another scroll, and gave it to Baruch the scribe, the son of Neriah; who wrote in it from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides to them many similar words.

Chapter 37
(1) And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.
(2) But neither he, nor his servants, nor the people of the land, listened to the words of the LORD {Jehovah}, which He spoke by the prophet Jeremiah.
(3) And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now to the LORD {Jehovah} our God for us.
(4) Now Jeremiah came in and went out among the people: because they had not put him into prison.
(5) Then Pharaoh's army came forth out of Egypt: and when the Chaldeans who besieged Jerusalem heard news of them, they departed from Jerusalem.
(6) Then the word of the LORD {Jehovah} came to the prophet Jeremiah, saying,
(7) This is what the LORD {Jehovah}, the God of Israel says; This is what you shall say to the king of Judah, who sent you to Me to inquire of Me; Indeed, Pharaoh's army, which has come forth to help you, will return to Egypt into their own land.
(8) And the Chaldeans will come again, and fight against this city, and take it, and burn it with fire.
(9) This is what the LORD {Jehovah} says; Do not deceive yourselves, saying, The Chaldeans will surely depart from us: because they will not depart.

(10) Because though you had stricken the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* every man of them would rise up in his tent, and burn this city with fire.
(11) And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,
(12) Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself there in the midst of the people.
(13) And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, You have fallen away to join the Chaldeans.
(14) Then Jeremiah said, *It is* false; I have not fallen away to join the Chaldeans. But he did not listen to him: so Irijah took Jeremiah, and brought him to the princes.
(15) Therefore the princes were angry with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe: because they had made that the prison.
(16) When Jeremiah had entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;
(17) Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD {Jehovah}? And Jeremiah said, There is: because, He said, you will be delivered into the hand of the king of Babylon.
(18) Furthermore Jeremiah said to king Zedekiah, What have I offended against you, or against your servants, or against this people, that you have put me in prison?
(19) Where *are* your prophets now who prophesied to you, saying, The king of Babylon will not come against you, nor against this land?
(20) Therefore hear now, I ask you, O my lord the king: let my request, I ask you, be accepted before you; that you not cause me to return to the house of Jonathan the scribe, lest I die there.
(21) Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. So Jeremiah remained in the court of the prison

Chapter 38

(1) Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying,

(2) This is what the LORD {Jehovah} says, He who remains in this city will die by the sword, by the famine, and by the pestilence: but he who goes forth to the Chaldeans will live; because he will have his life for his reward, and will live.

(3) This is what the LORD {Jehovah} says, This city will surely be given into the hand of the king of Babylon's army, which will take it.

(4) Therefore the princes said to the king, We ask you, let this man be put to death: because he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them: because this man does not seek the welfare of this people, but the hurt.

(5) Then Zedekiah the king said, Indeed, he *is* in your hand: because the king *is* not *one who* can do *anything* against you.

(6) Then they took Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but only mud: so Jeremiah sunk in the mud.

(7) Now when Ebedmelech {servant of a king}[a] the Ethiopian, one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

(8) Ebedmelech went forth out of the king's house, and spoke to the king, saying,

(9) My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is likely to die for hunger in the place where he is: because *there is* no more bread in the city.

(10) Then the king commanded Ebedmelech the Ethiopian, saying, Take from here thirty men with you, and take up Jeremiah the prophet out of the dungeon, before he dies.

(11) So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took from there old worn out cloths[b] and old rotten rags, and let them down by ropes into the dungeon to Jeremiah.

(12) And Ebedmelech the Ethiopian said to Jeremiah, Put *these* old worn out clothes and rotten rags under your armpits under the ropes. And Jeremiah did so.

(13) So they drew up Jeremiah with ropes, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

38:7a – Ebedmelech {עבד מלך} - servant of a king

38:11b – cast clouts – worn out or discarded scraps of cloth

(14) Then Zedekiah the king sent, and took Jeremiah the prophet to himself into the third entry that *is* in the house {temple} of the LORD {Jehovah}: and the king said to Jeremiah, I will ask you a thing; do not hide anything from me.
(15) Then Jeremiah said to Zedekiah, If I declare *it* to you, will you not surely put me to death? and if I give you counsel, will you not listen to me?
(16) So Zedekiah the king swore secretly to Jeremiah, saying, *As* the LORD {Jehovah} lives, Who made us this soul, I will not put you to death, neither will I give you into the hand of these men who seek your life.
(17) Then Jeremiah said to Zedekiah, This is what the LORD {Jehovah}, the God of hosts {armies; multitudes}, the God of Israel says; If you will assuredly go forth to the king of Babylon's princes, then your soul will live, and this city will not be burned with fire; and you will live, and your house:
(18) But if you will not go forth to the king of Babylon's princes, then this city will be given into the hand of the Chaldeans, and they will burn it with fire, and you will not escape out of their hand.
(19) And Zedekiah the king said to Jeremiah, I am afraid of the Jews who have fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.
(20) But Jeremiah said, They will not deliver you. *I ask you* to obey, the voice of the LORD {Jehovah}, which I speak to you: so it will be well to you, and your soul will live.
(21) But if you refuse to go forth, this *is* the word that the LORD {Jehovah} has shown me:
(22) And, indeed, all the women who are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* will say, Your friends have set on you, and have prevailed against you: your feet have sunk into the mud, *and* they have turned away backward.
(23) So they will bring out all your wives and your children to the Chaldeans: and you will not escape out of their hand, but will be taken by the hand of the king of Babylon: and you will cause this city to be burned with fire.
(24) Then Zedekiah said to Jeremiah, Let no man know of these words, and you will not die.
(25) But if the princes hear that I have talked with you, and they come to you, and say to you, Declare to us now what you have said to the king, also what the king said to you: do not hide it from us, and we will not put you to death;
(26) Then you shall say to them, I presented my request before the king, that he would not cause me to return to Jonathan's house, to die there.

(27) Then all the princes came to Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; because the matter was not perceived.
(28) So Jeremiah stayed in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

Chapter 39
(1) In the ninth year of Zedekiah king of Judah {3537 A.H./C- 505 B.C.},[a*] in the tenth month {Tebeth [Dec.-Jan.]} {10/10/3537 A.H.}, Nebuchadrezzar king of Babylon came and all his army against Jerusalem, and they besieged it.
(2) *And* in the eleventh year of Zedekiah {3539 A.H./C- 503 B.C.},* in the fourth month {Tammuz [June-July]}, the ninth *day* of the month {4/9/3539 A.H.}, the city was broken up.[b]
(3) And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the remainder of the princes of the king of Babylon.
(4) And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out the way of the plain.
(5) But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.
(6) Then the king of Babylon killed the sons of Zedekiah in Riblah before his eyes: also the king of Babylon killed all the nobles of Judah.
(7) Furthermore he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.
(8) And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem.
(9) Then Nebuzaradan the captain of the guard carried away captive into Babylon the remainder of the people that remained in the city, and those who fell away, who fell to him, with the rest of the people who remained.

39:1a - 9th year of Zedekiah [3537 A.H./C- 505 B.C.] - see Appendix G: World Time Line of Biblical History – II Ki. 251-4; II Chr. 36:11-19; Jer. 52:4-6; Ezek. 4:5 – Ezek. 24:1
39:2b - the siege lasted from 10/10/3537 A.H. To 4/9/3539 A.H. -- 1 year, 5 months, 29 days [360+150+29] - 539 days - 11th year of Zedekiah [3539 A.H./C- 503 B.C.] - Jer. 52:6; II Ki. 25:1-4; II Chr. 36:11-19; Ezek. 4:5 - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(10) But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.
(11) Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,
(12) Take him, and look well to him, and do him no harm; but do to him even as he says to you.
(13) So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;
(14) Even they sent, and took Jeremiah out of the court of the prison, and committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he lived among the people.
(15) Now the word of the LORD {Jehovah} came to Jeremiah, while he was shut up in the court of the prison, saying,
(16) Go and speak to Ebedmelech[c] the Ethiopian, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring My words upon this city for evil, and not for good; and they will be *accomplished* in that day before you.
(17) But I will deliver you in that day, says the LORD {Jehovah}: and you will not be given into the hand of the men of whom you *are* afraid.
(18) Because I will surely deliver you, and you will not fall by the sword, but your life will be for a reward to you: because you have put your trust in Me, says the LORD {Jehovah}.

Chapter 40

(1) The word that came to Jeremiah from the LORD {Jehovah}, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all who were carried away captive of Jerusalem and Judah, who were carried away captive to Babylon.
(2) And the captain of the guard took Jeremiah, and said to him, The LORD {Jehovah} your God has pronounced this evil upon this place.
(3) Now the LORD {Jehovah} has brought *it,* and done just as He has said: because you have sinned against the LORD {Jehovah}, and have not obeyed His voice, therefore this thing has come upon you.

39:16c – Jer. 38:7-12

(4) And now, indeed, I loose you this day from the chains which *were* upon your hand. If it seems good to you to come with me into Babylon, come; and I will look well to you: but if it seems ill to you to come with me into Babylon, refrain: indeed, all the land *is* before you: where it seems good and convenient for you to go, go there.
(5) Now while he had not yet gone back, *he said,* Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and live with him among the people: or go wherever it seems convenient to you to go. So the captain of the guard gave him food and a reward, and let him go.
(6) Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah; and lived with him among the people who were left in the land.
(7) Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, and women, and children, and of the poor of the land, of those who were not carried away captive to Babylon;
(8) Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.
(9) And Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, Do not be afraid to serve the Chaldeans: live in the land, and serve the king of Babylon, and it will be well with you.
(10) As for me, indeed, I will live at Mizpah to serve the Chaldeans, who will come to us: but you, gather wine, and summer fruits, and oil, and put *them* in your vessels, and live in your cities that you have taken.
(11) Likewise when all the Jews who *were* in Moab, and among the Ammonites, and in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;
(12) Even all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits in abundance.

(13) Furthermore Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,
(14) And said to him, Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to kill you? But Gedaliah the son of Ahikam did not believe them.
(15) Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, I ask you to let me go, and I will kill Ishmael the son of Nethaniah, and no man will know *it:* why should he kill you, that all the Jews which are gathered to you should be scattered, and the remainder in Judah perish?
(16) But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing: because you speak falsely of Ishmael.

Chapter 41
(1) Now it came to pass in the seventh month {Tishri [Sept.-Oct.]},[a] *that* Ishmael the son of Nethaniah the son of Elishama, of the royal descent, and the princes of the king, even ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate bread together in Mizpah.
(2) Then Ishmael the son of Nethaniah arose, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had made governor over the land.
(3) Ishmael also killed all the Jews who were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans who were found there, *and* the men of war.
(4) And it came to pass the second day after he had killed Gedaliah, and no man knew *it,*
(5) That there came certain *men* from Shechem, from Shiloh, and from Samaria, *even* eighty men, having their beards shaven, and their clothes torn, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house {temple} of the LORD {Jehovah}.
(6) And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, Come to Gedaliah the son of Ahikam.
(7) And so it was, when they came into the midst of the city, that Ishmael the son of Nethaniah killed them, *and cast them* into the midst of the pit, he, and the men who *were* with him.

41:1a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(8) But ten men were found among them who said to Ishmael, Do not kill us: because we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he refrained, and did not kill them among their brothers.
(9) Now the pit in which Ishmael had cast all the dead bodies of the men, whom he had killed because of Gedaliah, is the same as that which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *those who were killed*.
(10) Then Ishmael carried away captive all the remainder of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.
(11) But when Johanan the son of Kareah, and all the captains of the forces who *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,
(12) Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.
(13) Now it came to pass, *that* when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.
(14) So all the people that Ishmael had carried away captive from Mizpah turned around and returned, and went to Johanan the son of Kareah.
(15) But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
(16) Then Johanan the son of Kareah took, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:
(17) And they departed, and lived in the home of Chimham, which is by Bethlehem, to go to enter into Egypt,
(18) Because of the Chaldeans: because they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Chapter 42

(1) Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near,

(2) And said to Jeremiah the prophet, We ask you, let our request be accepted before you, and pray for us to the LORD {Jehovah} your God,[a] *even* for all this remnant; (because we are left *but* a few of many, as your eyes see us:)
(3) That the LORD {Jehovah} your God may show us the way in which we may walk, and the thing that we may do.
(4) Then Jeremiah the prophet said to them, I have heard *you;* Indeed, I will pray to the LORD {Jehovah} your God[b] according to your words; and it will come to pass, *that* whatever thing the LORD {Jehovah} will answer you, I will declare *it* to you; I will keep nothing back from you.
(5) Then they said to Jeremiah, The LORD {Jehovah} is a true and faithful witness between us, if we do not do even according to all things for the which the LORD {Jehovah} your God will send you to us.
(6) Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD {Jehovah} our God,[c] to Whom we send you; that it may be well with us, when we obey the voice of the LORD {Jehovah} our God.
(7) And it came to pass after ten days, that the word of the LORD {Jehovah} came to Jeremiah.
(8) Then he called Johanan the son of Kareah, and all the captains of the forces who *were* with him, and all the people from the least even to the greatest,
(9) And said to them, This is what the LORD {Jehovah}, the God of Israel says, to Whom you sent me to present your request before Him;
(10) If you will still stay in this land, then I will build you, and not pull *you* down, and I will plant you, and not pluck *you* up: because I repent of the evil that I have done to you.
(11) Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him, says the LORD {Jehovah}: because I *am* with you to save you, and to deliver you from his hand.
(12) And I will show mercies to you, that he may have mercy upon you, and cause you to return to your own land.
(13) But if you say, We will not live in this land, neither obey the voice of the LORD {Jehovah} your God,
(14) Saying, No; but we will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will live:

42:2a - notice that the people repeatedly refer to the Lord as Jeremiah's God
42:4b - notice that Jeremiah turns the words of the people around and refers to God as their God
42:6c - the people acknowledge God as - “our God”

(15) And now therefore hear the word of the LORD {Jehovah}, you remnant of Judah; This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; If you completely set your faces to enter into Egypt, and go to live there;
(16) Then it will come to pass, *that* the sword, which you feared, will overtake you there in the land of Egypt, and the famine, of which you were afraid, will follow close after you there in Egypt; and there you will die.
(17) So it will be with all the men who set their faces to go into Egypt to live there; they will die by the sword, by the famine, and by the pestilence: and none of them will remain or escape from the evil that I will bring upon them.
(18) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; As My anger and My fury have been poured forth upon those who live in Jerusalem; so My fury will be poured forth upon you, when you will enter into Egypt: and you will be a curse, and an astonishment, and a shame, and a reproach; and you will see this place no more.
(19) The LORD {Jehovah} has said concerning you, O you remnant of Judah; Do not go into Egypt: know certainly that I have admonished you this day.
(20) Because you dealt deceitfully in your hearts, when you sent me to the LORD {Jehovah} your God, saying, Pray for us to the LORD {Jehovah} our God; and according to all that the LORD {Jehovah} our God will say, so declare to us, and we will do *it*.
(21) And *now* I have this day declared *it* to you; but you have not obeyed the voice of the LORD {Jehovah} your God, nor any*thing* in which He has sent me to you.
(22) Now therefore know certainly that you will die by the sword, by the famine, and by the pestilence, in the place where you desire to go *and* to live.

Chapter 43

(1) And it came to pass, *that* when Jeremiah had made an end of speaking to all the people all the words of the LORD {Jehovah} their God, for which the LORD {Jehovah} their God had sent him to them, *even* all these words,
(2) Then Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, You speak falsely: the LORD {Jehovah} our God has not sent you to say, Do not go into Egypt to live there:
(3) But Baruch the son of Neriah set you on against us, in order to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

(4) So Johanan the son of Kareah, and all the captains of the forces, and all the people, did not obey the voice of the LORD {Jehovah}, to live in the land of Judah.
(5) But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who had returned from all nations, where they had been driven, to live in the land of Judah;
(6) *Even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.
(7) So they came into the land of Egypt: because they did not obey the voice of the LORD {Jehovah}: so they came *even* to Tahpanhes.
(8) Then the word of the LORD {Jehovah} came to Jeremiah in Tahpanhes, saying,
(9) Take great stones in your hand, and hide them in the clay in the brick kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;
(10) And say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hidden; and he will spread his royal pavilion over them.
(11) And when he comes, he will strike the land of Egypt, *and deliver* such *as are determined* for death to death; and such *as are* determined for captivity to captivity; and such *as are* determined for the sword to the sword.
(12) And I will kindle a fire in the houses of the gods of Egypt; and he will burn them, and carry them away captives: and he will array himself with the land of Egypt, as a shepherd puts on his clothes; and he will go forth from there in peace.
(13) He will also break the images of Bethshemesh {house of the sun},[a] that *is* in the land of Egypt; and the houses of the gods of the Egyptians he will burn with fire.

Chapter 44

(1) The word that came to Jeremiah concerning all the Jews who live in the land of Egypt, who live at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,
(2) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; You have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, indeed, this day they *are* a desolation, and no man lives there,
(3) Because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, *and* to serve other gods, whom they did not know, *neither* they, nor you, nor your fathers.

43:13a - Bethshemesh {בית שמש} - house of the sun - the sun god was one of Egypt's gods

(4) However I sent to you all My servants the prophets, rising early and sending *them,* saying, Oh, do not do this abominable thing that I hate.
(5) But they did not listen, nor inclined their ear to turn from their wickedness, to burn no incense to other gods.
(6) Therefore My fury and My anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.
(7) Therefore now this is what the LORD {Jehovah}, the God of hosts {armies; multitudes}, the God of Israel says; Why do you commit *this* great evil against your souls, to cut off from yourselves man and woman, child and nursing baby, out of Judah, to leave you no one to remain;
(8) In that you provoke Me to wrath {anger; judgment} with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to live, that you might cut yourselves off, and that you might be a curse and a reproach among all the nations of the earth?
(9) Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?
(10) They have not humbled *themselves even* to this day, neither have they feared, nor walked in My law, nor in My commandments, that I set before you and before your fathers.
(11) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will set My face against you for evil, and to cut off all Judah.
(12) And I will take the remnant of Judah, who have set their faces to go into the land of Egypt to live there, and they will all be consumed, *and* fall in the land of Egypt; they will *even* be consumed by the sword *and* by the famine: they will die, from the least even to the greatest, by the sword and by the famine: and they will be a curse, *and* an astonishment, and a shame, and a reproach.
(13) Because I will punish those who live in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:
(14) So that none of the remnant of Judah, who have gone into the land of Egypt to live there, will escape or remain, that they should return into the land of Judah, to which they have a desire to return to live there: because no one will return except those who will escape.

(15) Then all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great multitude, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying,
(16) *As for* the word that you have spoken to us in the Name of the LORD {Jehovah}, we will not listen to you.
(17) But we will certainly do whatever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: because *then* we had plenty of food, and were well, and saw no evil.
(18) But since we quit burning incense to the queen of heaven, and to pour out drink offerings to her, we have lacked all *things,* and have been consumed by the sword and by the famine.
(19) And when we burned incense to the queen of heaven, and poured out drink offerings to her, we made her cakes to worship her, and pour out drink offerings to her, without our men?
(20) Then Jeremiah said to all the people, to the men, and to the women, and to all the people who had given him *that* answer, saying,
(21) The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you, and your fathers, your kings, and your princes, and the people of the land, did not the LORD {Jehovah} remember them, and it did not come into His mind?
(22) So that the LORD {Jehovah} could no longer bear, because of the evil of your deeds, *and* because of the abominations which you have committed; therefore your land is a desolation, and an astonishment, and a curse, without anyone living in it, as at this day.
(23) Because you have burned incense, and because you have sinned against the LORD {Jehovah}, and have not obeyed the voice of the LORD {Jehovah}, nor walked in His law, nor in His commandments, nor in His testimonies; therefore this evil has happened to you, as at this day.
(24) Furthermore Jeremiah said to all the people, and to all the women, Hear the word of the LORD {Jehovah}, all Judah who *are* in the land of Egypt:

(25) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying; You and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her: you will surely accomplish your vows, and surely perform your vows.
(26) Therefore hear the word of the LORD {Jehovah}, all Judah who live in the land of Egypt; Indeed, I have sworn by My great Name, says the LORD {Jehovah}, that My Name will no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD {Jehovah} lives.
(27) Indeed, I will watch over them for evil, and not for good: and all the men of Judah who *are* in the land of Egypt will be consumed by the sword and by the famine, until there is an end of them.
(28) Yet a small number who escape the sword will return out of the land of Egypt into the land of Judah, and all the remnant of Judah, who are gone into the land of Egypt to live there, will know whose words will stand, Mine, or theirs.
(29) And this *shall be* a sign to you, says the LORD {Jehovah}, that I will punish you in this place, that you may know that My words will surely stand against you for evil:
(30) This is what the LORD {Jehovah} says; Indeed, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of those who seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and who sought his life.

Chapter 45

(1) The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a scroll at the mouth of Jeremiah, in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}[a] the son of Josiah king of Judah, saying,
(2) This is what the LORD {Jehovah}, the God of Israel says, to you, O Baruch;
(3) You have said, Woe is me now! because the LORD {Jehovah} has added grief to my sorrow; I fainted in my sighing, and I find no rest.
(4) This is what you shall say to him, The LORD {Jehovah} says this; Indeed, *that* which I have built I will break down, and that which I have planted I will pluck up, even this whole land.
(5) And do you seek great things for yourself? do not seek *them*: because, indeed, I will bring evil upon all flesh, says the LORD {Jehovah}: but your life I will give to you for a reward in all places wherever you go.

45:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History

Chapter 46

(1) The word of the LORD {Jehovah} which came to Jeremiah the prophet against the Gentiles {nations; non-Jews};

(2) Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah king of Judah.

(3) Put in order the armor and shield, and draw near to battle.

(4) Harness the horses; and get up, you horsemen, and stand forth with *your* helmets; sharpen the spears, *and* put on the coats of mail {armor}.[a]

(5) Why have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and have fled away, and do not look back: *because* fear *was* all around, says the LORD {Jehovah}.

(6) Do not let the swift flee away, nor the mighty man escape; they will stumble, and fall towards the north by the river Euphrates.

(7) Who *is* this *who* comes up as a flood, whose waters are moved as the rivers?

(8) Egypt rises up like a flood, and *his* waters are moved like the rivers; and he says, I will go up, *and* will cover the earth; I will destroy the city and those who live in it.

(9) Come up, you horses; and rage, you chariots; and let the mighty men come forth; the Ethiopians and the Libyans, who handle the shield; and the Lydians, who handle *and* bend the bow.

(10) Because this *is* the day of the Lord GOD {Jehovah} of hosts {armies; multitudes}, a day of vengeance, that He may avenge Himself of His adversaries: and the sword will devour, and it will be satisfied and made drunk with their blood: because the Lord GOD {Jehovah} of hosts {armies; multitudes} has a sacrifice in the north country by the river Euphrates.

(11) Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain you will use many medicines; *because* you will not be cured.

(12) The nations have heard of your shame, and your cry has filled the land: because the mighty man has stumbled against the mighty, *and* they have both fallen together.

(13) The word that the LORD {Jehovah} spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* strike the land of Egypt.

(14) Declare in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say, Stand fast, and prepare yourself; because the sword will devour all around you.

(15) Why are your valiant *men* swept away? they did not stand, because the LORD {Jehovah} drove them.

(16) He caused many to fall, yes, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our birth, from the oppressing sword.

46:4a – mail – fine metal mesh-like netting used as armor for protection

(17) They cried there, Pharaoh king of Egypt *is but* a noise; he has passed the time appointed.
(18) *As* I live, says the King, Whose Name *is* the LORD {Jehovah} of hosts {armies; multitudes}, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* he will come.
(19) O you daughter living in Egypt, furnish yourself to go into captivity: because Noph shall be waste and desolate without anyone living in it.
(20) Egypt *is like* a very fair heifer, *but* destruction comes; it comes out of the north.
(21) Also her hired men *are* in the midst of her like fattened bulls; because they also have turned back, *and* have fled away together: they did not stand, because the day of their calamity has come upon them, *and* the time of their visitation.
(22) The news of it shall go like a snake; because they will march with an army, and come against her with axes, as those who cut wood.
(23) They will cut down her forest, says the LORD {Jehovah}, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.
(24) The daughter of Egypt will be confounded; she will be delivered into the hand of the people of the north.
(25) The LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, says; Indeed, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* those who trust in him:
(26) And I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it will be lived in, as in the days of old, says the LORD {Jehovah}.
(27) But do not be afraid, O My servant Jacob, and do not be dismayed, O Israel: because, indeed, I will save you from afar off, and your descendants from the land of their captivity; and Jacob will return, and be in rest and at ease, and no one will make *him* afraid.
(28) Do not be afraid, O Jacob My servant, says the LORD {Jehovah}: because I *am* with you; because I will make a full end of all the nations where I have driven you: but I will not make a full end of you, but correct you in measure; yet I will not leave you completely unpunished.

Chapter 47

(1) The word of the LORD {Jehovah} that came to Jeremiah the prophet against the Philistines, before that Pharaoh struck Gaza.

(2) This is what the LORD {Jehovah} says; Indeed, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is in it; the city, and those who live there: then the men will cry, and all those who live in the land will howl.

(3) At the noise of the stamping of the hoofs of his strong *horses,* at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers will not look back to *their* children because of feebleness of hands;

(4) Because of the day that comes to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper who remains: because the LORD {Jehovah} will spoil the Philistines, the remnant of the country of Caphtor.

(5) Baldness has come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long will you cut yourself?

(6) O you sword of the LORD {Jehovah}, how long *will it be* before you are quiet? put up yourself into your scabbard, rest, and be still.

(7) How can it be quiet, since the LORD {Jehovah} has given it a charge against Ashkelon, and against the sea shore? there He has appointed it.

Chapter 48

(1) Against Moab this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Woe to Nebo! because it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed.

(2) *There will be* no more praise of Moab: in Heshbon they have devised {planned} evil against it; come, and let us cut it off from *being* a nation. Also you will be cut down, O Madmen; the sword will pursue you.

(3) A voice of crying *will be* from Horonaim, spoiling and great destruction.

(4) Moab is destroyed; her little ones have caused a cry to be heard.

(5) Because in the going up of Luhith continual weeping will go up; because in the going down of Horonaim the enemies have heard a cry of destruction.

(6) Flee, save your lives, and be like the juniper {without bark} in the wilderness.

(7) Because you have trusted in your works and in your treasures, you will also be taken: and Chemosh will go forth into captivity *with* his priests and his princes together.

(8) And the spoiler will come upon every city, and no city will escape: the valley also will perish, and the plain will be destroyed, as the LORD {Jehovah} has spoken.

(9) Give wings to Moab, that it may flee and get away: because its cities will be desolate, without any to live in them.

(10) Cursed is he who does the work of the LORD {Jehovah} deceitfully, and cursed *is* he who keeps back his sword from blood.
(11) Moab has been at ease from his youth, and he has settled on his wine dregs, and has not been emptied from vessel to vessel, neither has he gone into captivity: therefore his taste remains in him, and his scent is not changed.
(12) Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will send to him wanderers, who will cause him to wander, and will empty his vessels, and break their bottles.
(13) And Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.
(14) How do you say, We *are* mighty and strong men for the war?
(15) Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, says the King, Whose Name *is* the LORD {Jehovah} of hosts {armies; multitudes}.
(16) The calamity of Moab *is* near at hand, and his affliction hastens fast.
(17) All you who are about him, mourn him; and all you who know his name, say, How is the strong staff broken, *and* the beautiful rod!
(18) You daughter who lives in Dibon, come down from *your* glory, and sit in thirst; because the spoiler of Moab will come upon you, *and* he will destroy your strongholds.
(19) O you who live in Aroer, stand by the way, and spy; ask him who flees, and her who escapes, *and* say, What has happened?
(20) Moab is confounded; because it is broken down: howl and cry; tell it in Arnon, that Moab is spoiled,
(21) And judgment has come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,
(22) And upon Dibon, and upon Nebo, and upon Bethdiblathaim,
(23) And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,
(24) And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.
(25) The kingdom of Moab is cut off, and his arm is broken, says the LORD {Jehovah}.
(26) Cause him to be drunken: because he magnified *himself* against the LORD {Jehovah}: Moab also will wallow in his vomit, and he also will be in derision.
(27) Because, was not Israel a derision to you? was he found among thieves? because since you spoke of him, you skipped for joy.
(28) O you who live in Moab, leave the cities, and live in the rock, and be like the dove *that* makes her nest in the sides of the hole's mouth.
(29) We have heard the pride of Moab, (he is exceedingly proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

(30) I know his wrath {anger; judgment}, says the LORD {Jehovah}; but *it will* not *be* so; his lies will not so effect *it*.
(31) Therefore I will howl for Moab, and I will cry out for all Moab; My *heart* shall mourn for the men of Kirheres.
(32) O vine of Sibmah, I will weep for you with the weeping of Jazer: your plants have gone over the sea, they reach *even* to the sea of Jazer: the spoiler has fallen upon your summer fruits and upon your vintage.
(33) And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: no one will tread with shouting; *their* shouting *will be* no more.
(34) From the cry of Heshbon *even* to Elealeh, *and even* to Jahaz, they have spoken their voice, from Zoar *even* to Horonaim, *as* a three year old heifer: because the waters also of Nimrim will be desolate.
(35) Furthermore I will cause to cease in Moab, says the LORD {Jehovah}, he who offers in the high places, and he who burns incense to his gods.
(36) Therefore My heart will sound for Moab like pipes, and My heart will sound like pipes for the men of Kirheres: because the riches *that* he has obtained have perished.
(37) Because every head *will be* bald, and every beard clipped: upon all the hands *will be* cuts, and upon the waist sackcloth.
(38) *There will be* loud weeping generally upon all the housetops of Moab, and in its streets: because I have broken Moab like a vessel in which there *is* no pleasure, says the LORD {Jehovah}.
(39) They will howl, *saying,* How is it broken down! how has Moab turned the back with shame! So Moab will be a derision and a dismaying to all those around him.
(40) Because this is what the LORD {Jehovah} says; Indeed, He will fly as an eagle, and will spread His wings over Moab.
(41) Kerioth is taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day will be as the heart of a woman in pains of birth.
(42) And Moab will be destroyed from *being* a people, because he has magnified *himself* against the LORD {Jehovah}.
(43) Fear, and the pit, and the snare, *will be* on you, O you who live in Moab, says the LORD {Jehovah}.
(44) He who flees from the fear will fall into the pit; and he who gets up out of the pit will be taken in the snare: because I will bring upon it, *even* upon Moab, the year of their visitation, says the LORD {Jehovah}.

(45) Those who fled stood under the shadow of Heshbon because of the force: but a fire will come forth out of Heshbon, and a flame from the midst of Sihon, and will devour the corner of Moab, and the crown of the head of the tumultuous ones.
(46) Woe to you, O Moab! the people of Chemosh perishes: because your sons and your daughters are taken captives.
(47) Yet I will bring again the captivity of Moab in the latter days, says the LORD {Jehovah}. So far *is* the judgment of Moab.

Chapter 49

(1) Concerning the Ammonites, this is what the LORD {Jehovah} says; Has Israel no sons? has he no heir? why *then* does their king inherit Gad, and his people live in his cities?
(2) Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it will be a desolate heap, and her daughters will be burned with fire: then Israel will be heir to those who were his heirs, says the LORD {Jehovah}.
(3) Howl, O Heshbon, because Ai is spoiled: cry, you daughters of Rabbah, clothe yourself with sackcloth; cry, and run back and forth by the hedges; because their king will go into captivity, *and* his priests and his princes together.
(4) Why do you rejoice in the valleys, your flowing valley, O backsliding daughter? who trusted in her treasures, *saying,* Who will come to me?
(5) Indeed, I will bring a fear upon you, says the Lord GOD {Jehovah} of hosts {armies; multitudes}, from all those who are around you; and you will be driven out every man straight ahead; and no one will gather up he who wanders.
(6) And afterward I will bring again the captivity of the children of Ammon, says the LORD {Jehovah}.
(7) Concerning Edom, this is what the LORD of hosts {armies; multitudes} says; *Is* wisdom no more in Teman? has counsel perished from the prudent? has their wisdom vanished?
(8) Flee, turn back, live deep, O you who live in Dedan; because I will bring the calamity of Esau upon him, the time *that* I will visit him.
(9) If grape gatherers come to you, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.
(10) But I have made Esau bare, I have uncovered his secret places, and he will not be able to hide himself: his seed is spoiled, and his brothers, and his neighbors, and he *is* no more.
(11) Leave your fatherless children, I will preserve *them* alive; and let your widows trust in Me.

(12) Because this is what the LORD {Jehovah} says; Indeed, those whose judgment *was* not to drink of the cup have assuredly drunk of it; and *are* you he *who* will altogether go unpunished? you will not go unpunished, but you will surely drink *of it*.
(13) Because I have sworn by Myself, says the LORD {Jehovah}, that Bozrah will become a desolation, a reproach, a waste, and a curse; and all its cities will be perpetual wastes.
(14) I have heard a rumor from the LORD {Jehovah}, and an ambassador is sent to the heathen {ungodly nations}, *saying,* Gather together, and come against her, and rise up to the battle.
(15) Because, indeed, I will make you small among the nations, *and* despised among men.
(16) Your greatness has deceived you, *and* the pride of your heart, O you who live in the cracks of the rock, who hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there, says the LORD {Jehovah}.
(17) Also Edom will be a desolation: everyone who goes by it will be astonished, and will hiss at all its plagues.
(18) As in the overthrow of Sodom and Gomorrah[a] and its neighbor *cities*, says the LORD {Jehovah}, no man will stay there, neither will a son of man live in it.
(19) Indeed, he will come up like a lion from the swelling of the Jordan River against the home of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? because who *is* like Me? and who will appoint Me the time? and who *is* that shepherd who will stand before Me?
(20) Therefore hear the counsel of the LORD {Jehovah}, that He has taken against Edom; and His purposes, that He has determined against those who live in Teman: Surely the least of the flock will draw them out: surely he will make their homes desolate with them.
(21) The earth is moved at the noise of their fall, at the cry of its noise was heard in the Red Sea.
(22) Indeed, he will come up and fly as the eagle, and spread his wings over Bozrah: and at that day the heart of the mighty men of Edom will be as the heart of a woman in birth pains.
(23) Concerning Damascus. Hamath is confounded, and Arpad: because they have heard evil news: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet.
(24) Damascus has grown feeble, *and* turned herself to flee, and fear has seized on *her:* anguish and sorrows have taken her, as a woman in child birth.

49:18a – Sodom and Gomorrah – Gen. 19:24

(25) How has the city of praise not left, the city of My joy!
(26) Therefore her young men will fall in her streets, and all the men of war will be cut off in that day, says the LORD {Jehovah} of hosts.
(27) And I will kindle a fire in the wall of Damascus, and it will consume the palaces of Benhadad.
(28) Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon will strike, this is what the LORD {Jehovah} says; Arise, go up to Kedar, and spoil the men of the east.
(29) Their tents and their flocks they will take away: they will take to themselves their curtains, and all their vessels, and their camels; and they will cry to them, Fear *is* on every side.
(30) Flee, get yourself far off, live deep, you who live in Hazor, says the LORD {Jehovah}; because Nebuchadrezzar king of Babylon has taken counsel against you, and has conceived a plan against you.
(31) Arise, get yourself up to the wealthy nation, that lives without care, says the LORD {Jehovah}, which has neither gates nor bars, *which* live alone.
(32) And their camels will be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds those who *are* in the furthermost corners; and I will bring their calamity from all its sides, says the LORD {Jehovah}.
(33) And Hazor will be a home for dragons, *and* a desolation forever: no man will stay there, nor *any* son of man live in it.
(34) The word of the LORD {Jehovah} that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,
(35) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will break the bow of Elam, the chief of their might.
(36) And upon Elam I will bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there will be no nation where the outcasts of Elam will not come.
(37) Because I will cause Elam to be dismayed before their enemies, and before those who seek their life: and I will bring evil upon them, *even* My fierce anger, says the LORD {Jehovah}; and I will send the sword after them, until I have consumed them:
(38) And I will set My throne in Elam, and will destroy from there the king and the princes, says the LORD {Jehovah}.
(39) But it will come to pass in the latter days, *that* I will bring again the captivity of Elam, says the LORD {Jehovah}.

Chapter 50

(1) The word that the LORD {Jehovah} spoke against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

(2) Declare among the nations, and publish, and set up a standard {flag; banner}; publish, *and* do not conceal it: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

(3) Because out of the north there comes up a nation against her, which will make her land desolate, and no one will live in it: they will remove, they will depart, both man and beast.

(4) In those days, and in that time, says the LORD {Jehovah}, the children of Israel will come, they and the children of Judah together, going and weeping: they will go, and seek the LORD {Jehovah} their God.

(5) They will ask the way to Zion with their faces toward there, *saying*, Come, and let us join ourselves to the LORD {Jehovah} in a perpetual covenant *that* will not be forgotten.

(6) My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place.

(7) All who found them have devoured them: and their adversaries said, We do not offend, because they have sinned against the LORD {Jehovah}, the home of justice, even the LORD {Jehovah}, the hope of their forefathers.

(8) Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the male goats before the flocks.

(9) Because, look, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they will set themselves in array against her; from there she will be taken: their arrows *will be* as of a mighty expert man; no one will return in vain.

(10) And Chaldea will be a spoil: all who spoil her will be satisfied, says the LORD {Jehovah}.

(11) Because you were glad, because you rejoiced, O destroyers of My heritage, because you have grown fat as the heifer in grass, and bellow as bulls;

(12) Your mother will be greatly confounded; she who bore you will be ashamed: indeed, the rear most parts of the nations *will be* a wilderness, a dry land, and a desert.

(13) Because of the wrath {anger; judgment} of the LORD {Jehovah} no one will live in it, but it will be completely desolate: everyone who goes by Babylon will be astonished, and hiss at all her plagues.

(14) Put yourselves in array against Babylon all around: all you who bend the bow, shoot at her, spare no arrows: because she has sinned against the LORD {Jehovah}.
(15) Shout against her all around: she has given her hand: her foundations have fallen, her walls are thrown down: because it *is* the vengeance of the LORD {Jehovah}: take vengeance upon her; as she has done, do to her.
(16) Cut off the sower from Babylon, and he who handles the sickle in the time of harvest: because of fear of the oppressing sword they will turn everyone to his people, and they will flee everyone to his own land.
(17) Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria has devoured him; and last of all this Nebuchadrezzar king of Babylon has broken his bones.
(18) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will punish the king of Babylon and his land, as I have punished the king of Assyria.
(19) And I will bring Israel again to his home, and he will feed on Carmel and Bashan, and his soul will be satisfied upon mount Ephraim and Gilead.
(20) In those days, and in that time, says the LORD {Jehovah}, the sin of Israel will be sought for, and *there will* none be found; and the sins of Judah, and they will not be found: because I will pardon those whom I reserve.
(21) Go up against the land of Merathaim, *even* against it, and against those who live in Pekod: waste and completely destroy after them, says the LORD {Jehovah}, and do according to all that I have commanded you.
(22) A sound of battle *is* in the land, and of great destruction.
(23) How has the hammer of the whole earth cut in two and broken! how has Babylon become a desolation among the nations!
(24) I have laid a snare for you, and you are also taken, O Babylon, and you were not aware: you are found, and also caught, because you have striven against the LORD {Jehovah}.
(25) The LORD {Jehovah} has opened His armory, and has brought forth the weapons of His indignation: because this *is* the work of the Lord GOD {Jehovah} of hosts {armies; multitudes} in the land of the Chaldeans.

(26) Come against her from the furthermost border, open her storehouses: cast her up as heaps, and destroy her completely: let nothing of her be left.
(27) Kill all her bulls; let them go down to the slaughter: woe to them! because their day has come, the time of their visitation.
(28) The voice of those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD {Jehovah} our God, the vengeance of His temple.
(29) Call together the archers against Babylon: all you who bend the bow, camp against it all around; let no one of it escape: repay her according to her work; according to all that she has done, do to her: because she has been proud against the LORD {Jehovah}, against the Holy One of Israel.
(30) Therefore her young men will fall in the streets, and all her men of war will be cut off in that day, says the LORD {Jehovah}.
(31) Indeed, I *am* against you, *O you* most proud, says the Lord GOD {Jehovah} of hosts {armies; multitudes}: because your day has come, the time *that* I will visit you.
(32) And the most proud will stumble and fall, and no one will raise him up: and I will kindle a fire in his cities, and it will devour all around him.
(33) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The children of Israel and the children of Judah *were* oppressed together: and all who took them captives held them fast; they refused to let them go.
(34) Their Redeemer *is* strong; the LORD {Jehovah} of hosts {armies; multitudes} *is* His Name: He will thoroughly plead their cause, that He may give rest to the land, and trouble those who live in Babylon.
(35) A sword *is* upon the Chaldeans, says the LORD {Jehovah}, and upon those who live in Babylon, and upon her princes, and upon her wise *men*.
(36) A sword *is* upon the liars; and they will dote {become foolish}: a sword *is* upon her mighty men; and they will be dismayed.
(37) A sword *is* upon their horses, and upon their chariots, and upon all the mingled people who *are* in her midst; and they will become as women: a sword *is* upon her treasures; and they will be robbed.
(38) A drought *is* upon her waters; and they will be dried up: because it *is* the land of graven images, and they are mad upon *their* idols.
(39) Therefore the wild beasts of the desert with the wild beasts of the islands will live *there,* and the owls will live in it: and it will no more be lived in forever; neither will it be lived in from generation to generation.

(40) As God overthrew Sodom and Gomorrah[a] and its neighbor *cities*, says the LORD {Jehovah}; *so* no man will stay there, neither will any son of man live in it.
(41) Indeed, a people will come from the north, and a great nation, and many kings will be raised up from the coasts of the earth.
(42) They will hold the bow and the lance: they *are* cruel, and will not show mercy: their voice will roar like the sea, and they will ride upon horses, *everyone* put in array, like a man to the battle, against you, O daughter of Babylon.
(43) The king of Babylon has heard the report of them, and his hands have grown feeble: anguish took hold of him, *and* pain as of a woman in child birth.
(44) Indeed he will come up like a lion from the swelling of the Jordan River to the home of the strong: but I will cause them to suddenly run away from her: and who *is* a chosen *man, whom* I may appoint over her? because who *is* like Me? and who will appoint Me the time? and who *is* that shepherd who will stand before Me?
(45) Therefore hear the counsel of the LORD {Jehovah}, that He has taken against Babylon; and His purposes, that He has purposed against the land of the Chaldeans: Surely the least of the flock will draw them out: surely He will make *their* home desolate with them.
(46) At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Chapter 51
(1) This is what the LORD {Jehovah} says; Indeed, I will raise up against Babylon, and against those who live in their midst who rise up against Me, a destroying wind;
(2) And will send to Babylon fan wavers, who will fan her, and will empty her land: because in the day of trouble they will be against her all around.
(3) Against *him who* bends let the archer bend his bow, and against *him who* lifts himself up in his coat of mail {armor}:[a] and do not spare her young men; destroy completely all her host.
(4) So those killed will fall in the land of the Chaldeans, and *those who are* thrust through in her streets.
(5) Because Israel *has* not *been* forsaken, nor Judah of his God, of the LORD {Jehovah} of hosts {armies; multitudes}; though their land was filled with sin against the Holy One of Israel.
(6) Flee out of the midst of Babylon, and let every man deliver his soul: do not be cut off in her sin; because this *is* the time of the LORD's {Jehovah's} vengeance; He will render to her a payment.
(7) Babylon *has been* a golden cup in the LORD's {Jehovah's} hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad.

50:40a – Sodom and Gomorrah – Gen. 19:24
51:3a – coat of mail – see note in Jer. 46:4

(8) Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if perhaps she may be healed.
(9) We would have healed Babylon, but she is not healed: forsake her, and let us all return into our own country: because her judgment reaches to heaven, and is lifted up *even* to the skies.
(10) The LORD {Jehovah} has brought forth our righteousness: come, and let us declare in Zion the work of the LORD {Jehovah} our God.
(11) Make bright the arrows; gather the shields: the LORD {Jehovah} has raised up the spirit of the kings of the Medes: because his plan *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD {Jehovah}, the vengeance of His temple.
(12) Set up the standard {flag; banner} upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: because the LORD {Jehovah} has both planned and done that which He spoke against those who live in Babylon.
(13) O you who live upon many waters, abundant in treasures, your end has come, *and* the measure of your covetousness.
(14) The LORD {Jehovah} of hosts {armies; multitudes} has sworn by Himself, *saying,* Surely I will fill you with men, as with caterpillars; and they will lift up a shout against you.
(15) He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heaven by His understanding.
(16) When He speaks *His* voice, *there is* a multitude of waters in the heavens; and He causes the vapors to ascend from the ends of the earth: He makes lightnings with rain, and brings forth the wind out of His treasures.
(17) Every man is ignorant by *His* knowledge; every founder is confounded by the graven image: because his molten image *is* falsehood, and *there is* no breath in them.
(18) They *are* vanity, the work of errors: in the time of their visitation they shall perish.
(19) The portion of Jacob *is* not like them; because He *is* the One Who made all things: and *Israel is* the rod of His inheritance: the LORD {Jehovah} of hosts {armies; multitudes} *is* His Name.
(20) You *are* My battle ax *and* weapons of war: because with you I will break in pieces the nations, and with you I will destroy kingdoms;
(21) And with you I will break in pieces the horse and his rider; and with you I will break in pieces the chariot and his rider;
(22) With you also I will break in pieces man and woman; and with you I will break in pieces old and young; and with you I will break in pieces the young man and the maid;

(23) I will also with you break in pieces the shepherd and his flock; and with you I will break in pieces the gardener and his yoke of oxen; and with you I will break in pieces captains and rulers.
(24) And I will render to Babylon and to all those who live in Chaldea all their evil that they have done in Zion in your sight, says the LORD {Jehovah}.
(25) Indeed, I *am* against you, O destroying mountain, says the LORD {Jehovah}, Who destroys all the earth: and I will stretch out My hand upon you, and roll you down from the rocks, and will make you a burnt mountain.
(26) And they will not take from you a stone for a corner, nor a stone for foundations; but you will be desolate forever, says the LORD {Jehovah}.
(27) Set up a standard {flag} in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.
(28) Prepare against her the nations with the kings of the Medes, its captains, and all its rulers, and all the land of his rule.
(29) And the land will tremble and sorrow: because every purpose of the LORD {Jehovah} will be performed against Babylon, to make the land of Babylon a desolation without anyone to live in it.
(30) The mighty men of Babylon have stopped fighting, they have remained in *their* strongholds: their might has failed; they became as women: they have burned her homes; her bars are broken.
(31) One post {courier; one who brings news} will run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end,
(32) And that the passages are stopped, and the reeds they have burned with fire, and the men of war are afraid.
(33) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; The daughter of Babylon *is* like a threshing floor, *it is* time to thresh her: yet a little while, and the time of her harvest will come.
(34) Nebuchadrezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my delicacies, he has cast me out.
(35) The violence done to me and to my flesh *is* upon Babylon, those who live in Zion will say; and my blood upon those who live in Chaldea, Jerusalem will say.
(36) Indeed, therefore this is what the LORD {Jehovah} says; Indeed, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her springs dry.

(37) And Babylon will become heaps, a home for dragons, an astonishment, and a hissing, without anyone to live in it.
(38) They will roar together like lions: they will yell as lions' cubs.
(39) In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, says the LORD {Jehovah}.
(40) I will bring them down like lambs to the slaughter, like rams with male goats.
(41) How is Sheshach taken! and how is the praise of the whole earth surprised! how has Babylon become an astonishment among the nations!
(42) The sea has come up upon Babylon: she is covered with the multitude of its waves.
(43) Her cities are a desolation, a dry land, and a wilderness, a land in which no man lives, neither does *any* son of man pass by it.
(44) And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up: and the nations will not flow together any more to him: yes, the wall of Babylon will fall.
(45) My people, go out of her midst, and every man deliver his soul from the fierce anger of the LORD {Jehovah}.
(46) And lest your heart faint, and you become afraid because of the rumor that will be heard in the land; a rumor will both come *one* year, and after that in *another* year *will come* a rumor, and violence in the land, ruler against ruler.
(47) Therefore, indeed, the days are coming, that I will bring judgment upon the graven images of Babylon: and her whole land will be confounded, and all her dead will fall in her midst.
(48) Then the heaven and the earth, and all that *is* in it, will sing for Babylon: because the spoilers will come to her from the north, says the LORD {Jehovah}.
(49) As Babylon *has caused* the dead of Israel to fall, so at Babylon the dead of all the earth will fall.
(50) You who have escaped the sword, go away, do not stand still: remember the LORD {Jehovah} afar off, and let Jerusalem come into your mind.
(51) We are confounded, because we have heard reproach: shame has covered our faces: because strangers have come into the sanctuaries of the LORD's {Jehovah's} house {temple}.

(52) Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will bring judgment upon her graven images: and through all her land the wounded will groan.
(53) Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from Me spoilers will come to her, says the LORD {Jehovah}.
(54) A sound of a cry *comes* from Babylon, and great destruction from the land of the Chaldeans:
(55) Because the LORD {Jehovah} has spoiled Babylon, and destroyed out of her the great voice; when her waves roar like great waters, a noise of their voice is spoken:
(56) Because the spoiler has come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: because the LORD {Jehovah} God of payments will surely repay.
(57) And I will make her princes drunk, and her wise *men,* her captains, and her rulers, and her mighty men: and they will sleep a perpetual sleep, and not awake, says the King, Whose Name *is* the LORD {Jehovah} of hosts {armies; multitudes}.
(58) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The broad walls of Babylon will be completely broken, and her high gates will be burned with fire; and the people will labor in vain, and the folk in the fire, and they will be weary.

(59) The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign {3533 A.H./C- 507 B.C.}.[b] And *this* Seraiah *was* a quiet prince.
(60) So Jeremiah wrote in a scroll all the evil that would come upon Babylon, *even* all these words that are written against Babylon.
(61) And Jeremiah said to Seraiah, When you come to Babylon, and see, and shall read all these words;
(62) Then you shall say, O LORD {Jehovah}, You have spoken against this place, to cut it off, that no one will remain in it, neither man nor beast, but that it will be desolate forever.
(63) And it will be, when you have made an end of reading this scroll, *that* you shall bind a stone to it, and cast it into the midst of Euphrates:
(64) And you shall say, So Babylon will sink, and will not rise from the evil that I will bring upon her: and they will be weary. So *are* the words of Jeremiah.

Chapter 52

(1) Zedekiah *was* twenty-one years old when he began to reign {3529 A.H./C- 513 B.C.},[a] and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

51:59b – fourth year of Zedekiah, six years before the destruction of the temple [3533 A.H./C- 507 B.C.] - see Appendix G: World Time Line of Biblical History
52:1a – Zedekiah begins reign - [3529 A.H./C- 513 B.C.]

(2) And he did *that which was* evil in the eyes of the LORD {Jehovah}, according to all that Jehoiakim had done.
(3) Because through the anger of the LORD {Jehovah} it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.
(4) And it came to pass in the ninth year of his reign {3537 A.H./C-505 B.C.}, in the tenth month {Tebeth [Dec.-Jan]},[b] on the tenth *day* of the month {10/10/3537 A.H.}, *that* Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it all around.
(5) So the city was besieged until the eleventh year of king Zedekiah.
(6) And in the fourth month {Tammuz [June-July]}, on the ninth *day* of the month {4/9/3539 A.H.}, the famine was great in the city, so that there was no bread for the people of the land.[c]
(7) Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city all around:) and they went by the way of the plain.
(8) But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.
(9) Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.
(10) And the king of Babylon killed the sons of Zedekiah before his eyes: he also killed all the princes of Judah in Riblah.
(11) Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison until the day of his death.
(12) Now in the fifth month {Ab [July-Aug.]}, on the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, Nebuzaradan, captain of the guard, *who* served the king of Babylon, came into Jerusalem,
(13) And burned the house {temple} of the LORD {Jehovah}, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men,* he burned with fire:

52:4b – Jer. 32:1 – see note on Jer. 39:1-2 - [3537 A.H./C-505 B.C.]
- see Appendix G: World Time Line of Biblical History; II Ki. 25:1-4;
II Chr. 36:11-19 - See Appendix L: The Modern Jewish Calendar and Holy Days.
See also The Jewish Calendar at www.TheWordNotes.com
52:6c – II Ki. 25:1-4; II Chr. 36:11-19; Jer. 39:2; Ezek. 4:5

(14) And all the army of the Chaldeans, who *were* with the captain of the guard, broke down all the walls of Jerusalem all around.
(15) Then Nebuzaradan the captain of the guard carried away captive *certain* of the poor of the people, and the remainder of the people who remained in the city, and those who fell away, who fell to the king of Babylon, and the rest of the multitude.
(16) But Nebuzaradan the captain of the guard left *certain* of the poor of the land for vine dressers and for gardeners.
(17) Also the pillars of brass that *were* in the house {temple} of the LORD {Jehovah}, and the bases, and the brass sea {great bowl; priests' bath tub}[d] that *was* in the house {temple} of the LORD {Jehovah}, the Chaldeans broke, and carried all their brass to Babylon.
(18) The caldrons {pots} also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass with which they ministered, they took away.
(19) And the large bowls, and the fire-pans, and the bowls, and the caldrons {pots}, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, the captain of the guard took away.
(20) The two pillars, one sea, and twelve brass bulls that *were* under the bases, which king Solomon had made in the house {temple} of the LORD {Jehovah}: the brass of all these vessels was without weight.
(21) And *concerning* the pillars, the height of one pillar *was* eighteen cubits {about 27 ft.; 8.2 m.};[e] and a line of twelve cubits {about 18 ft,; 5.5 m.} encircled it; and its thickness *was* four fingers {about 4 in.; 10 cm.}: *it was* hollow.
(22) And a cap of brass *was* upon it; and the height of one cap *was* five cubits {about 7.5 ft.; 2.3 m.}, with network and pomegranates up - on the caps all around, all *of* brass. The second pillar also and the pomegranates *were* like these.
(23) And there were ninety-six pomegranates on a side; *and* all the pomegranates upon the network *were* one hundred all around.
(24) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three door keepers:

52:17d – brass sea – I Ki. 7:23; Jer. 27:19
52:21e – cubit – 1.5 feet; 0.48 meters – see Appendix J: Bible Weights and Measures

(25) He took also out of the city an eunuch, who had the charge of the men of war; and seven men of those who were near the king's person, which were found in the city; and the principal scribe of the host {army}, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city.
(26) So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.
(27) And the king of Babylon struck them, and put them to death in Riblah in the land of Hamath. So Judah was carried away captive out of his own land.
(28) This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand twenty-three Jews:
(29) In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty-two persons:
(30) In the twenty-third year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty-five persons: all the persons *were* four thousand and six hundred.
(31) And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah {3565 A.H./C-477 B.C.},[f] in the twelfth month {Adar [Feb.-Mar.]}, on the twenty-fifth *day* of the month {12/25/3565 A.H.}, *that* Evilmerodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,
(32) And spoke kindly to him, and set his throne above the throne of the kings who *were* with him in Babylon,
(33) And changed his prison clothes: and he continually ate bread before him all the days of his life.
(34) And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

52:31f - 37th year of Jehoiachin's captivity [45th year of the 70 year captivity] [3565 A.H./C-477 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

In 3520 A.H./C-522 B.C. Nebuchadnezzar carried the first captives from Jerusalem to Babylon - Daniel and his friends and other royalty were in this first group of captives – see Daniel chapter 1
In 3528 A.H./C-514 B.C. , 8 years later, Nebuchadnezzar carried Jehoiachin and another group captive to Babylon including Ezekiel and other Levitical priests [See Ezekiel 1].
In 3539 A.H./C-503 B.C., 11 years later, because of the rebellion of Zedekiah, Nebuchadnezzar totally destroyed Jerusalem and the temple [19 years after the first captivity]

Chapter 1

(1) How the city sits alone, *that was* full of people! *how* she has become as a widow! she *that was* great among the nations, *and* a princess among the provinces, *how* she has become the possession of others![a]

(2) She cries out in the night, and her tears *are* on her cheeks: among all her lovers she has no one to comfort *her:* all her friends have dealt treacherously with her, they have become her enemies.

(3) Judah has gone into captivity because of affliction, and because of great servitude: she lives among the heathen {ungodly nations}, she finds no rest: all her persecutors overtook her between the narrow ways.

(4) The roads of Zion mourn, because no one comes to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

(5) Her adversaries are the rulers, her enemies prosper; because the LORD {Jehovah} has afflicted her because of the multitude of her sins: her children have gone into captivity before the enemy.

(6) And all her beauty has departed from the daughter of Zion: her princes have become like bucks *that* find no pasture, and they have gone without strength before the pursuer.

(7) Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and no one helped her: the adversaries saw her, *and* mocked at her sabbaths {Saturdays}.

(8) Jerusalem has grievously sinned; therefore she is removed: all who honored her despise her, because they have seen her nakedness: yes, she sighs, and turns backward.

(9) Her filthiness *is* in her skirts; she does not remember her last end; therefore she came down wonderfully: she had no comforter. O LORD {Jehovah}, look upon my affliction: because the enemy has magnified *himself*.

(10) The adversary has spread out his hand upon all her pleasant things: because she has seen *that* the heathen {ungodly nations} entered into her sanctuary, whom You commanded *that* they should not enter into Your congregation.

(11) All her people sigh, they seek bread; they have given their pleasant things for food to relieve the soul: see, O LORD {Jehovah}, and consider; because I have become vile.

1:1a – In the eleventh year of King Zedekiah [3539 A.H./C-503 B.C.] Nebuchadnezzar's troops destroyed Jerusalem, its walls, the temple, and the houses and carried the last group of Jerusalem's people into exile into Babylon. The first group [Daniel's group] was exiled 19 years earlier [3520 A.H./C-522 B.C.] and the second group [Ezekiel's group] was exiled 8 years after that. See Appendix G: World Time Line of Biblical History

(12) *Is it* nothing to you, all you who pass by? look, and see if there is any sorrow like my sorrow, which has come to me, with which the LORD {Jehovah} has afflicted *me* in the day of His fierce anger.
(13) From above He has sent fire into my bones, and it prevails against them: He has spread a net for my feet, He has turned me back: He has made me desolate *and* faint all the day.
(14) The burden of my sins is bound by His hand: they are wreathed, *and* come up upon my neck: He has caused my strength to fall, the Lord has delivered me into *their* hands, *from whom* I am not able to rise up.
(15) The Lord has trodden under foot all my mighty *men* in the midst of me: He has called an assembly against me to crush my young men: the Lord has trodden the virgin, the daughter of Judah, *as* in a wine-press.
(16) Because of these *things* I weep; surely my eye runs down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.
(17) Zion spreads forth her hands, *and there is* no one to comfort her: the LORD {Jehovah} has commanded concerning Jacob, *that* his adversaries *should be* all around him: Jerusalem is as a woman in her period among them.
(18) The LORD {Jehovah} is righteous; because I have rebelled against His commandment: I plead with all people to listen, and to look upon my sorrow: my virgins and my young men have gone into captivity.
(19) I called for my lovers, *but* they deceived me: my priests and my elders gave up the spirit in the city, while they sought their food to relieve their souls.
(20) Look, O LORD {Jehovah}; because I *am* in distress: my stomach is in turmoil; my heart has turned within me; because I have grievously rebelled: abroad the sword brings grief, at home *there is* as death.
(21) They have heard that I sigh: *there is* no one to comfort me: all my enemies have heard of my trouble; they are glad that You have done *it:* You will bring the day *that* You have called, and they will be like me.
(22) Let all their wickedness come before You; and do to them, as You have done to me because of all my sins: because my sighs *have* become many, and my heart *is* faint.

Chapter 2

(1) How the Lord has covered the daughter of Zion with a cloud in His anger, *and* cast down from heaven to the earth the beauty of Israel, and has not remembered His footstool in the day of His anger!

(2) The Lord has swallowed up all the houses of Jacob, and has not pitied: He has in His wrath {anger; judgment} thrown down the strong holds of the daughter of Judah; He has brought *them* down to the ground: He has polluted the kingdom and its princes.
(3) In *His* fierce anger He has cut off all the kingdom of Israel: He has drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire, *which* devours all around.
(4) He has bent His bow like an enemy: He stood with His right hand as an adversary, and killed all who *were* pleasing to the eyes in the tabernacle {temple} of the daughter of Zion: He poured out His fury like fire.
(5) The Lord was as an enemy: He has swallowed up Israel, He has swallowed up all her palaces: He has destroyed his strongholds, and has increased mourning and lamentation {loud crying} in the daughter of Judah.
(6) And He has violently taken away His tabernacle {temple}, as *if it were of* a garden: He has destroyed His places of the assembly: the LORD {Jehovah} has caused the solemn feasts and sabbaths to be forgotten in Zion, and has in the indignation of His anger despised the king and the priest.
(7) The Lord has cast off His altar, He has despised His sanctuary {temple}, He has given up into the hand of the enemy the walls of her palaces; they have made a noise in the house {temple} of the LORD {Jehovah}, as in the day of a solemn feast.
(8) The LORD {Jehovah} has determined to destroy the wall of the daughter of Zion: He has stretched out a line, He has not withdrawn His hand from destroying: therefore He caused the stronghold and the wall to cry aloud; they became weak together.
(9) Her gates are sunk into the ground; He has destroyed and broken her bars: her king and her princes *are* {scattered} among the Gentiles {non-Jews; nations}: the law *is* no *more;* her prophets also find no vision from the LORD {Jehovah}.
(10) The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have clothed themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.
(11) My eyes fail with tears, my stomach is in turmoil, my liver is poured upon the earth, because of the destruction of the daughter of my people; because the children and the nursing babies faint in the streets of the city.

(12) They say to their mothers, Where *is* corn and wine? when they fainted as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.
(13) What thing shall I take to witness for you? what thing shall I compare to you, O daughter of Jerusalem? what shall I equal to you, that I may comfort you, O virgin daughter of Zion? because your breach *is* great like the sea: who can heal you?
(14) Your prophets have seen vain and foolish things for you: and they have not uncovered your sin, to turn away your captivity; but have seen for you false visions and causes of banishment.
(15) All who pass by clap *their* hands at you; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?
(16) All your enemies have opened their mouth against you: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.
(17) The LORD {Jehovah} has done *that* which He had determined; He has fulfilled His word that He had commanded in the days of old: He has thrown down, and has not pitied: and He has caused *your* enemy to rejoice over you, He has set up the kingdom of your adversaries.
(18) Their heart cried to the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give yourself no rest; do not let the apple of your eye to cease.
(19) Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the Lord: lift up your hands towards Him for the life of your young children, who faint for hunger at the head of every street.
(20) Look down, O LORD {Jehovah}, and consider to whom you have done this. Shall the women eat their fruit, *and* children whom they held? shall the priest and the prophet be killed in the sanctuary {temple} of the Lord?
(21) The young and the old lie on the ground in the streets: my virgins and my young men have fallen by the sword; You have killed *them* in the day of Your anger; You have killed, *and* not pitied.
(22) You have called as in a solemn day my terrors all around, so that in the day of the LORD's {Jehovah's} anger none escaped nor remained: those who I have cared for and brought up my enemy has consumed.

Chapter 3

(1) I *am* the man *who* has seen affliction by the rod of His anger.
(2) He has led me, and brought *me into* darkness, but not *into* light.

(3) Surely He has turned against me; He turned His hand *against me* all the day.
(4) My flesh and my skin He has made old; He has broken my bones.
(5) He has built against me, and encircled *me* with bitterness and hard labor.
(6) He has set me in dark places, as *those who are* dead of old.
(7) He has hedged me about, that I cannot get out: He has made my chain heavy.
(8) Also when I cry and shout, He shuts out my prayer.
(9) He has enclosed my ways with cut stone, He has made my paths crooked.
(10) He *was* to me *as* a bear lying in wait, *and as* a lion in secret places.
(11) He has turned aside my ways, and pulled me in pieces: He has made me desolate.
(12) He has bent His bow, and set me as a mark for the arrow.
(13) He has caused the arrows of His quiver {arrow container} to enter into my heart.
(14) I was a derision to all my people; *and* their song all the day.
(15) He has filled me with bitterness, He has made me drunken with bitter wood.
(16) He has also broken my teeth with gravel stones, He has covered me with ashes.
(17) And You have removed my soul far off from peace: I have forgotten prosperity.
(18) And I said, My strength and my hope is perished from the LORD {Jehovah}:
(19) Remembering my affliction and my misery, the bitter wood and the gall.
(20) My soul still remembers *them*, and is humbled in me.
(21) This I recall to my mind, therefore I have hope.
(22) *It is because of* the LORD's {Jehovah's} mercies that we are not consumed, because His compassions do not fail.
(23) *They are* new every morning: great *is* Your faithfulness.
(24) My soul says, The LORD {Jehovah} *is* my portion; therefore I will hope in Him.
(25) The LORD {Jehovah} *is* good to those who wait for Him, to the soul *that* seeks Him.
(26) *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD {Jehovah}.
(27) *It is* good for a man that he carry the burden in his youth.
(28) He sits alone and keeps silence, because he has carried *it* himself.
(29) He puts his mouth in the dust; if perhaps there may be hope.
(30) He gives *his* cheek to him who strikes him: he is filled full with reproach.
(31) Because the Lord will not cast off forever:
(32) But though He cause grief, yet He will have compassion according to the multitude of His mercies.
(33) Because He does not afflict willingly nor grieve the children of men.

(34) To crush under His feet all the prisoners of the earth,
(35) To turn aside the right of a man before the face of the most High,
(36) The Lord does not approve to subvert a man in his cause.
(37) Who *is* he w*ho* says, and it comes to pass, *when* the Lord does not command *it*?
(38) Does not evil and good proceed Out of the mouth of the most High?
(39) Why does a living man complain, a man for the punishment of his sins?
(40) Let us search and try our ways, and turn again to the LORD {Jehovah}.
(41) Let us lift up our hearts with *our* hands to God in the heavens.
(42) We have sinned and have rebelled: You have not pardoned.
(43) You have covered with anger, and persecuted us: You have killed, You have not pitied.
(44) You have covered Yourself with a cloud, that *our* prayer should not pass through.
(45) You have made us *as* the swept dirt and garbage in the midst of the people.
(46) All our enemies have opened their mouths against us.
(47) Fear and a snare has come upon us, desolation and destruction.
(48) My eye runs down with rivers of water for the destruction of the daughter of my people.
(49) My eye trickles down, and does not cease, without any intermission,
(50) Until the LORD {Jehovah} looks down, and sees from heaven.
(51) My eye affects my heart because of all the daughters of my city.
(52) My enemies chased hard after me, like a bird, without cause.
(53) They have cut off my life in the dungeon, and cast a stone upon me.
(54) Waters flowed over my head; *then* I said, I am cut off.
(55) I called upon Your Name, O LORD {Jehovah}, out of the low dungeon.
(56) You have heard my voice: do not hide Your ear at my breathing, at my cry.
(57) You drew near in the day *that* I called upon You: You said, Do not be afraid.
(58) O Lord, You have pleaded the causes of my soul; You have redeemed my life.
(59) O LORD {Jehovah}, You have seen my wrong: judge my cause.
(60) You have seen all their vengeance *and* all their imaginations against me.
(61) You have heard their reproach, O LORD {Jehovah}, *and* all their imaginations against me;
(62) The lips of those who rose up against me, and their device {plan} against me all the day.
(63) See their sitting down, and their rising up; I *am* their music.
(64) Give to them payment, O LORD {Jehovah}, according to the works of their hands.
(65) Give them sorrow of heart, Your curse to them.

(66) Persecute and destroy them in anger from under the heavens of the LORD {Jehovah}.

Chapter 4

(1) How has the gold become dull! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.
(2) The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers, the work of the hands of the potter!
(3) Even the sea monsters draw out the breast, they nurse their young ones: the daughter of my people *has become* cruel, like the ostriches in the wilderness.
(4) The tongue of the nursing child clings to the roof of his mouth for thirst: the young children asks for bread, *and* no man gives *it* to them.
(5) Those who fed delicately are desolate in the streets: those who were brought up in scarlet embrace dunghills.
(6) For the punishment of the sins of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.
(7) Her Nazarites were purer than snow, they were whiter than milk, they were more handsome in body than rubies, their polishing *was* of sapphire:
(8) Their appearance is blacker than a coal; they are not known in the streets: their skin clings to their bones; it is withered, it has become like a stick.
(9) *Those who are* killed with the sword are better off than *those who are* killed with hunger: because these cry away, stricken through for *lack of* the fruits of the field.
(10) The hands of the pitiful women have boiled their own children: they were their food in the destruction of the daughter of my people.
(11) The LORD {Jehovah} has accomplished His fury; He has poured out His fierce anger, and has kindled a fire in Zion, and it has devoured its foundations.
(12) The kings of the earth, and all those who live in the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.
(13) Because of the sins of her prophets, *and* the evil deeds of her priests, who have shed the blood of the just in the midst of her,
(14) They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their clothes.
(15) They cried to them, Depart; *it is* unclean; depart, depart, do not touch: when they fled away and wandered, they said among the heathen {ungodly nations}, They will no more live *there*.
(16) The anger of the LORD {Jehovah} has divided them; He will regard them no more: they did not respect the persons of the priests, they did not favor the elders.

(17) As for us, our eyes failed looking for our vain help: in our watching we have watched for a nation *that* could not save *us*.
(18) They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; because our end has come.
(19) Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.
(20) The breath of our nostrils, the anointed of the LORD {Jehovah}, was taken in their pits, of whom we said, Under His shadow we shall live among the heathen {ungodly nations}.
(21) Rejoice and be glad, O daughter of Edom, who lives in the land of Uz; the cup also will pass through to you: you will be drunk, and will make yourself naked.
(22) The punishment of your sin is accomplished, O daughter of Zion; He will no more carry you away into captivity: He will visit your sin, O daughter of Edom; He will uncover your sins.

Chapter 5

(1) Remember, O LORD {Jehovah}, what has come upon us: consider, and see our reproach.
(2) Our inheritance has gone to strangers, our houses to aliens.
(3) We are orphans and fatherless, our mothers *are* as widows.
(4) We have drunken our water for money; our wood is sold to us.
(5) Our necks *are* under persecution: we labor, *and* have no rest.
(6) We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.
(7) Our fathers have sinned, *and are* no more; and we have borne their sins.
(8) Servants have ruled over us: *there is* no one who delivers *us* out of their hands.
(9) We get our bread with *the peril of* our lives because of the sword of the wilderness.
(10) Our skin was black like an oven because of the terrible famine.
(11) They ravished the women in Zion, *and* the maids in the cities of Judah.
(12) Princes are hanged up by their hand: the faces of elders were not honored.
(13) They took the young men to grind, and the children fell under the wood.
(14) The elders have ceased from the gate, the young men from their music.
(15) The joy of our heart has ceased; our dance has turned into mourning.
(16) The crown has fallen *from* our head: woe to us, because we have sinned!
(17) Because of this our heart is faint; because of these *things* our eyes are dim.
(18) Because of the mountain of Zion, which is desolate, the foxes walk upon it.
(19) You, O LORD {Jehovah}, remain forever; Your throne from generation to generation.
(20) Why do You forget us forever, *and* forsake us so long time?
(21) Turn us to Yourself, O LORD {Jehovah}, and we will be turned; renew our days as of old.
(22) But You have utterly {completely} rejected us; You are very angry against us.

Chapter 1

(1) Now it came to pass in the thirtieth year,[a] in the fourth *month* {Tammuz [June-July]}, on the fifth *day* of the month {4/5/3533 A.H.},[b] while I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

(2) On the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity {3533 A.H./C-509 B.C.},[c]

(3) The word of the LORD {Jehovah} came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD {Jehovah} was upon him there.

(4) And I looked, and saw, as a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness *was* around it, and out of its midst as the color of amber, out of the midst of the fire.

Note: The 70 year exile to Babylon began the third year of Jehoiakim king of Judah (II Ki. 24:1; II Chr. 36:5-11) in 3520 A.H./C-522 B.C - Daniel, his friends, and other royalty were carried into captivity during this first exile. - Eight years later Jehoiachin reigned for only three months and ten days (II Chr. 36:9-10) before he was carried into captivity. From the wording of verse one it appears that Ezekiel along with other priests were in this second group carried into captivity with king Jehoiachin. Ezek 33:21 and 40:1 say "our" captivity which tends to support this. See also Ezek. 4:6; 12:13; and 40:1

1:1a - thirtieth year - that is the thirtieth year of Ezekiel's life which means that he was seventeen when the first exile began and twenty-five when Jehoiachin's exile began. Note this can't be the thirtieth year of the captivity since it was only the fifth year of king Jehoiachin's captivity - which was the thirteenth year of the seventy total years of captivity Ezek. 1:2. - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

Note: thirteen is the number of rebellion against God – see "Use of Numbers in Scripture" at www.TheWordNotes.com

1:1b - the fifth day of the fourth month - Tammuz 5 - (June to July on Gregorian calendar)

1:2c - 5th year of Jehoiachin's captivity [3533 A.H./C-509 B.C.] - 390 years since the death of king Solomon [3143 A.H./C- 899 B.C.] - see note on Ezek. 4:6

(5) Also out of its midst *came* the likeness of four living creatures.[d] And this *was* their appearance; they had the likeness of a man.
(6) And every one had four faces, and every one had four wings.
(7) And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the color of burnished brass.
(8) And *they had* the hands of a man under their wings on their four sides; and the four of them had their faces and their wings.
(9) Their wings *were* joined together; they did not turn when they went; they each went straight forward.
(10) As for the likeness of their faces, the four of them had the face of a man, and the face of a lion, on the right side: and the four of them had the face of an ox on the left side; the four of them also had the face of an eagle.
(11) This is how their faces *were*: and their wings *were* stretched upward; two wings of each one were joined together, and two covered their bodies.
(12) And each one went straight forward: wherever the spirit was to go, they went; *and* they did not turn when they went.
(13) As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it {the fire} went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
(14) And the living creatures ran and returned as the appearance of a flash of lightning.
(15) Now as I watched the living creatures, there was one wheel upon the earth beside the living creatures, with his four faces.
(16) The appearance of the wheels and their work *was* like the color of a beryl {blue-green}:[e] and the four of them had one likeness: and their appearance and their work *was* like a wheel in the middle of a wheel.
(17) When they went, they went upon their four sides: *and* they did not turn when they went.
(18) As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes around the four of them.
(19) And when the living creatures went, the wheels went beside them: and when the living creatures were lifted up from the earth, the wheels were lifted up also.

1:5d - Ezek. 10:15 -- Cherubs - these creatures are called cherubim {כרובים} in 10:15
Hebrew is cherubim - the "im" {or “eem”} ending is the plural form in Hebrew so cherubs and cherubim are the same. One of our hymns [“Holy, Holy, Holy”] talks about the "cherubim and seraphim falling down before Him.”
1:16e - beryl -blue-green stone; topaz

(20) Wherever the spirit was to go, they went, *their* spirit *was* to go there; and the wheels were lifted up beside them: because the spirit of the living creature *was* in the wheels.
(21) When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up beside them: because the spirit of the living creature *was* in the wheels.
(22) And the likeness of the firmament {sky; crystal dome}[f] *was* upon the heads of the living creature as the color of the terrible crystal, stretched forth over their heads above.
(23) And under the firmament {sky; crystal dome} their wings *were* straight, towards one another: each one had two, which covered one side, and each one had two, which covered the opposite side of their bodies.
(24) And when they went, I heard the noise of their wings, like the sound of great {rushing} waters, as the voice of the Almighty, the voice of speech, as the noise of an army: when they stood, they let down their wings.
(25) And there was a voice from the firmament {sky; crystal dome} that *was* over their heads, when they stood, *and* had let down their wings.
(26) And above the firmament {sky; crystal dome} that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire[g] {bright blue} stone: and upon the likeness of the throne *was* the likeness as the appearance of a Man above upon it.
(27) And I saw the color of amber, as the appearance of fire around within it, from the appearance of His waist upwards, and from the appearance of His waist downwards, I saw what appeared to be fire, and it had brightness around it.
(28) As the appearance of the rainbow that is in the cloud in the day of rain, so *was* the appearance of the brightness around it. This *was* the appearance of the likeness of the glory of the LORD {Jehovah}. And when I saw *it*, I fell upon my face, and I heard a voice of One Who spoke.

Chapter 2
(1) And He said to me, Son of man, stand upon your feet, and I will speak to you.
(2) And the spirit entered into me when He spoke to me, and set me upon my feet, that I heard Him Who spoke to me.
(3) And He said to me, Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against Me: they and their forefathers have sinned against Me, *even* to this very day.

1:22f – firmament – sky; crystal dome - see note on Gen. 1:6,8
1:26g - sapphire - bright blue

(4) Because *they are* arrogant children and stubborn. I send you to them; and you must say to them, This is what the Lord GOD {Jehovah} says.
(5) And they, whether they will listen, or whether they will not listen, (because they *are* a rebellious household,) will know that there has been a prophet among them.
(6) And you, son of man, do not be afraid of them, nor be afraid of their words, though briers and thorns *are* with you, and you live among scorpions: do not be afraid of their words, nor be dismayed at their looks, even though they *are* a rebellious house.
(7) And you must speak My words to them, whether they will listen, or whether they will not listen: because they *are* most rebellious.
(8) But you, son of man, listen to what I say to you; Do not be rebellious like that rebellious house: open your mouth, and eat what I give you.
(9) And when I looked, a hand *was* sent to me; and a scroll of a book *was* in it;
(10) And He spread it before me; and it *was* written inside and outside: and *there was* written in it lamentations {sorrows}, and mourning, and woe.

Chapter 3
(1) Furthermore He said to me, Son of man, eat what you see; eat this scroll,[a] and go speak to the house of Israel.
(2) So I opened my mouth, and He caused me to eat the scroll.
(3) And He said to me, Son of man, cause your belly to eat, and fill your stomach with this scroll that I give you. Then I ate *it*; and it was in my mouth as honey because of its sweetness.
(4) And He said to me, Son of man, go, get yourself to the house of Israel, and speak My words to them.
(5) Because you *are* not sent to a people of a strange speech and of a difficult language, *but* to the house of Israel;
(6) Not to many people of a strange speech and of a difficult language, whose words you cannot understand. Surely, had I sent you to them, they would have listened to you.
(7) But the house of Israel will not listen to you; because they will not listen to Me: because all the house of Israel *are* hard headed and hardhearted.
(8) Indeed, I have made your face steadfast against their faces, and your forehead firm against their foreheads.
(9) As a gem-stone harder than flint I have made your forehead: do not fear them, neither be dismayed at their looks, though they *are* a rebellious house.
(10) Furthermore He said to me, Son of man, all My words that I will speak to you receive in your heart, and hear with your ears.
(11) And go, get yourself to those of the captivity, to the children of your people, and speak to them, and tell them, This is what the Lord GOD {Jehovah} says; whether they will listen, or whether they will not listen.

3:1a – Rev. 10:10

(12) Then the Spirit took me up, and I heard behind me a great rushing sound, *saying*, Blessed *is* the glory of the LORD {Jehovah} from His place.
(13) *I* also *heard* the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a noise of a great rushing *sound*.
(14) So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD {Jehovah} was strong upon me.
(15) Then I came to those of the captivity at Tel-abib, who lived by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.
(16) And it came to pass at the end of seven days, that the word of the LORD {Jehovah} came to me, saying,
(17) Son of man, I have made you a watchman to the house of Israel: therefore hear the word at My mouth, and give them warning from Me.
(18) When I say to the wicked, You will surely die; and you do not give him warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked *man* will die in his sin; but his blood I will require at your hand.
(19) But if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he will die in his sin; but you have delivered your soul.
(20) Again, When a righteous *man* turns from his righteousness, and commits sin, and I lay a stumbling-block before him, he will die: because you have not given him warning, he will die in his sin, and his righteousness which he has done will not be remembered; but his blood I will require at your hand.
(21) But if you warn the righteous *man*, that the righteous not sin, and he does not sin, he will surely live, because he is warned; also you have delivered your soul.
(22) And the hand of the LORD {Jehovah} was upon me there; and He said to me, Arise, go forth into the plain, and I will talk with you there.
(23) Then I arose, and went forth into the plain: and, indeed, the glory of the LORD {Jehovah} stood there, as the glory which I had seen by the river of Chebar: and I fell on my face.
(24) Then the Spirit entered into me, and set me upon my feet, and spoke with me, and said to me, Go, shut yourself inside your house.
(25) But you, O son of man, indeed, they will put bands upon you, and will bind you with them, and you will not go out among them:
(26) And I will make your tongue stick to the roof of your mouth, so that you will be dumb, and will not be one who reproves them: because they *are* a rebellious house.

(27) But when I speak with you, I will open your mouth, and you shall say to them, This is what the Lord GOD {Jehovah} says; He who will hear, let him hear; and he who will not hear let him not hear: because they *are* a rebellious household.

Chapter 4

(1) You also, son of man, take for yourself a tile, and lay it before you, and draw upon it the city, *even* Jerusalem:
(2) And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it all around.
(3) Furthermore take to yourself an iron pan, and set it *for* a wall of iron between you and the city: and set your face against it, and it shall be besieged, and you shall lay siege against it. This *will be* a sign to the house of Israel.
(4) Lie also upon your left side, and lay the sin of the house of Israel upon it: *according* to the number of the days that you shall lie upon it you shall bear their sin.
(5) Because I have laid upon you the years of their sin, according to the number of the days, three hundred and ninety days:[a] so shall you bear the sin of the house of Israel.
(6) And when you have accomplished them, lie again on your right side, and you shall bear the sin of the house of Judah forty days: I have appointed you each day for a year.[b]
(7) Therefore you shall set your face toward the siege of Jerusalem, and your arm *shall be* uncovered, and you shall prophesy against it.
(8) And, indeed, I will lay bands upon you, and you shall not turn from one side to another, until you have ended the days of your siege.

4:5a - Jer. 52:4-6 - siege lasted 18 months, but siege was lifted 5 months due to the Egyptian army approaching. Actual siege was 390 days {13 months} – see note on Jer. 39:2

4:6b - 390 years counted from the death of Solomon [3143 A.H.] to the 5th year of Jehoiachin's captivity according to the chronology given here [Ezek. 1:2]. It is possible, that the 390 years is counted to the destruction of the temple -- if this is the case, our chronology which indicates 396 years to that destruction is off by six years. Due to questions about the rounding off of the years kings reigned, either interpretation is possible. [Ezek. 1:2] Note: those who were already in captivity kept clinging to the hope that they'd return to Judah soon, but Ezekiel was sent to let them know that was not going to happen – Jeremiah's prophecies began in Judah 40 years before the destruction of the temple. Jer. 1:1; 25:3
- See: Appendix G: World Time Line of Biblical History

4:10c - twenty shekels a day - about 8 ounces or 227 grams

(9) Take for yourself also wheat, and barley, and beans, and lentils, and millet, and rye, and put them in one vessel, and make bread with it, *according* to the number of the days that you shall lie upon your side, three hundred and ninety days you shall eat it.
(10) And your food which you shall eat *shall be* by weight, twenty shekels a day {about 8 oz.; 227 g.}:[c] from time to time you shall eat it.
(11) You shall drink also water by measure, the sixth part of a hin *a day* {about 0.65 qts.; 0.62 L.}:[d] from time to time you shall drink.
(12) And you shall eat it *as* barley cakes, and you shall bake it with dung that comes out of man, in their sight.
(13) And the LORD {Jehovah} said, Even so shall the children of Israel eat their defiled bread among the Gentiles {nations; non-Jews}, wherever I will drive them.
(14) Then I said, Ah Lord GOD {Jehovah}! indeed, my soul has not been polluted: because from my youth up even until now I have not eaten of that which dies of itself, or is torn in pieces; neither has there come any abominable flesh into my mouth.
(15) Then He said to me, Look! I have given you cow's dung for man's dung, and you shall prepare your bread with it.[e]
(16) Furthermore He said to me, Son of man, indeed, I will break the supply of bread in Jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment:
(17) That they may want bread and water, and be astonished with one another, and be consumed away because of their sin.[f]

Chapter 5

(1) And you, son of man, take a sharp knife, take a barber's razor, and cause *it* to pass upon your head and upon your beard: then take balances to weigh, and divide the *hair*.
(2) You shall burn with fire a third of it in the midst of the city, when the days of the siege are fulfilled: and you shall take a third of it, *and* strike around it with a knife: and a third of it you shall scatter in the wind; and I will draw out a sword after them.
(3) You shall also take a few pieces of it in number, and bind them in your skirts.

4:10c - twenty shekels a day - about 8 ounces or 227 grams
- see Appendix J: Bible Weights and Measures
4:11d - a sixth of a hin - about 21 ounces or 0.65 quarts or 0.62 liters
- see Appendix J: Bible Weights and Measures
4:15e - because of Ezekiel's hesitancy to cook his bread with human feces, God allowed him to use cattle manure as fuel for the fire instead. Cattle manure was commonly used as fuel for fires.
4:17f - food and water would be extremely scarce during the siege of Jerusalem - this siege took place in the nineteenth year of Jewish captivity (six years after the events of these prophecies)

(4) Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *because* a fire will come forth into all the house of Israel.
(5) This is what the Lord GOD {Jehovah} says; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* around her.
(6) And she has changed My judgments into wickedness more than the *other* nations, and My laws more than the countries that *are* around her: because they have refused My judgments and My laws, they have not obeyed them.
(7) Therefore this is what the Lord GOD {Jehovah} says; Because you have multiplied more than the nations that *are* around you, *and* have not walked in My laws, neither have kept My judgments, neither have done *even* according to the judgments of the nations that *are* around you;
(8) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I, even I, *am* against you, and will execute judgments in the midst of you in the sight of the nations.
(9) And I will do in you that which I have not done, and the likes of which I will not do anymore, because of all your abominations.
(10) Therefore the fathers will eat the sons in your midst, and the sons will eat their fathers;[a] and I will execute judgments in you, and the whole remnant of you I will scatter into all the winds.
(11) Therefore, *as* I live, says the Lord GOD {Jehovah}; Surely, because you have defiled My sanctuary {temple} with all your detestable things, and with all your abominations, therefore I will also diminish *you*; neither will My eye spare, neither will I have any pity.
(12) A third of you will die with the disease, and with famine they will be consumed in your midst: and a third of you will fall by the sword around you; and I will scatter a third of you into all the winds, and I will draw out a sword after them.
(13) So My anger will be accomplished, and I will cause My fury to rest upon them, and I will be comforted: and they will know that I the LORD {Jehovah} have spoken *it* in My zeal, when I have accomplished My fury in them.
(14) Furthermore I will make you waste, and a reproach among the nations who *are* around you, in the sight of all who pass by.

5:10a - because of the scarcity of food the people will resort to cannibalism eating those who have died. See II Ki. 6:28-29

(15) So it will be a reproach and a taunt, an instruction and an astonishment to the nations who *are* around you, when I execute judgments in you in anger and in fury and in furious rebukes. I the LORD {Jehovah} have spoken *it*.
(16) When I send upon them the evil arrows of famine, which will be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your supply of bread:
(17) So I will send upon you famine and evil beasts, and they will cause you grief; and disease and blood will pass through you; and I will bring the sword upon you. I the LORD {Jehovah} have spoken *it*.

Chapter 6
(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, set your face toward the mountains of Israel, and prophesy against them,
(3) And say, You mountains of Israel, hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says to the mountains, and to the hills, to the rivers, and to the valleys; Indeed, I, *even* I, will bring a sword upon you, and I will destroy your high places.
(4) And your altars will be desolate, and your images will be broken: and I will cast down your dead *men* before your idols.
(5) And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones around your altars.
(6) In all your houses the cities will be laid waste, and the high places will be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.
(7) And the dead will fall in your midst, and you will know that I *am* the LORD {Jehovah}.
(8) Yet I will *spare* a remnant, that you may have *some* who will escape the sword among the nations, when you are scattered through the countries.
(9) And those of you who escape will remember Me among the nations wherever they will be carried captives, because I am broken with their lustful hearts, which have departed from Me, and with their eyes, which go lusting after their idols: and they will hate themselves because of the evils which they have committed in all their abominations.
(10) And they will know that I *am* the LORD {Jehovah}, *and that* I have not said in vain that I would do this evil to them.
(11) This is what the Lord GOD {Jehovah} says; Strike with your hand, and stamp with your foot, and say, Alas because of all the evil abominations of the house of Israel! Because they will fall by the sword, by the famine, and by the disease.

(12) He who is far off will die of the disease; and he who is near will fall by the sword; and he who remains and is besieged will die by the famine: and so I will accomplish My fury upon them.
(13) Then you will know that I *am* the LORD {Jehovah}, when their dead *men* will be among their idols around their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered sweet aromas to all their idols.
(14) So I will stretch out My hand upon them, and make the land desolate, yes, more desolate than the wilderness towards Diblath, in all their homes: and they will know that I *am* the LORD {Jehovah}.

Chapter 7
(1) Furthermore the word of the LORD came to me, saying,
(2) Also, you son of man, this is what the Lord GOD {Jehovah} says to the land of Israel; An end, the end has come upon the four corners of the land.
(3) Now the end *has come* upon you, and I will send My anger upon you, and will judge you according to your deeds, and will pay you for all your abominations.
(4) And My eye will not spare you, neither will I have pity: but I will pay you for your deeds, and your abominations will be in your midst: and you will know that I *am* the LORD {Jehovah}.

(5) This is what the Lord GOD {Jehovah} says; An evil, an only evil, indeed, has come.
(6) An end has come, the end has come: it watches for you; indeed, it has come.
(7) The morning has come to you, O you who live in the land: the time has come, the day of trouble *is* near, and not the echoes of the mountains.
(8) Now I will shortly pour out My fury upon you, and accomplish My anger upon you: and I will judge you according to your deeds, and will pay you for all your abominations.
(9) And My eye will not spare, neither will I have pity: I will pay you according to your deeds and your abominations *that* are in your midst; and you will know that I *am* the LORD {Jehovah} Who strikes.
(10) See the day, indeed, it has come: the morning has gone forth; the rod has blossomed, pride has budded.
(11) Violence has risen up into a rod of wickedness: none of them *will remain*, nor of their multitude, nor of any of theirs: neither *will there be* cries for them.
(12) The time has come, the day draws near: do not let the buyer rejoice, nor the seller mourn: because wrath {anger; judgment} *has come* upon all its multitude.

(13) Because the seller will not return to that which is sold, although they were yet alive: because the vision *is* concerning its whole multitude, *which* will not return; neither will any strengthen himself in the sin of his life.
(14) They have blown the trumpet, even to make all ready; but none goes to the battle: because My wrath {anger; judgment} *is* upon all its multitude.
(15) The sword *is on the* outside, and the disease and the famine *are* inside: he who *is* in the field will die with the sword; and he who *is* in the city, famine and disease will devour him.
(16) But those who escape will escape, and will be on the mountains like doves of the valleys, all of them mourning, every one because of his sin.
(17) All hands will be feeble, and all knees will be weak *as* water.
(18) They will also clothe *themselves* with sackcloth, and horror will cover them; and shame *will be* upon all faces, and baldness upon all their heads.
(19) They will cast their silver in the streets, and their gold will be removed: their silver and their gold will not be able to deliver them in the day of the wrath {anger; judgment} of the LORD {Jehovah}: they will not satisfy their souls, neither fill their stomachs: because it is the stumbling-block of their sin.

(20) As for the beauty of His ornament {the temple},[a] He set it in majesty: but they made the images of their abominations *and* of their detestable things in it: therefore I have set it far from them.
(21) And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they will pollute it.
(22) My face I will turn also from them, and they will pollute My secret *place* {Holy of Holies}:[b] because the robbers will enter into it, and defile it.
(23) Make a chain: because the land is full of bloody crimes, and the city is full of violence.
(24) Therefore I will bring the worst of the heathen {ungodly nations}, and they will possess their houses: I will also make the pomp of the strong to cease; and their holy places will be defiled.
(25) Destruction comes; and they will seek peace, but *there will be* none.
(26) Mischief will come upon mischief, and rumor will be upon rumor; then they will seek a vision of the prophet; but the law will perish from the priest, and counsel from the elders.
(27) The king will mourn, and the prince will be clothed with desolation, and the hands of the people of the land shall be troubled: I will do to them according to their deeds, and according to their deserts I will judge them; and they will know that I *am* the LORD {Jehovah}.

7:20a - His ornament - the temple - the temple will be destroyed because of the abominations they have put in it and done in it.
7:22b- i.e. the Holy of Holies

Chapter 8

(1) And it came to pass in the sixth year {3534 A.H./C-508 B.C.},[a] in the sixth *month* {Ellul [Aug.-Sept.]}, on the fifth *day* of the month {6/5/3534 A.H.},[b] *as* I sat in my house, and the elders of Judah sat before me, that the hand of the Lord GOD {Jehovah} fell upon me there.

(2) Then I saw, a likeness as the appearance of fire: from the appearance of His waist downwards, fire; and from His waist upwards, as the appearance of brightness, as the color of amber.

(3) And He put forth the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that faces the north; where the seat of the image of jealousy *was*, which provokes to jealousy.

(4) And, indeed, the glory of the God of Israel *was* there, according to the vision which I saw in the plain.

(5) Then He said to me, Son of man, lift up your eyes now to the road towards the north. So I lifted up my eyes to the road towards the north, and indeed northward at the gate of the altar this image of jealousy was in the entry.

(6) He said furthermore to me, Son of man, Do you see what they are doing? *even* the great abominations that the house of Israel commits here, that I should go far off from My sanctuary {temple}? but turn yourself yet again, *and* you will see greater abominations.

(7) And He brought me to the door of the court; and when I looked, I saw a hole in the wall.

(8) Then He said to me, Son of man, dig now in the wall: and when I had dug in the wall, I saw a door.

(9) And He said to me, Go in, and see the wicked abominations that they do here.

(10) So I went in and saw; and indeed every form of crawling things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall all around.

(11) And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, each one with his censer in his hand; and a thick cloud of incense went up.

(12) Then He said to me, Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? Because they say, The LORD {Jehovah} does not see us; the LORD {Jehovah} has forsaken the earth.

8:1a - the sixth year of king Jehoiachin's captivity (five years before the Temple was destroyed) [3534 A.H./C-508 B.C.] - see Appendix G: World Time Line of Biblical History

8:1b - the fifth day of the sixth month - Ellul 5 (August to September) - 1 year and 2 months after events of chapter 1 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(13) He said also to me, Turn yourself yet again, *and* you will see greater abominations that they do.
(14) Then He brought me to the door of the gate of the LORD {Jehovah's} house {temple} which faces the north; and, indeed, there sat women weeping for Tammuz {a female pagan god}.[c]
(15) Then He said to me, Have you seen *this*, O son of man? turn yourself yet again, *and* you will see greater abominations than these.
(16) And He brought me into the inner court of the LORD {Jehovah's} house {temple}, and, indeed, at the door of the temple of the LORD {Jehovah}, between the porch and the altar, *were* about twenty-five men, with their backs towards the temple of the LORD {Jehovah}, and their faces towards the east; and they worshiped the sun towards the east.
(17) Then He said to me, Have you seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? because they have filled the land with violence, and have returned to provoke Me to anger: and, look, they put the branch to their nose.
(18) Therefore I will also deal in fury: My eye will not spare, neither will I have pity: and though they cry in My ears with a loud voice, *yet* I will not hear them.

Chapter 9
(1) He cried also in my ears with a loud voice, saying, Cause those who have charge over the city to draw near, even every man *with* his destroying weapon in his hand.
(2) And, six men came from the road of the higher gate, which lies toward the north, and every man {had} a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's ink-horn by his side: and they went in, and stood beside the brass altar.
(3) And the glory of the God of Israel had gone up from the cherub, where He had been,[a] to the threshold of the house {temple}. And He called to the man clothed with linen, who *had* the writer's ink-horn by his side;
(4) And the LORD {Jehovah} said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh and who cry because of all the abominations that are done in its midst.[b]
(5) And to the others He said in my hearing, You go after him through the city, and strike: do not let your eye spare, nor have pity:

8:14c - Tammuz - a female pagan god
9:3a – the glory of the God of Israel had gone up from the cherub – the cherub in the Holy of Holies – the Spirit of the Lord left His seat {Mercy Seat} in the temple
9:4b- Those who are righteous are marked on the foreheads to be spared from the judgment

(6) Completely kill old *and* young, both maids, and little children, and women: but do not come near any man upon whom *is* the mark; and begin at My sanctuary {temple}. Then they began with the elders who *were* before the house {temple}.[c]
(7) And He said to them, Defile the house, and fill the courts with the dead: go forth. And they went forth, and killed in the city.
(8) And it came to pass, while they were killing them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD {Jehovah}! Will You destroy all the remnant of Israel in pouring out of Your fury upon Jerusalem?
(9) Then He said to me, The sin of the house of Israel and Judah *is* exceedingly great, and the land is full of blood, and the city full of perverseness: because they say, The LORD {Jehovah} has forsaken the earth, and the LORD {Jehovah} does not see.
(10) And as for Me also, My eye will not spare, neither will I have pity, *but* I will pay for their deeds upon their head.
(11) And, indeed, the man clothed with linen, who *had* the ink-horn by his side, reported the matter, saying, I have done as You have commanded me.

Chapter 10
(1) Then I looked, and, in the firmament {sky; crystal dome} that was above the head of the cherubims there appeared over them as a sapphire stone, as the appearance of the likeness of a throne.
(2) And He spoke to the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill your hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.
(3) Now the cherubims stood on the right side of the house {temple}, when the man went in; and the cloud filled the inner court.
(4) Then the glory of the LORD {Jehovah} went up from the cherub, *and stood* over the threshold of the house {temple}; and the house {temple} was filled with the cloud, and the court was full of the brightness of the LORD's {Jehovah's} glory.
(5) And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when He speaks.

9:6c- note that the judgment begins at the temple

(6) And it came to pass, *that* when He had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.
(7) And *one* cherub stretched forth his hand from between the cherubims up to the fire that *was* between the cherubims, and took *of it*, and put *it* into the hands of *him who was* clothed with linen: who took *it*, and went out.
(8) And there appeared in the cherubims the form of a man's hand under their wings.
(9) And when I looked, I saw the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the color of a beryl {blue-green} stone.[a]
(10) And *as for* their appearances, the four of them had one likeness, as if a wheel had been in the middle of a wheel.
(11) When they went, they went upon their four sides; they did not turn as they went, but to the place toward which the head looked they went; they did not turn as they went.
(12) And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes all around, *even* the wheels that the four had.
(13) As for the wheels, it was cried to them in my hearing, O wheel.
(14) And each one had four faces: the first face *was* the face of a cherub,[b] and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.
(15) And the cherubims[c] were lifted up. This *is* the living creature which I saw by the river of Chebar.
(16) And when the cherubims went, the wheels went beside them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also did not turn from beside them.
(17) When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: because the spirit of the living creature *was* in them.
(18) Then the glory of the LORD {Jehovah} departed from off the threshold of the house {temple},[d] and stood over the cherubims.
(19) And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD {Jehovah's} house {temple}; and the glory of the God of Israel *was* over them above.
(20) This *is* the living creature that I saw under the God of Israel by the river of Chebar;[e] and I knew that they *were* the cherubims.

10:9a- beryl - blue-green stone, topaz
10:14b – face of cherub – is, or replaces the face of the ox Ezek. 1:10
10:15c - cherubims {כרובים} - see Ezek. 10:20 and Ezek. 1:5
10:18d – house – i.e. the temple – the glory of the Lord departed from the temple
10:20e – Ezek. 1:5f

(21) Everyone had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.
(22) And the likeness of their faces *was* the same faces which I had seen by the river of Chebar, their appearances and themselves: they went each one straight forward.

Chapter 11
(1) Furthermore the Spirit lifted me up, and brought me to the east gate of the LORD {Jehovah's} house {temple}, which faces eastward: and at the door of the gate twenty-five men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.
(2) Then He said to me, Son of man, these *are* the men who devise mischief, and give wicked counsel in this city:
(3) Who say, *It* {the destruction} *is* not near;[a] let us build houses: this *city is* the boiling pot, and we *are* the flesh.
(4) Therefore prophesy against them, prophesy, O son of man.
(5) And the Spirit of the LORD {Jehovah} fell upon me, and said to me, Speak; This is what the LORD {Jehovah} says; This is what you have said, O house of Israel: because I know the things that comes into your mind, *every one of* them.
(6) You have multiplied your dead in this city, and you have filled its streets with the dead.
(7) Therefore this is what the Lord GOD {Jehovah} says; Your dead whom you have laid in its midst, they *are* the flesh, and this *city is* the boiling pot: but I will bring you forth out of its midst.
(8) You have feared the sword; and I will bring a sword upon you, says the Lord GOD {Jehovah}.
(9) And I will bring you out of its midst, and deliver you into the hands of strangers, and will execute judgments among you.
(10) You will fall by the sword; I will judge you in the border of Israel; and you will know that I *am* the LORD {Jehovah}.
(11) This *city* will not be your boiling pot, neither will you be the flesh in its midst; *but* I will judge you at the border of Israel:
(12) And you will know that I *am* the LORD {Jehovah}: because you have not walked in My laws, nor executed My judgments, but have done after the manners of the heathen {ungodly nations} who *are* around you.
(13) And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then I fell down upon my face, and cried with a loud voice, and said, Ah Lord GOD {Jehovah}! will You make a full end of the remnant of Israel?
(14) Again the word of the LORD {Jehovah} came to me, saying,

11:3a-- i.e. the foretold destruction

(15) Son of man, your brothers, *even* your brothers, the men of your kin, and all the house of Israel completely, *are* those to whom those who live in Jerusalem have said, Get far *away* from the LORD {Jehovah}: come to us in this land given as possession.
(16) Therefore say, This is what the Lord GOD {Jehovah} says; Although I have cast them far off among the heathen {ungodly nations}, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come.
(17) Therefore say, This is what the Lord GOD {Jehovah} says; I will even gather you from *among* the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.
(18) And they will come there, and they will take away all its detestable things and all its abominations from there.
(19) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:
(20) That they may walk in My laws, and keep My commandments, and do them: and they will be My people, and I will be their God.
(21) But *as for those* whose hearts walk after the heart of their detestable things and their abominations, I will pay for their deeds upon their own heads, says the Lord GOD {Jehovah}.
(22) Then the cherubims lifted up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.
(23) And the glory of the LORD {Jehovah} went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.
(24) Afterward the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to those of the captivity. So the vision that I had seen went up from me.
(25) Then I spoke to them of the captivity all the things that the LORD {Jehovah} had shown me.

Chapter 12
(1) The word of the LORD {Jehovah} also came to me, saying,
(2) Son of man, you live in the midst of a rebellious house, which has eyes to see, but does not see; they have ears to hear, and do not hear: because they *are* a rebellious house.
(3) Therefore, you son of man, prepare for yourself stuff for moving, and move by day in their sight; and you shall move from your place to another place in their sight: it may be they will consider, though they *are* a rebellious house.
(4) Then you shall bring forth your stuff by day in their sight, as stuff for moving: and you shall go forth at evening in their sight, as those who go forth into captivity.

(5) Dig through the wall in their sight, and carry *it* out through there.
(6) In their sight you shall carry *it* upon *your* shoulders, *and* carry *it* forth in the twilight: you shall cover your face, so that you do not see the ground: because I have set you *for* a sign to the house of Israel.
(7) And I did as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the evening I dug through the wall with my hand; I brought *it* forth in the twilight, *and* I carried *it* upon *my* shoulder in their sight.
(8) And in the morning the word of the LORD {Jehovah} came to me, saying
(9) Son of man, has not the house of Israel, the rebellious house, said to you, What are you doing?
(10) You say to them, This is what the Lord GOD {Jehovah} says; This sign *concerns* the prince in Jerusalem, and all the house of Israel that *are* among them.
(11) Say, I *am* your sign: as I have done, so it will be done to them: they will remove *and* go into captivity.
(12) And the prince that *is* among them will carry upon *his* shoulder in the twilight, and will go forth: they will dig through the wall to carry out through it: he will cover his face, so that he does not see the ground with *his* eyes.
(13) I will also spread My net upon him, and he will be taken in My snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet he will not see it,[a] though he will die there.
(14) And I will scatter toward every wind all who *are* about him to help him, and all his bands; and I will draw out the sword after them.
(15) And they will know that I *am* the LORD {Jehovah}, when I scatter them among the nations, and disperse them in the countries.
(16) But I will leave a few men of them from the sword, from the famine, and from the disease; that they may declare all their abominations among the heathen {ungodly nations} wherever they come; and they will know that I *am* the LORD {Jehovah}.
(17) Furthermore the word of the LORD {Jehovah} came to me, saying,
(18) Son of man, eat your bread with quaking, and drink your water with trembling and with carefulness;

12:13a - king Zedekiah did not see it because his eyes were put out before he was taken from Jerusalem (II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7) Note: king Zedekiah had been appointed king by Nebuchadnezzar, but because he rebelled, Nebuchadnezzar sent his armies and totally destroyed Jerusalem and the temple – 19 years after the first captivity See: Appendix G: World Time Line of Biblical History

(19) And say to the people of the land, This is what the Lord GOD {Jehovah} says of those who live in Jerusalem, *and* of the land of Israel; They will eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is in it, because of the violence of all those who live there.
(20) And the cities that are lived in will be laid waste, and the land will be desolate; and you will know that I *am* the LORD {Jehovah}.
(21) And the word of the LORD {Jehovah} came to me, saying,
(22) Son of man, what *is* this proverb *that* you have in the land of Israel, saying, The days are prolonged, and every vision fails?
(23) Tell them therefore, This is what the Lord GOD {Jehovah} says; I will make this proverb to cease, and they will no more use it as a proverb in Israel; but say to them, The days are at hand, and the effect of every vision.
(24) Because there will no more be any vain vision nor flattering divination within the house of Israel.
(25) Because I *am* the LORD {Jehovah}: I will speak, and the word that I speak will come to pass; it will be prolonged no more: because in your days, O rebellious house, I will say the word, and will perform it, says the Lord GOD {Jehovah}.
(26) Again the word of the LORD {Jehovah} came to me, saying,
(27) Son of man, indeed, *those of* the house of Israel say, The vision that he sees *is* for many days *to come*, and he prophesies of the times *that are* far off.
(28) Therefore say to them, This is what the Lord GOD {Jehovah} says; None of My words will be prolonged any longer, but the word which I have spoken will be done, says the Lord GOD {Jehovah}.

Chapter 13
(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, prophesy against the prophets of Israel who prophesy, and you say to them who prophesy out of their own hearts, Hear the word of the LORD {Jehovah};
(3) This is what the Lord GOD {Jehovah} says; Woe to the foolish prophets, who follow their own spirit, and have seen nothing!
(4) O Israel, your prophets are like the foxes in the deserts.
(5) You have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD {Jehovah}.
(6) They have seen vanity and lying prophecies, saying, The LORD {Jehovah} says: and the LORD {Jehovah} has not sent them: and they have caused *others* to hope that they would confirm the word.

(7) Have you not seen a vain vision, and have you not spoken a lying prophecy, whereas you say, The LORD {Jehovah} says *it*; although I have not spoken?
(8) Therefore this is what the Lord GOD {Jehovah} says; Because you have spoken vanity, and seen lies, therefore, indeed, I *am* against you, says the Lord GOD {Jehovah}.
(9) And My hand will be upon the prophets who see vanity, and who divine lies: they will not be in the assembly of My people, neither will they be written in the writing of the house of Israel, neither will they enter into the land of Israel; and you will know that I am the Lord GOD {Jehovah}.
(10) Because, even because they have seduced My people, saying, Peace; and *there was* no peace; and one built up a wall, and, indeed, others plastered it with whitewash:
(11) Say to those who plastered *it* with white wash, that it will fall: there will be an overflowing shower; and *on* you, O great hailstones, will fall; and a stormy wind will destroy *it*.
(12) Indeed, when the wall has fallen, shall it not be said to you, Where *is* the plaster with which you have plastered *it*?
(13) Therefore this is what the Lord GOD {Jehovah} says; I will even destroy *it* with a stormy wind in My fury; and there will be an overflowing shower in My anger, and great hailstones in *My* fury to consume *it*.
(14) So I will break down the wall that you have plastered with whitewash, and bring it down to the ground, so that its foundation will be discovered, and it will fall, and you will be consumed in its midst: and you will know that I *am* the LORD {Jehovah}.
(15) So I will accomplish My wrath {anger; judgment} upon the wall, and upon those who have plastered it with whitewash, and will say to you, The wall *is* no *more*, neither *are* those who plastered it;
(16) *So that*, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and *there is* no peace, says the Lord GOD {Jehovah}.
(17) Likewise, you son of man, set your face against the daughters of your people, who prophesy out of their own heart; and you prophesy against them,
(18) And say, This is what the Lord GOD {Jehovah} says; Woe to the *women* who sew pillows to all armholes, and make kerchiefs[a] upon the head of every stature to hunt souls! Will you hunt the souls of My people, and will you save the souls alive *who come* to you?
(19) And will you pollute Me among My people for handfuls of barley and for pieces of bread, to kill the souls that should not die, and to save the souls alive that should not live, by your lying to My people who hear *your* lies?

13:18a – not only do the people make idols to worship, but the women even make clothes and decorations for their idols

(20) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I *am* against your pillows, with which you hunt the souls there to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that you hunt to make *them* fly.
(21) Your kerchiefs also I will tear, and deliver My people out of your hand, and they will be no more in your hand to be hunted; and you will know that I *am* the LORD {Jehovah}.
(22) Because with lies you have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:
(23) Therefore you will see no more vanity, nor divine prophecies: because I will deliver My people out of your hand: and you will know that I *am* the LORD {Jehovah}.

Chapter 14
(1) Then certain of the elders of Israel came to me, and sat before me.
(2) And the word of the LORD {Jehovah} came to me, saying,
(3) Son of man, these men have set up their idols in their heart, and put the stumbling-block of their sin before their face: should I be inquired of at all by them?
(4) Therefore speak to them, and say to them, This is what the Lord GOD {Jehovah} says; Every man of the house of Israel who sets up his idols in his heart, and puts the stumbling-block of his sin before his face, and comes to the prophet; I the LORD {Jehovah} will answer him who comes according to the multitude of his idols;
(5) That I may take the house of Israel in their own heart, because they are all estranged from Me through their idols.
(6) Therefore say to the house of Israel, This is what the Lord GOD {Jehovah} says; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.
(7) Because everyone of the house of Israel, or of the stranger who stays in Israel, who separates himself from Me, and sets up his idols in his heart, and puts the stumbling-block of his sin before his face, and comes to a prophet to inquire of him concerning Me; I the LORD {Jehovah} will answer him by Myself:
(8) And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and you shall know that I *am* the LORD {Jehovah}.
(9) And if the prophet is deceived when he has spoken a thing, I the LORD {Jehovah} have deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel.

(10) And they will bear the punishment for their sin: the punishment of the prophet will be even as the punishment of the one who seeks *him*;
(11) That the house of Israel may no more go astray from Me, neither be polluted any more with all their sins; but that they may be My people, and I may be their God, says the Lord GOD {Jehovah}.
(12) The word of the LORD {Jehovah} came again to me, saying,
(13) Son of man, when the land sins against Me by doing grievous sins, then I will stretch out My hand upon it, and will break the supply of its bread, and will send famine upon it, and will cut off man and beast from it:
(14) Though these three men, Noah, Daniel, and Job, were in it, they would deliver *only* their own souls by their righteousness, says the Lord GOD {Jehovah}.
(15) If I cause wild beasts to pass through the land, and they spoil it, so that it becomes desolate, that no man may pass through because of the beasts:
(16) *Though* these three men *were* in it, *as* I live, says the Lord GOD {Jehovah}, they will deliver neither sons nor daughters; they only will be delivered, but the land will be desolate.
(17) Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:
(18) Though these three men *were* in it, *as* I live, says the Lord GOD {Jehovah}, they will deliver neither sons nor daughters, but they themselves only will be delivered.
(19) Or *if* I send a disease into that land, and pour out My fury upon it in blood, to cut off from it man and beast:
(20) Though Noah, Daniel, and Job, *were* in it, *as* I live, says the Lord GOD {Jehovah}, they will deliver neither son nor daughter; they will *only* deliver their own souls by their righteousness.
(21) Because this is what the Lord GOD {Jehovah} says; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the roaring beast, and the disease, to cut off from it man and beast?
(22) Yet, indeed, there will be left a remnant in it that will be brought forth, *both* sons and daughters: indeed, they will come forth to you, and you will see their ways and their works: and you will be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.
(23) And they will comfort you, when you see their deeds and their works: and you will know that I have not done without cause all that I have done in it, says the Lord GOD {Jehovah}.

Chapter 15

(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?
(3) Shall wood be taken from it to do any work? or will *men* take a pin of it to hang any vessel upon it?
(4) Indeed, it is cast into the fire for fuel; the fire devours both the ends of it, and the midst of it is burned. Is it suitable for *any* work?
(5) Indeed, when it was whole, it was suitable for no work: how much less shall it be suitable yet for *any* work, when the fire has devoured it, and it is burned?
(6) Therefore this is what the Lord GOD {Jehovah} says; As the vine tree among the trees of the forest, which I have given as fuel for fire, so I will give those who live in Jerusalem {as fuel for fire}.
(7) And I will set My face against them; they will go out from *one* fire, and *another* fire will devour them; and you will know that I *am* the LORD {Jehovah}, when I set My face against them.
(8) And I will make the land desolate, because they have committed a sin, says the Lord GOD {Jehovah}.

Chapter 16

(1) Again the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, cause Jerusalem to know her abominations,
(3) And say, This is what the Lord GOD {Jehovah} says to Jerusalem; Your birth and your nativity *is* of the land of Canaan; your father *was* an Amorite, and your mother a Hittite.
(4) And *as for* your nativity, in the day that you were born your navel *cord* was not cut, neither were you washed in water to cleanse *you*; you were not doctored at all, nor clothed at all.
(5) No eye pitied you, to do any of these to you, to have compassion upon you; but you were cast out into the open field, to the despising of your person, in the day that you were born.
(6) And when I passed by you, and saw you polluted in your own blood, I said to you when you were in your own blood, Live; yes, I said to you when you were in your own blood, Live.
(7) I have caused you to multiply as the bud of the field, and you have increased and grown great, and you have become excellent ornaments: *your* breasts are fashioned, and your hair has grown, whereas you *were* naked and bare.
(8) Now when I passed by you, and looked upon you, indeed, your time *was* the time of love; and I spread My skirt over you, and covered your nakedness: yes, I swore to you, and entered into a covenant with you, says the Lord GOD {Jehovah}, and you became Mine.
(9) Then I washed you with water; yes, I thoroughly washed away your blood from off your body, and I anointed you with oil.

(10) I clothed you also with embroidered work, and gave you shoes of badgers' skin, and I clothed you with fine linen, and I covered you with silk.
(11) I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck.
(12) And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown upon your head.
(13) So you were decked with gold and silver; and your clothing *was of* fine linen, and silk, and embroidered work; you ate fine flour, and honey, and oil: and you were exceedingly beautiful, and you prospered into a kingdom.
(14) And your renown went forth among the heathen {ungodly nations} because of your beauty: because it *was* perfect through My beauty, which I had put upon you, says the Lord GOD {Jehovah}.
(15) But you trusted in your own beauty, and played the prostitute because of your popularity, and poured out your fornications {sex outside of marriage}[a] on every one who passed by; it was his.
(16) And you took of your clothes, and decked your high places with various colors, and played the prostitute upon them: *these kind of things* shall not come, neither shall it be *so*.
(17) You have also taken your fair jewels of My gold and of My silver, which I had given you, and made for yourself images of men, and committed prostitution with them,
(18) And took your embroidered clothes, and covered them: and you have set My oil and My incense before them.
(19) Also My food which I gave you, fine flour, and oil, and honey, *with which* I fed you, you have even set it before them for a sweet aroma: and *so* it was, says the Lord GOD {Jehovah}.
(20) Furthermore you have taken your sons and your daughters, whom you have borne to Me, and these you have sacrificed to them to be devoured. *Is this* your prostitution a small matter,
(21) That you have killed My children, and delivered them to cause them to pass through *the fire* for them?
(22) And in all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, *and* were polluted in your *own* blood.
(23) And it came to pass after all your wickedness, (woe, woe to you! says the Lord GOD {Jehovah};)
(24) *That* you have also built for yourself a prominent place, and have made for yourself a high place *to worship idols* in every street.
(25) You have built your high place at every head of the road, and have made your beauty to be despised, and have spread your legs to everyone who passed by, and multiplied your prostitution.

16:15a - Fornication is having sex with someone you are not married to. If either of the individuals is married, then it is also adultery. See Mat. 5:32; Acts 15:20; I Cor. 6:9-13; Gal. 5:19-21; Rev. 2:45:32h

(26) You have also committed prostitution with the Egyptians your neighbors, great of flesh; and have increased your prostitution, to provoke Me to anger.
(27) Therefore I have stretched out My hand over you, and have diminished your ordinary *food*, and delivered you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd ways.
(28) You have played the prostitute also with the Assyrians, because you could not be satisfied; yes, you have played the prostitute with them, and yet *still* could not be satisfied.
(29) Furthermore you have multiplied your prostitution in the land of Canaan to Chaldea; and yet you were still not satisfied.
(30) How weak your heart is, says the Lord GOD {Jehovah}, since you do all these *things*, the work of an unrestrained prostitute;
(31) In that you build your prominent place in the head of every road, and make your high place in every street; and have not been as a prostitute, in that you scorn payment;
(32) *But as* a wife who commits adultery, *who* takes strangers instead of her *own* husband!
(33) They give gifts to all prostitutes: but you give your gifts to all your lovers, and hire them, that they may come to you on every side for your prostitution.
(34) And your prostitution is contrary to *those of other* women, in that no one follows you to commit prostitution: but you give a payment, and no payment is given to you, therefore you are contrary.
(35) Therefore, O prostitute, hear the word of the LORD {Jehovah}:
(36) This is what the Lord GOD {Jehovah} says; Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers, and with all the idols of your abominations, and by the blood of your children, which you gave to them;
(37) Indeed, therefore, I will gather all your lovers, with whom you have taken pleasure, and all *those* who you have loved, with all *those* whom you have hated; I will even gather them around against you, and will display your nakedness to them, that they may see all of your nakedness.
(38) And I will judge you, as women who break wedlock and shed blood are judged; and I will give your blood in fury and jealousy.
(39) And I will also give you into their hand, and they will throw down your prominent place, and will break down your high places: they will also strip you of your clothes, and will take your fair jewels, and leave you naked and bare.
(40) They will also bring up a company against you, and they will stone you with stones, and thrust you through with their swords.

(41) And they will burn your houses with fire, and execute judgments upon you in the sight of many women: and I will cause you to cease from playing the prostitute, and you also will no longer give payment.
(42) So I will cause My fury toward you to rest, and My jealousy will depart from you, and I will be quiet, and will be angry no more.
(43) Because you have not remembered the days of your youth, but have caused Me to fret all these *things*; indeed, therefore I also will repay your ways upon *your* head, says the Lord GOD {Jehovah}: and you will not commit this lewdness above all your abominations.
(44) Indeed, everyone who uses proverbs will use *this* proverb against you, saying, As the mother *is*, *so is* her daughter.
(45) You *are* your mother's daughter, who hates her husband and her children; and you *are* the sister of your sisters, who hated their husbands and their children: your mother *was* a Hittite, and your father an Amorite.
(46) And your elder sister *is* Samaria, she and her daughters who live at your left hand: and your younger sister, who lives at your right hand, *is* Sodom and her daughters.
(47) Yet you have not walked after their deeds, nor done after their abominations: but, as *if that were* a very little *thing*, you were more corrupted than any of them in your ways.
(48) *As* I live, says the Lord GOD {Jehovah}, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.
(49) Indeed, this was the sin of your sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.
(50) And they were haughty, and committed abomination before Me: therefore I took them away as I saw *good*.
(51) Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters in all your abominations which you have done.
(52) You also, who have judged your sisters, bear your own shame for your sins that you have committed more abominable than they: they are more righteous than you: yes, be confounded also, and bear your shame, in that you have justified your sisters.
(53) When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *I will bring again* the captivity of your captives in their midst:
(54) That you may bear your own shame, and may be confounded in all that you have done, in that you are a comfort to them.

(55) When your sisters, Sodom and her daughters, return to their former estate, and Samaria and her daughters return to their former estate, then you and your daughters will return to your former estate.
(56) Because your sister Sodom was not mentioned by your mouth in the day of your pride,
(57) Before your wickedness was revealed, as at the time of *your* reproach of the daughters of Syria, and all *who are* around her, the daughters of the Philistines, who despise you all around.
(58) You have borne your lewdness and your abominations, says the LORD {Jehovah}.
(59) Because this is what the Lord GOD {Jehovah} says; I will even deal with you as you have done, who have despised the oath in breaking the covenant.
(60) Nevertheless I will remember My covenant with you in the days of your youth, and I will establish with you an everlasting covenant.
(61) Then you will remember your ways, and be ashamed, when you receive your sisters, your elder and your younger: and I will give them to you for daughters, but not by your covenant.
(62) And I will establish My covenant with you; and you will know that I *am* the LORD {Jehovah}:
(63) That you may remember, and be confounded, and never open your mouth anymore because of your shame, when I am pacified towards you for all that you have done, says the Lord GOD {Jehovah}.

Chapter 17

(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, put forth a riddle, and speak a parable to the house of Israel;
(3) And say, This is what the Lord GOD {Jehovah} says; A great eagle with great wings, long-winged, full of feathers, which had various colors, came to Lebanon, and took the highest branch of the cedar:
(4) He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.
(5) He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.
(6) And it grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him: so it became a vine, and brought forth branches, and shot forth sprigs.
(7) There was also another great eagle with great wings and many feathers: and, indeed, this vine bent her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

(8) It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a good vine.
(9) You say, This is what the Lord GOD {Jehovah} says; Shall it prosper? will he not pull up its roots, and cut off its fruit, that it wither? it will wither in all the leaves of her spring, even without great power or many people to pluck it up by its roots.
(10) Yes, *although it is* planted, shall it prosper? will it not completely wither, when the east wind touches it? {indeed} it will wither in the furrows where it grew.
(11) Furthermore the word of the LORD {Jehovah} came to me, saying,
(12) Say now to the rebellious house, Do you not know what these *things mean*? tell *them*, Indeed, the king of Babylon has come to Jerusalem, and has taken its king, and its princes, and led them with him to Babylon;
(13) And has taken of the king's offspring, and made a covenant with him, and has taken an oath from him: he has also taken the mighty of the land:
(14) That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.
(15) But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Shall he prosper? shall he escape who does such *things*? or shall he break the covenant, and be delivered?
(16) *As* I live, says the Lord GOD {Jehovah}, surely in the place *where* the king *lives* who made him king, whose oath he despised, and whose covenant he broke, *even* with him in the midst of Babylon he shall die.[a]
(17) Neither will Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:
(18) Since he despised the oath by breaking the covenant, when, he had given his hand, and has done all these *things*, he will not escape.
(19) Therefore this is what the Lord GOD {Jehovah} says; *As* I live, surely My oath that he has despised, and My covenant that he has broken, even it I will repay upon his own head.
(20) And I will spread My net upon him, and he will be taken in My snare, and I will bring him to Babylon, and will plead with him there because of his sin that he has sinned against Me.

17:16a – King Zedekiah attempted to form an alliance with Egypt to throw off King Nebuchadnezzar's rule. As a result, King Nebuchadnezzar sent his armies and destroyed Jerusalem and the temple and carried King Zedekiah as a prisoner back to Babylon after killing his children before his eyes then putting his eyes out. II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7

(21) And all his fugitives with all his bands will fall by the sword, and those who remain will be scattered toward all winds: and you will know that I the LORD {Jehovah} have spoken *it*.
(22) This is what the Lord GOD {Jehovah} says; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon a high and prominent mountain:
(23) In the mountain of the height of Israel I will plant it: and it will bring forth branches, and bear fruit, and be a good cedar: and all birds of every wing will live under it; in the shadow of its branches they will live.
(24) And all the trees of the field will know that I the LORD {Jehovah} have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD {Jehovah} have spoken and have done *it*.

Chapter 18
(1) The word of the LORD {Jehovah} came to me again, saying,
(2) What do you mean, that you use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
(3) *As* I live, says the Lord GOD {Jehovah}, you shall not have *occasion* any more to use this proverb in Israel.
(4) Indeed, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sins, it shall die.
(5) But if a man is just, and does that which is lawful and right,
(6) *And* has not eaten upon the mountains *before his gods*, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a woman in her period,
(7) And has not oppressed anyone, *but* has restored to the debtor his pledge, has spoiled no one by violence, has given his bread to the hungry, and has covered the naked with clothing;
(8) He *who* has not loaned charging interest,[a] neither has taken any increase, *who* has withdrawn his hand from sin, has executed true judgment between man and man,
(9) Has walked in My laws, and has kept My judgments, to deal truly; he *is* just, he will surely live, says the Lord GOD {Jehovah}.
(10) If he fathers a son *who is* a robber, a one who sheds blood, and *who* does things similar to *any* one of these *things*,
(11) And who does not do any of those *deeds*, but even has eaten upon the mountains *before his gods*, and defiled his neighbor's wife,
(12) Has oppressed the poor and needy, has spoiled by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination,

18:8a - usury - interest - see Neh. 5:11 {even 1% is too much!!}

(13) Has lent upon interest, and has taken increase: shall he then live? he shall not live: he has done all these abominations; he shall surely die; his blood shall be upon him.
(14) Now, indeed, *if* he fathers a son, who sees all his father's sins which he has done, and considers, and does not do such things,
(15) *Who* has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife,
(16) Neither has oppressed any, has not withheld the pledge, neither has spoiled by violence, *but* has given his bread to the hungry, and has covered the naked with clothing,
(17) *Who* has taken off his hand from the poor, *who* has not received interest nor increase, has executed My judgments, has walked in My laws; he will not die for the sin of his father, he will surely live.
(18) *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, indeed, even he will die in his sin.
(19) Yet you say, Why? Does not the son bear the sin of the father? When the son has done that which is lawful and right, *and* has kept all My laws, and has done them, he shall surely live.
(20) The soul that sins, it shall die. The son shall not bear the sin of the father, neither shall the father bear the sin of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
(21) But if the wicked will turn from all his sins that he has committed, and keep all My laws, and do that which is lawful and right, he shall surely live, he shall not die.
(22) All his sins that he has committed, they will not be mentioned towards him: in his righteousness that he has done he shall live.
(23) Have I any pleasure at all that the wicked should die? says the Lord GOD {Jehovah}: *and* not that he should return from his ways, and live?
(24) But when the righteous turns away from his righteousness, and commits sin, *and* does according to all the abominations that the wicked *man* does, shall he live? All his righteousness that he has done will not be mentioned: in his evil deeds that he has done, and in his sin that he has sinned, in them he shall die.
(25) Yet you say, The way of the Lord is not fair. Hear now, O house of Israel; Is not My way fair? are not your ways unfair?

(26) When a righteous *man* turns away from his righteousness, and commits sin, and dies in them; because of his sin that he has done he shall die.
(27) Again, when the wicked *man* turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive.
(28) Because he considers, and turns away from all his sins that he has committed, he shall surely live, he shall not die.
(29) Yet the house of Israel says, The way of the Lord is not fair. O house of Israel, are not My ways fair? are not your ways unfair?
(30) Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord GOD {Jehovah}. Repent, and turn *yourselves* from all your sins; so sin will not be your ruin.
(31) Cast away from you all your sins, in which you have sinned; and make yourself a new heart and a new spirit: because why will you die, O house of Israel?
(32) Because I have no pleasure in the death of him who dies, says the Lord GOD {Jehovah}: therefore turn *yourselves*, and live.

Chapter 19

(1) Furthermore take up a lamentation {loud cry} for the princes of Israel,
(2) And say, What *is* your mother? A lioness: she lay down among lions, she nourished her cubs among young lions.
(3) And she brought up one of her cubs: it became a young lion, and it learned to catch the prey; it devoured men.
(4) The nations also heard of him; he was taken in their pit, and they brought him with chains to the land of Egypt.
(5) Now when she saw that she had waited, *and* her hope was lost, then she took another of her cubs, *and* made him a young lion.
(6) And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.
(7) And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and its fullness, by the noise of his roaring.
(8) Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

(9) And they put him in prison in chains, and brought him to the king of Babylon: they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel.
(10) Your mother *is* like a vine in your blood, planted by the waters: she was fruitful and full of branches because of many waters.
(11) And she had strong rods for the scepters of those who bore rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.
(12) But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.
(13) And now she *is* planted in the wilderness, in a dry and thirsty ground.
(14) And fire has gone out of a rod of her branches, *which* has devoured her fruit, so that she has no strong rod *to be* a scepter to rule. This *is* a cry, and will be for crying.

Chapter 20
(1) And it came to pass in the seventh year {3535 A.H./C-507 B.C.}, in the fifth *month* {Ab [July-Aug.]}, the tenth *day* of the month {5/10/3535 A.H.},[a] *that* certain of the elders of Israel came to inquire of the LORD {Jehovah}, and sat before me.
(2) Then the word of the LORD {Jehovah} came to me, saying,
(3) Son of man, speak to the elders of Israel, and say to them, This is what the Lord GOD {Jehovah} says; Have you come to inquire of Me? *As* I live, says the Lord GOD {Jehovah}, I will not be inquired of by you.
(4) Will you judge them, son of man, will you judge *them*? cause them to know the abominations of their forefathers:
(5) And say to them, This is what the Lord GOD {Jehovah} says; In the day when I chose Israel, and lifted up My hand to the offspring of the house of Jacob, and made Myself known to them in the land of Egypt, when I lifted up My hand to them, saying, I *am* the LORD {Jehovah} your God;
(6) In the day *that* I lifted up My hand to them, to bring them forth out of the land of Egypt into a land that I had spied out for them, flowing with milk and honey, which *is* the glory of all lands:
(7) Then I said to them, let everyone cast away the abominations of his eyes, and do not defile yourselves with the idols of Egypt: I *am* the LORD {Jehovah} your God.

20:1a - fifth month - Ab (July-August) 7th year of Jehoiachin's captivity, 4 years before Jerusalem and the temple are destroyed [3535 A.H./C-507 B.C.] - see Appendix G: World Time Line of Biblical History- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(8) But they rebelled against Me, and would not listen to Me: every man did not cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.
(9) But I did it for My Name's sake, that it should not be polluted before the heathen {ungodly nations}, among whom they *were*, in whose sight I made Myself known to them, in bringing them forth out of the land of Egypt.
(10) Therefore I caused them to go out of the land of Egypt, and brought them into the wilderness.
(11) And I gave them My laws, and showed them My judgments, which *if* a man does *them*, he will even live in them.
(12) Furthermore also I gave them My sabbaths {Saturdays}, to be a sign between Me and them, that they might know that I *am* the LORD {Jehovah} Who sanctifies them.
(13) But the house of Israel rebelled against Me in the wilderness: they did not walk in My laws, and they despised My judgments, which *if* a man does, he will even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them.
(14) But I did it for My Name's sake, that it should not be polluted before the heathen {ungodly nations}, in whose sight I brought them out.
(15) Yet I also lifted up My hand to them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;
(16) Because they despised My judgments, and did not walk in My laws, but polluted My sabbaths: because their hearts went after their idols.
(17) Nevertheless My eye spared them from destroying them, neither did I make an end of them in the wilderness.
(18) But I said to their children in the wilderness, Do not walk in the laws of your fathers, neither observe their judgments, nor defile yourselves with their idols:
(19) I *am* the LORD {Jehovah} your God; walk in My laws, and keep My judgments, and do them;
(20) And hallow My sabbaths {Saturdays}; and they will be a sign between Me and you, that you may know that I *am* the LORD {Jehovah} your God.
(21) Nevertheless the children rebelled against Me: they did not walk in My laws, neither kept My judgments to do them, which *if* a man does, he will even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness.
(22) Nevertheless I withdrew My hand, and did it for My Name's sake, that it should not be polluted in the sight of the heathen {ungodly nations}, in whose sight I brought them forth.

(23) I lifted up My hand to them also in the wilderness, that I would scatter them among the heathen {ungodly nations}, and disperse them through the countries;
(24) Because they had not executed My judgments, but had despised My laws, and had polluted My sabbaths, and their eyes went after their fathers' idols.
(25) Therefore I gave them also laws *that were* not good, and judgments whereby they should not live;
(26) And I polluted them in their own gifts, in that they caused to pass through *the fire* all who opens the womb, that I might make them desolate, in order that they might know that I *am* the LORD {Jehovah}.
(27) Therefore, son of man, speak to the house of Israel, and say to them, This is what the Lord GOD {Jehovah} says; Yet in this your forefathers have blasphemed Me, in that they have committed a sin against Me.
(28) *Because* when I had brought them into the land, *for* which I had lifted up My hand to give to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet aroma, and poured out there their drink offerings.
(29) Then I said to them, What *is* the high place where you go? And the name of it is called Bamah {high place}[b] to this day.
(30) Therefore say to the house of Israel, This is what the Lord GOD {Jehovah} says; Are you polluted after the manner of your fathers? and do you commit prostitution after their abominations?
(31) Because when you offer your gifts, when you make your sons to pass through the fire, you pollute yourselves with all your idols, even to this day: and shall I be inquired of by you, O house of Israel? *As* I live, says the Lord GOD {Jehovah}, I will not be inquired of by you.
(32) And that which comes into your mind will not be at all, that you say, We will be as the heathen {ungodly nations}, as the families of the countries, to serve wood and stone.
(33) *As* I live, says the Lord GOD {Jehovah}, surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will rule over you:
(34) And I will bring you out from the people, and will gather you out of the countries in which you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.
(35) And I will bring you into the wilderness of the people, and there I will plead with you face to face.
(36) Just as I pleaded with your forefathers in the wilderness of the land of Egypt, so I will plead with you, says the Lord GOD {Jehovah}.
(37) And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

20:29b - Bamah {במה} - high place

(38) And I will purge out from among you the rebels, and those who sin against Me: I will bring them forth out of the country where they live, and they will not enter into the land of Israel: and you will know that I *am* the LORD {Jehovah}.
(39) As for you, O house of Israel, this is what the Lord GOD {Jehovah} says; Everyone of you go and serve your idols, and hereafter *also*, if you will not listen to Me: but do not pollute My holy Name any more with your gifts, and with your idols.
(40) Because in My holy mountain, in the mountain of the height of Israel, says the Lord GOD {Jehovah}, there shall all the house of Israel, all of them in the land, serve Me: there I will accept them, and there I will require your offerings, and the first-fruits of your sacrifices, with all your holy things.
(41) I will accept you with your sweet aroma, when I bring you out from the people, and gather you out of the countries in which you have been scattered; and I will be sanctified in you before the heathen {ungodly nations}.
(42) And you will know that I *am* the LORD {Jehovah}, when I bring you into the land of Israel, into the country *for* the which I lifted up My hand to give it to your forefathers.
(43) And there you will remember your ways, and all your works, in which you have been defiled; and you will despise yourselves in your own sight for all your evils which you have committed.
(44) And you will know that I *am* the LORD {Jehovah}, when I have dealt with you for My Name's sake, not according to your wicked ways, nor according to your corrupt works, O house of Israel, says the Lord GOD {Jehovah}.
(45) Furthermore the word of the LORD came to me, saying,
(46) Son of man, set your face toward the south, and drop *your word* toward the south, and prophesy against the forest of the south field;
(47) And say to the forest of the south, Hear the word of the LORD {Jehovah}; This is what the Lord GOD {Jehovah} says; Indeed, I will kindle a fire in you, and it will devour every green tree in you, and every dry tree: the flaming flame will not be quenched, and all faces from the south to the north will be burned in it.
(48) And all flesh will see that I the LORD {Jehovah} have kindled it: it will not be quenched.
(49) Then I said, Ah Lord GOD {Jehovah}! they say of me, Does he not speak parables?

Chapter 21

(1) And the word of the LORD {Jehovah} came to me, saying,

(2) Son of man, set your face towards Jerusalem, and drop *your word* toward the holy places, and prophesy against the land of Israel,

(3) And say to the land of Israel, This is what the LORD {Jehovah} says; Indeed, I *am* against you, and will draw forth My sword out of its sheath, and will cut off the righteous and the wicked from you.

(4) Since I will cut off from you the righteous and the wicked, therefore My sword will go forth out of its sheath against all flesh from the south to the north:

(5) That all flesh may know that I the LORD {Jehovah} have drawn forth My sword out of its sheath: it will not return any more.

(6) Therefore sigh, son of man, with the breaking of *your* thighs {deep despair}; and with bitterness sigh before their eyes.

(7) And it will be *that,* when they say to you, Why do you sigh? that you shall answer, Because of the news; because it comes: and every heart will melt, and all hands will be feeble, and every spirit will faint, and all knees will be weak *as* water: indeed, it comes, and will be brought to pass, says the Lord GOD {Jehovah}.

(8) Again the word of the LORD {Jehovah} came to me, saying,

(9) Son of man, prophesy, and say, This is what the LORD {Jehovah} says; Say, A sword, a sword is sharpened, and also polished:

(10) It is sharpened to make a great slaughter; it is polished that it may glitter: should we then rejoice? it despises the rod of my son, *as* every tree.

(11) And He has given it to be polished, that it may be handled: this sword is sharpened, and it is polished, to give it into the hand of the killer.

(12) Cry and howl, son of man: because it will be upon My people, it *will be* upon all the princes of Israel: terrors because of the sword will be upon My people: strike therefore upon *your* thigh.

(13) Because *it is* a trial, and what if *the sword* despises even the rod? it will be no *more*, says the Lord GOD {Jehovah}.

(14) You therefore, son of man, prophesy, and strike *your* hands together, and let the sword be doubled the third time,[a] the sword of those killed: it *is* the sword of the great *men who are* killed, which enters into their private chambers.

(15) I have set the point of the sword against all their gates, that *their* hearts may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

(16) You go one way or the other, *either* on the right hand, *or* on the left, wherever your face *is* set.

21:14a – third time – see note on Ezekiel 1 – The third time Nebuchadnezzar destroyed everything including the walls around Jerusalem, the temple, and houses inside Jerusalem

(17) I will also strike My hands together, and I will cause My fury to rest: I the LORD {Jehovah} have said *it*.
(18) The word of the LORD {Jehovah} came to me again, saying,
(19) Also, you son of man, appoint your two ways, that the sword of the king of Babylon may come: both of them will come forth out of one land: and choose for yourself a place, choose *it* at the head of the road to the city.
(20) Appoint a road, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defensed.
(21) Because the king of Babylon stood at the parting of the road, at the head of the two roads, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.[b]
(22) At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.
(23) And it will be to them as a false divination in their sight, to those who have sworn oaths[c] but he will call to remembrance the sin, that they may be taken.
(24) Therefore this is what the Lord GOD {Jehovah} says; Because you have caused your sin to be remembered, in that your sins are uncovered, so that in all your deeds your sins appear; because, *I say*, that you have come to remembrance, you will be taken with the hand.
(25) And you, profane wicked prince of Israel, whose day has come, when sin *will have* an end,
(26) This is what the Lord GOD {Jehovah} says; Remove the diadem {kingly crown}, and take off the crown: this *shall* not *be* the same: exalt *him who is* low, and bring low *him who is* high.
(27) I will overturn, overturn, overturn, it: and it shall be no *more*, until He comes Whose right it is; and I will give it *to Him*.
(28) And you, son of man, prophesy and say, This is what the Lord GOD {Jehovah} says concerning the Ammonites, and concerning their reproach; even say, The sword, the sword *is* drawn: for the slaughter *it is* polished, to consume because of the glittering:
(29) While they see vanity to you, while they divine a lie to you, to bring you upon the necks of *those who are* killed, of the wicked, whose day has come, when their sin *will have* an end.

21:21b – divination, looked in the liver – God even uses the foolishness of the ungodly to direct them to do what He wants done.
21:23c – those of Jerusalem believe Nebuchadnezzar's divinations are false, because they have sworn oaths with the Egyptians for protection – but the Egyptians themselves will flee

(30) Shall I cause *it* to return into its sheath? I will judge you in the place where you were created, in the land of your birth.
(31) And I will pour out My indignation upon you, I will blow against you in the fire of My wrath {anger; judgment}, and deliver you into the hands of ungodly men, *who are* skillful to destroy.
(32) You will be for fuel to the fire; your blood will be in the midst of the land; you will be remembered no *more*: because I the LORD {Jehovah} have spoken *it*.

Chapter 22
(1) Furthermore the word of the LORD came to me, saying,
(2) Now, you son of man, will you judge, will you judge the bloody city? yes, you shall show her all her abominations.
(3) Then you say, This is what the Lord GOD {Jehovah} says, The city sheds blood in its midst, that her time may come, and makes idols against herself to defile herself.
(4) You have become guilty in your blood that you have shed; and have defiled yourself in your idols which you have made; and you have caused your days to draw near, and have come *even* to your years: therefore I have made you a reproach to the heathen {ungodly nations}, and a mocking to all countries.
(5) *Those who are* near, and *those who are* far from you, will mock you, *who are* infamous *and* greatly oppressed.
(6) Indeed, the princes of Israel, everyone were in you to their power to shed blood.
(7) In you they have set light by father and mother: in your midst they have dealt by oppression with the stranger: in you they have oppressed the fatherless and the widow.
(8) You have despised My holy things, and have profaned My sabbaths.
(9) In you there are men who carry tales to shed blood: and in you they eat upon the mountains *before their gods*: in your midst they commit lewdness.
(10) In you they have uncovered their fathers' nakedness:[a] in you they have humbled her who was set apart for pollution.[b]
(11) And one has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law; and another in you has humbled his sister, his father's daughter.
(12) In you they have taken gifts to shed blood; you have taken usury {interest}[c] and increase, and you have greedily gained of your neighbors by extortion, and have forgotten Me, says the Lord GOD {Jehovah}.
(13) Therefore I have stricken My hand at your dishonest gain which you have made, and at your blood which has been in your midst.
(14) Can your heart endure, or can your hands be strong, in the days that I deal with you? I the LORD {Jehovah} have spoken *it*, and will do *it*.

22:10a- i.e. had sex with their own mother – see I Cor. 5:1
22:10b – set apart for pollution – i.e. in her monthly period – Lev. 15:20,33; Lev. 18:19; Lev. 20:18
22:12c – usury – interest – see note on Ezek. 18:8

(15) And I will scatter you among the heathen {ungodly nations}, and disperse you in the countries, and will consume your filthiness out of you.
(16) And you shall take your inheritance in yourself in the sight of the heathen {ungodly nations}, and you will know that I *am* the LORD {Jehovah}.
(17) And the word of the LORD {Jehovah} came to me, saying,
(18) Son of man, the house of Israel has become dross {waste} to Me: all of them *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross {waste} of silver.
(19) Therefore this is what the Lord GOD {Jehovah} says; Because you have all become dross {waste}, therefore I will gather you into the midst of Jerusalem.
(20) *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so I will gather *you* in My anger and in My fury, and I will leave *you there*, and melt you.
(21) Yes, I will gather you, and blow upon you in the fire of My wrath {anger; judgment}, and you shall be melted in its midst.
(22) As silver is melted in the midst of the furnace, so shall you be melted in its midst; and you shall know that I the LORD {Jehovah} have poured out My fury upon you.
(23) And the word of the LORD {Jehovah} came to me, saying,
(24) Son of man, say to her, You *are* the land that is not cleansed, nor rained upon in the day of indignation.
(25) *There is* a conspiracy of her prophets in its midst, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in its midst.
(26) Her priests have violated My law, and have profaned My holy things: they have put no difference between the holy and profane, neither have they shown *distinction* between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.
(27) Her princes in its midst *are* like wolves devouring the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

(28) And her prophets have plastered themselves with whitewash, seeing vanity, and divining lies to them, saying, This is what the Lord GOD {Jehovah} says, when the LORD {Jehovah} has not spoken.
(29) The people of the land have used oppression, and exercised robbery, and have oppressed the poor and needy: yes, they have oppressed the stranger wrongfully.
(30) And I sought for a man among them, who should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.
(31) Therefore I have poured out My indignation upon them; I have consumed them with the fire of My wrath {anger; judgment}: their own ways I have repaid upon their heads, says the Lord GOD {Jehovah}.

Chapter 23

(1) The word of the LORD {Jehovah} came again to me, saying,
(2) Son of man, there were two women, the daughters of one mother:
(3) And they committed prostitution in Egypt; they committed prostitution in their youth: there their breasts were pressed, and there they bruised the nipples of their virginity.
(4) And their names *were* Aholah {her tent}[a] the elder, and Aholibah {my tent is in her}[b] her sister: and they were Mine, and they bore sons and daughters. This is what their names *were*; Samaria *is* Aholah, and Jerusalem Aholibah.
(5) And Aholah {Samaria} played the prostitute when she was Mine; and she lusted after her lovers, on the Assyrians *her* neighbors,
(6) *Who were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.
(7) So she committed her prostitution with them, with all *those who were* the chosen men of Assyria, and with all on whom she lusted: with all their idols she defiled herself.
(8) Neither has she left her prostitution *brought* from Egypt: because in her youth they lay with her, and they bruised the breasts of her virginity, and poured their immorality upon her.
(9) Therefore I have delivered her into the hands of her lovers, into the hands of the Assyrians, upon whom she lusted.
(10) These uncovered her nakedness: they took her sons and her daughters, and killed her with the sword: and she became famous among women; because they had executed judgment upon her.

23:4a – Aholah - {אהלה} - her tent [idolatrous sanctuary] – represents Samaria {the northern kingdom of Israel} which was destroyed by the Assyrians

23:4b – Aholibah - {אהליבה} – my tent is in her – represents Jerusalem {the southern kingdom of Judah} which Nebuchadnezzar king of Babylon is about to destroy.

(11) And when her sister Aholibah {Jerusalem} saw *this*, she was more corrupt in her inordinate love than she, and in her prostitution more than her sister in *her* prostitution.
(12) She lusted after the Assyrians *her* neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.
(13) Then I saw that she was defiled, *that* they *took* both one way,
(14) And *that* she increased her prostitution: because when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with red colors,[c]
(15) Belts tied upon their waists, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their birth:
(16) And as soon as she saw them with her eyes, she lusted after them, and sent messengers to them into Chaldea.
(17) And the Babylonians came to her into the bed of love, and they defiled her with their prostitution, and she was polluted with them, and her mind was alienated from them.
(18) So she uncovered her prostitution, and uncovered her nakedness: then My mind was alienated from her, as My mind was alienated from her sister.
(19) Yet she multiplied her prostitution, in calling to remembrance the days of her youth, in which she had played the prostitute in the land of Egypt.
(20) Because she lusted after their concubines, whose flesh *is as* the flesh of donkeys, and whose *blood* issue *is like* the issue of horses.
(21) So you called to remembrance the lewdness of your youth, in bruising your nipples by the Egyptians for the breasts of your youth.
(22) Therefore, O Aholibah {Jerusalem}, this is what the Lord GOD {Jehovah} says; Indeed, I will raise up your lovers against you, from whom your mind is alienated, and I will bring them against you on every side;
(23) The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.
(24) And they will come against you with chariots, wagons, and wheels, and with an assembly of people, *which* will set against you armor and shield and helmet all around: and I will set judgment before them, and they will judge you according to their judgments.
(25) And I will set My jealousy against you, and they will deal furiously with you: they will take away your nose and your ears; and your remnant will fall by the sword: they will take your sons and your daughters; and your remnant will be devoured by the fire.
(26) They will also strip you out of your clothes, and take away your fair jewels.

23:14c – vermilion – red colors

(27) So I will cause your lewdness to cease from you, and your prostitution *brought* from the land of Egypt: so that you will not lift up your eyes to them, nor remember Egypt any more.
(28) Because this is what the Lord GOD {Jehovah} says; Indeed, I will deliver you into the hand *of those* whom you hate, into the hand *of those* from whom your mind is alienated:
(29) And they will deal with you hatefully, and will take away all your labor, and will leave you naked and bare: and the nakedness of your prostitution will be uncovered, both your lewdness and your prostitution.
(30) I will do these *things* to you, because you have gone prostituting after the heathen {ungodly nations}, *and* because you are polluted with their idols.
(31) You have walked in the way of your sister; therefore I will give her cup into your hand.
(32) This is what the Lord GOD {Jehovah} says; You shall drink of your sister's cup deep and large: you will be laughed to scorn and had in derision; it contains much.
(33) You will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Samaria.
(34) You will even drink it and suck *it* out, and you shall break its pieces, and pluck off your own breasts: because I have spoken *it*, says the Lord GOD {Jehovah}.
(35) Therefore this is what the Lord GOD {Jehovah} says; Because you have forgotten Me, and cast Me behind your back, therefore you also bear your lewdness and your prostitutions.
(36) Furthermore the LORD {Jehovah} said to me; Son of man, will you judge Aholah {Samaria} and Aholibah {Jerusalem}? yes, declare to them their abominations;
(37) That they have committed adultery, and blood *is* in their hands, and with their idols they have committed adultery, and have also caused their sons, whom they bore to Me, to pass for them through *the fire*, to devour *them*.
(38) Furthermore this they have done to Me: they have defiled My sanctuary {temple} in the same day, and have profaned My sabbaths.
(39) Because when they had killed their children for their idols, then they came the same day into My sanctuary to profane it; and, indeed, they have done so in the midst of My house {temple}.

(40) And furthermore, that you have sent for men to come from afar, to whom a messenger *was* sent; and, they came: for whom you washed yourself, painted your eyes, and decked yourself with ornaments,
(41) And sat upon a stately bed, and a table prepared before it, upon which you have set My incense and My oil.
(42) And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads.
(43) Then I said to *her who was* old in adulteries, Will they now commit prostitution with her, and she *with them*?
(44) Yet they went in to her, as they go in to a woman who plays the prostitute: so they went in to Aholah {Samaria} and to Aholibah {Jerusalem}, the lewd women.
(45) And the righteous men shall judge them after the manner of adulteresses, and after the manner of women who shed blood; because they *are* adulteresses, and blood *is* in their hands.
(46) Because this is what the Lord GOD {Jehovah} says; I will bring up a company upon them, and will give them to be removed and spoiled.
(47) And the company will stone them with stones, and dispatch them with their swords; they will kill their sons and their daughters, and burn up their houses with fire.
(48) So I will cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.
(49) And they will repay your lewdness upon you, and you will bear the sins of your idols: and you will know that I *am* the Lord GOD {Jehovah}.

Chapter 24

(1) Again in the ninth year {of Zedekiah} {3537 A.H./C-505 B.C.}, in the tenth month {Tebeth [Dec.-Jan.]}, on the tenth *day* of the month {10/10/3537 A.H.},[a] the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, write the name of the day, *even* of this very day: the king of Babylon *has* set himself against Jerusalem this very day.[b]
(3) And speak a parable to the rebellious house, and say to them, This is what the Lord GOD {Jehovah} says; Set on a pot, set *it* on, and also pour water into it:
(4) Gather its pieces into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

24:1a Ninth year, tenth month, tenth day – Jer.39:1
24:2b – Beginning of siege of Jerusalem - {10/10/3537 A.H.} - 9th year of Zedekiah – 539 Days before destruction of the temple in Jerusalem [3537 A.H./C-505 B.C.] - See Appendix G: World Time Line of Biblical History
II Ki. 25:1-4,8; Jer. 39:1-2; Jer. 52:2-7; Ezek. 4:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(5) Take the choice of the flock, and burn also the bones under it, *and* cause it to boil well, and let them boil its bones in it.
(6) Therefore this is what the Lord GOD {Jehovah} says; Woe to the bloody city, to the pot whose scum *is* in it, and whose scum has not gone out of it! bring it out piece by piece; let no lot fall upon it.
(7) Because her blood is in her midst; she set it upon the top of a rock; she did not pour it upon the ground, to cover it with dust;
(8) That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.
(9) Therefore this is what the Lord GOD {Jehovah} says; Woe to the bloody city! I will even make the pile for fire great.
(10) Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.
(11) Then set it empty upon its coals, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* its scum may be consumed.
(12) She has wearied *herself* with lies, and her great scum did not go forth out of her: her scum *shall be* in the fire.
(13) In your filthiness *is* lewdness: because I have purged you, and you were not purged, you will not be purged from your filthiness any more, until I have caused My fury to rest upon you.
(14) I the LORD {Jehovah} have spoken *it*: it will come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to your ways, and according to your deeds, they will judge you, says the Lord GOD {Jehovah}.
(15) Also the word of the LORD {Jehovah} came to me, saying,
(16) Son of man, indeed, I take away from you the desire of your eyes {your wife}[c] with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down.
(17) Refrain from crying, make no mourning for the dead, bind the turban of your head upon you, and put on your shoes upon your feet, and do not cover *your* lips, and do not eat the bread of men.
(18) So I spoke to the people in the morning: and at evening my wife died; and I did in the morning as I was commanded.
(19) And the people said to me, Will you not tell us what these *things mean* to us, that you do?
(20) Then I answered them, The word of the LORD {Jehovah} came to me, saying,

24:16c – desire of Ezekiel's eyes – his wife {Ezek. 24:18}

(21) Speak to the house of Israel, This is what the Lord GOD {Jehovah} says; Indeed, I will profane My sanctuary {temple}, the excellency of your strength, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left will fall by the sword.
(22) And you will do as I have done: you will not cover *your* lips, nor eat the bread of men.
(23) And your turbans *will be* upon your heads, and your shoes upon your feet: you will not mourn nor weep; but you will waste away for your sins, and mourn towards one another.
(24) So Ezekiel is to you a sign: according to all that he has done you will do: and when this comes, you will know that I *am* the Lord GOD {Jehovah}.
(25) Also, you son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that upon which they set their minds, their sons and their daughters,
(26) *That* he who escapes in that day will come to you, to cause *you* to hear *it* with *your own* ears?
(27) In that day your mouth will be opened to him who is escaped, and you will speak, and no longer be dumb: and you will be a sign to them; and they will know that I *am* the LORD {Jehovah}.

Chapter 25
(1) The word of the LORD {Jehovah} came again to me, saying,
(2) Son of man, set your face against the Ammonites, and prophesy against them;
(3) And say to the Ammonites, Hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says; Because you said, Aha, against My sanctuary {temple}, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;
(4) Therefore, indeed, I will deliver you to the men of the east for a possession, and they will set their palaces in you, and make their homes in you: they will eat your fruit, and they will drink your milk.
(5) And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and you will know that I *am* the LORD {Jehovah}.
(6) Because this is what the Lord GOD {Jehovah} says; Because you have clapped *your* hands, and stamped with the feet, and rejoiced in heart with all your spite against the land of Israel;
(7) Therefore, indeed, I will stretch out My hand upon you, and will deliver you for a spoil to the heathen {ungodly nations}; and I will cut you off from the people, and I will cause you to perish out of the countries: I will destroy you; and you will know that I *am* the LORD {Jehovah}.

(8) This is what the Lord GOD {Jehovah} says; Because of what Moab and Seir say, Look, the house of Judah *is* like all the heathen {ungodly nations};
(9) Therefore, indeed, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,
(10) To the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.
(11) And I will execute judgments upon Moab; and they will know that I *am* the LORD {Jehovah}.
(12) This is what the Lord GOD {Jehovah} says; Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself upon them;
(13) Therefore this is what the Lord GOD {Jehovah} says; I will also stretch out My hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and those of Dedan will fall by the sword.
(14) And I will lay My vengeance upon Edom by the hand of My people Israel: and they will do in Edom according to My anger and according to My fury; and they will know My vengeance, says the Lord GOD {Jehovah}.
(15) This is what the Lord GOD {Jehovah} says; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy *it* because of the old hatred;
(16) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will stretch out My hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.
(17) And I will execute great vengeance upon them with furious rebukes; and they will know that I *am* the LORD {Jehovah}, when I lay My vengeance upon them.

Chapter 26

(1) And it came to pass in the eleventh year {of Zedekiah} {3539 A.H./C-503 B.C.}, on the first *day* of the month,[a] *that* the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, because Tyrus has said against Jerusalem, Aha, she is broken *who was* the gates of the people: she has turned to me: I shall be replenished, *now* she is laid waste:
(3) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I *am* against you, O Tyrus, and will cause many nations to come up against you, as the sea causes his waves to come up.

26:1a –11th year of Jehoiachin's captivity - the year of Jerusalem and the temple's destruction [3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(4) And they will destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
(5) It will be *a place for* the spreading of nets in the midst of the sea: because I have spoken *it*, says the Lord GOD {Jehovah}: and it will become a spoil to the nations.
(6) And her daughters which *are* in the field will be killed by the sword; and they will know that I *am* the LORD {Jehovah}.
(7) Because this is what the Lord GOD {Jehovah} says; Indeed, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.
(8) He will kill with the sword your daughters in the field: and he will make a fort against you, and cast a mount against you, and lift up the armor against you.
(9) And he will set engines of war against your walls, and with his axes he will break down your towers.
(10) Because of the abundance of his horses their dust will cover you: your walls will shake at the noise of the horsemen, and of the wheels, and of the chariots, when he enters into your gates, as men enter into a city in which a breach is made.
(11) With the hooves of his horses he will tread down all your streets: he will kill your people by the sword, and your strong garrisons will go down to the ground.
(12) And they will make a spoil of your riches, and make a prey of your merchandise: and they will break down your walls, and destroy your pleasant houses: and they will lay your stones and your timber and your dust in the midst of the water.
(13) And I will cause the noise of your songs to cease; and the sound of your harps shall be heard no more.
(14) And I will make you like the top of a rock: you will be *a place* to spread nets upon; you shall be built no more: because I the LORD {Jehovah} have spoken *it*, says the Lord GOD {Jehovah}.
(15) This is what the Lord GOD {Jehovah} says to Tyrus; Shall not the islands shake at the sound of your fall, when the wounded cry, when the slaughter is made in your midst?
(16) Then all the princes of the sea will come down from their thrones, and lay away their robes, and put off their embroidered clothes: they will clothe themselves with trembling; they will sit upon the ground, and will tremble at *every* moment, and be astonished at you.
(17) And they will mourn for you, and say to you, How you are destroyed, *who was* lived in by seafaring men, the renowned city, which was strong in the sea, she and those who live in her, who cause their terror *to be* on all who haunt it!

(18) Now the islands will tremble in the day of your fall; yes, the islands that *are* in the sea shall be troubled at your departure.
(19) Because this is what the Lord GOD {Jehovah} says; When I shall make you a desolate city, like the cities that are not lived in; when I shall bring up the deep upon you, and great waters will cover you;
(20) When I shall bring you down with them who descend into the pit, with the people of old time, and shall set you in the lower parts of the earth, in places desolate of old, with those who go down to the pit, that you not be lived in; and I shall set glory in the land of the living;
(21) I will make you a terror, and you *will be* no *more*: though you are sought for, yet you will never be found again, says the Lord GOD {Jehovah}.

Chapter 27

(1) The word of the LORD {Jehovah} came again to me, saying,
(2) Now, you son of man, take up a cry for Tyrus;
(3) And say to Tyrus, O you who are situated at the entry of the sea, *who are* a merchant of the people for many islands, This is what the Lord GOD {Jehovah} says; O Tyrus, you have said, I *am* of perfect beauty.
(4) Your borders *are* in the midst of the seas, your builders have perfected your beauty.
(5) They have made all your *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for you.
(6) *Of* the oaks of Bashan they have made your oars; the company of the Ashurites have made your benches *of* ivory, *brought* out of the isles of Chittim.
(7) Fine linen with embroidered work from Egypt was that which you spread forth to be your sail; blue and purple from the islands of Elishah was that which covered you.
(8) Those who lived in Zidon and Arvad were your mariners: your wise *men*, O Tyrus, *that* were in you, were your pilots.
(9) The elders of Gebal and its wise *men* were in you your caulkers: all the ships of the sea with their mariners were in you to occupy your merchandise.
(10) Those of Persia[a] and of Lud {Ethiopia}[b] and of Phut {Libya}[c] were in your army, your men of war: they hanged the shield and helmet in you; they set forth your beauty.
(11) The men of Arvad with your army *were* upon your walls all around, and the Gammadims were in your towers: they hung their shields upon your walls all around; they have made your beauty perfect.

27:10a - Persia -- includes all or part of the following nations: Afghanistan, Iran, Iraq, Pakistan
27:10b – Lud - Ethiopia -- modern Sudan and Ethiopia
27:10c - Phut -- Libya - see notes on nations at Ezek. 38

(12) Tarshish[d] *was* your merchant because of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in your fairs.
(13) Javan, Tubal {parts of Russia}, and Meshech,[e] they *were* your merchants: they traded the persons of men {slave traders}[f] and vessels of brass in your market.
(14) Those of the house of Togarmah {Turkey, parts of Iran and Iraq}[g] traded in your goods {merchandise} with horses and horsemen and mules.
(15) The men of Dedan {Saudi Arabia}[h] *were* your merchants; many islands *were* the merchandise of your hand: they brought you *for* a present horns of ivory and ebony.
(16) Syria *was* your merchant because of the multitude of the wares of your making: they came to your markets with emeralds, purple, and embroidered work, and fine linen, and coral, and agate.
(17) Judah, and the land of Israel, *were* your merchants: they traded in your market wheat of Minnith, and Pannag, and honey, and oil, and balm.
(18) Damascus *was* your merchant in the multitude of the wares of your making, because of the multitude of all riches; in the wine of Helbon, and white wool.
(19) Dan also and Javan going back and forth occupied in your fairs: bright iron, cassia, and calamus, were in your market.
(20) Dedan *was* your merchant in precious clothes for chariots.
(21) Arabia, and all the princes of Kedar, they traded with you in lambs, and rams, and goats: in these *they were* your merchants.
(22) The merchants of Sheba and Raamah, they *were* your merchants: they traded in your markets with chief of all spices, and with all precious stones, and gold.
(23) Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* your merchants.
(24) These *were* your merchants in all sorts *of things*, in blue clothes, and embroidered work, and in chests of rich apparel, bound with cords, and made of cedar, among your merchandise.
(25) The ships of Tarshish sang of you in your market: and you were replenished, and made very glorious in the midst of the seas.
(26) Your rowers have brought you into great waters: the east wind has broken you in the midst of the seas.

27:12d - Tarshish - see list of nations in Ezek. 38
27:13e - Gog, Magog, Rosh, Meshech, Tubal all refer to areas within Russia.
Rosh -- may be root name of Russia; Meshech -- believed to be the city of Moscow see note on Ezek. 38:1
27:13f – traded the persons of men – slave traders
27:14g -Torgarmah -- Turkey, parts of Iran and Iraq
27:15h - Dedan - Saudi Arabia

(27) Your riches, and your fairs, your merchandise, your mariners, and your pilots, your caulkers, and the occupiers of your merchandise, and all your men of war, who *are* in you, and in all your company which *is* in your midst, shall fall into the midst of the seas in the day of your ruin.
(28) The suburbs will shake at the sound of the cry of your pilots.
(29) And all who handle the oar, the mariners, *and* all the pilots of the sea, will come down from their ships, they will stand upon the land;
(30) And will cause their voice to be heard against you, and will cry bitterly, and will cast up dust upon their heads, they will wallow themselves in the ashes:
(31) And they will make themselves completely bald because of you, and clothe themselves with sackcloth, and they will weep for you with bitterness of heart *and* bitter wailing.
(32) And in their wailing they will take up a cry for you, and cry over you, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?
(33) When your wares went forth out of the seas, you filled many people; you enriched the kings of the earth with the multitude of your riches and of your merchandise.
(34) In the time *when* you will be broken by the seas in the depths of the waters your merchandise and all your company in your midst will fall.
(35) All those who live in the islands will be astonished at you, and their kings will be greatly afraid, they will be troubled in *their* appearance.
(36) The merchants among the people will hiss at you; you will be a terror, and *will be* no more.

Chapter 28

(1) The word of the LORD {Jehovah} came again to me, saying,
(2) Son of man, say to the prince of Tyrus, This is what the Lord GOD {Jehovah} says; Because your heart *is* lifted up, and you have said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet you *are* a man, and not God, though you set your heart as the heart of God:
(3) Indeed, you *are* wiser than Daniel; there is no secret that they can hide from you:
(4) With your wisdom and with your understanding you have obtained for yourself riches, and have obtained gold and silver into your treasures:

(5) By your great wisdom *and* by your traffic you have increased your riches, and your heart is lifted up because of your riches:
(6) Therefore this is what the Lord GOD {Jehovah} says; Because you have set your heart as the heart of God;
(7) Therefore, indeed, I will bring strangers upon you, the terrible of the nations: and they will draw their swords against the beauty of your wisdom, and they will defile your brightness.
(8) They will bring you down to the pit, and you will die the deaths of *those who are* killed in the midst of the seas.
(9) Will you yet say before him who kills you, I *am* God? but you *will be* a man, and no God, in the hand of him who kills you.
(10) You will die the deaths of the uncircumcised by the hand of strangers: because I have spoken *it*, says the Lord GOD {Jehovah}.
(11) Furthermore the word of the LORD {Jehovah} came to me, saying,
(12) Son of man, take up a cry upon the king of Tyrus,[a] and say to him, This is what the Lord GOD {Jehovah} says; You seal up the sum, full of wisdom, and perfect in beauty.
(13) You have been in Eden the garden of God; every precious stone *was* your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tambourines and of your pipes were prepared in you in the day that you were created.
(14) You *are* the anointed cherub who covers; and I have set you *so*: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire.
(15) You *were* perfect in your ways from the day that you were created, until sin was found in you.[b]
(16) By the multitude of your merchandise they have filled your midst with violence, and you have sinned: therefore I will cast you as profane out of the mountain of God: and I will destroy you, O covering cherub, from the midst of the stones of fire.
(17) Your heart was lifted up because of your beauty, you have corrupted your wisdom because of your brightness: I will cast you to the ground, I will lay you before kings, that they may view you.

28:12a – see note on king of Tyrus on Is. 14;12 – an illusion to Satan
28:15b – see Is. 14:12

(18) You have defiled your sanctuaries by the multitude of your sins, by the sin of your traffic; therefore I will bring forth a fire from your midst, it will devour you, and I will bring you to ashes upon the earth in the sight of all those who see you.
(19) All those who know you among the people will be astonished at you: you will be a terror, and you *will* never *be* any more.
(20) Again the word of the LORD {Jehovah} came to me, saying,
(21) Son of man, set your face against Zidon, and prophesy against it,
(22) And say, This is what the Lord GOD {Jehovah} says; Indeed, I *am* against you, O Zidon; and I will be glorified in your midst: and they will know that I *am* the LORD {Jehovah}, when I have executed judgments in her, and be sanctified in her.
(23) Because I will send into her disease, and blood into her streets; and the wounded will be judged in her midst by the sword upon her on every side; and they will know that I *am* the LORD {Jehovah}.
(24) And there will be no more a pricking brier to the house of Israel, nor *any* grieving thorn of all *who are* around them, who despised them; and they will know that I *am* the Lord GOD {Jehovah}.
(25) This is what the Lord GOD {Jehovah} says; When I have gathered the house of Israel from the people among whom they are scattered, and be sanctified in them in the sight of the heathen {ungodly nations}, then they will live in their land that I have given to My servant Jacob.
(26) And they will live safely in it, and will build houses, and plant vineyards; yes, they will live with confidence, when I have executed judgments upon all those who despise them all around them; and they will know that I *am* the LORD {Jehovah} their God.

Chapter 29
(1) In the tenth year {of Zedekiah} {3538 A.H./C-504 B.C.}, in the tenth *month* {Tebeth [Dec.-Jan.]}, on the twelfth *day* of the month {10/12/3538 A.H.},[a] the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:
(3) Speak, and say, This is what the Lord GOD {Jehovah} says; Indeed, I *am* against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his rivers, who has said, My river *is* my own, and I have made *it* for myself.

29:1a - tenth month - Tebeth (December-January) 10th year of Jehoiachin's captivity – one year before Jerusalem and the temple are destroyed [3538 A.H./C-504 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(4) But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers will stick to your scales.
(5) And I will leave you *thrown* into the wilderness, you and all the fish of your rivers: you will fall upon the open fields; you will not be brought together, nor gathered: I have given you for food to the beasts of the field and to the birds of the heaven.
(6) And all those who live in Egypt will know that I *am* the LORD {Jehovah}, because they have been a staff of reed to the house of Israel.
(7) When they took hold of you by your hand, you broke, and tore all their shoulder: and when they leaned upon you, you broke, and caused all their thighs to be at a stand.
(8) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will bring a sword upon you, and cut off man and beast out of you.
(9) And the land of Egypt will be desolate and waste; and they will know that I *am* the LORD {Jehovah}: because he has said, The river *is* mine, and I have made *it*.
(10) Therefore, indeed, I *am* against you, and against your rivers, and I will make the land of Egypt completely waste *and* desolate, from the tower of Syene even to the border of Ethiopia.
(11) No foot of man will pass through it, nor foot of beast will pass through it, neither will anyone live in it forty years.
(12) And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste will be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.
(13) Yet this is what the Lord GOD {Jehovah} says; At the end of forty years will I gather the Egyptians from the people where they were scattered:
(14) And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their homes; and they will be a base kingdom there.
(15) It will be the basest of the kingdoms; neither will it exalt itself any more above the nations: because I will diminish them, that they will no more rule over the nations.
(16) And it will no longer be the confidence of the house of Israel, which brings *their* sin to remembrance, when they look after them: but they will know that I *am* the Lord GOD {Jehovah}.
(17) And it came to pass in the twenty-seventh year {of Jehoiachin's captivity} {3555 A.H./C-487 B.C.}, in the first *month* {Nisan [Mar.-Apr.]},[b] on the first *day* of the month {1/1/3555 A.H.}, the word of the LORD {Jehovah} came to me, saying,

29:17b - first month - Nisan (March-April) 27th year of Jehoiachin's captivity [3555 A.H./C-487 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(18) Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* stripped: yet he had no wages, nor his army, for Tyrus, for the service that he had served against it:
(19) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he will take her multitude, and take her spoil, and take her prey; and it will be the wages for his army.
(20) I have given him the land of Egypt *for* his labor for which he served against it, because they did it for Me, says the Lord GOD {Jehovah}.
(21) In that day will I cause the horn of the house of Israel to bud forth, and I will give you the opening of the mouth in their midst; and they will know that I *am* the LORD {Jehovah}.

Chapter 30

(1) The word of the LORD {Jehovah} came again to me, saying,
(2) Son of man, prophesy and say, This is what the Lord GOD {Jehovah} says; Howl, Woe is the day!
(3) Because the day *is* near, even the day of the LORD {Jehovah}[a] *is* near, a cloudy day; it shall be the time of the heathen {ungodly nations}.
(4) And the sword will come upon Egypt, and great pain will be in Ethiopia, when those who are killed fall in Egypt, and they will take away her multitude, and her foundations will be broken down.
(5) Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league {alliance}, will fall with them by the sword.
(6) This is what the LORD {Jehovah} says; Those also who uphold Egypt will fall; and the pride of her power will come down: from the tower of Syene they will fall in it by the sword, says the Lord GOD {Jehovah}.
(7) And they will be desolate in the midst of the countries *that are* desolate, and her cities will be in the midst of the cities *that are* wasted.
(8) And they will know that I *am* the LORD {Jehovah}, when I have set a fire in Egypt, and *when* all her helpers are destroyed.
(9) In that day messengers will go forth from Me in ships to make the careless Ethiopians afraid, and great pain will come upon them, as in the day of Egypt: because, indeed, it comes.
(10) This is what the Lord GOD {Jehovah} says; I will also cause the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.

30:3a – the day of the Lord – Armageddon – see note on I Cor. 1:8

(11) He and his people with him, the terrible of the nations, will be brought to destroy the land: and they will draw their swords against Egypt, and fill the land with those killed.
(12) And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all who are in it, by the hand of strangers: I the LORD {Jehovah} have spoken *it*.
(13) This is what the Lord GOD {Jehovah} says; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there will be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.
(14) And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.
(15) And I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.
(16) And I will set fire in Egypt: Sin will have great pain, and No will be torn asunder, and Noph *will have* distresses daily.
(17) The young men of Aven and of Pi-beseth will fall by the sword: and these *cities* will go into captivity.
(18) At Tehaphnehes also the day will be darkened, when I break there the yokes of Egypt: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her daughters will go into captivity.
(19) So I will execute judgments in Egypt: and they will know that I *am* the LORD {Jehovah}.
(20) And it came to pass in the eleventh year {of Jehoiachin's captivity} {3539 A.H./C-503 B.C.}, in the first *month* {Nisan [Mar.-Apr.]},[b] on the seventh *day* of the month {1/7/3539 A.H.}, *that* the word of the LORD {Jehovah} came to me, saying,
(21) Son of man, I have broken the arm of Pharaoh king of Egypt; and, indeed, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.
(22) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.
(23) And I will scatter the Egyptians among the nations, and will disperse them through the countries.
(24) And I will strengthen the arms of the king of Babylon, and put My sword in his hand: but I will break Pharaoh's arms, and he will groan before him with the groans of a deadly wounded *man*.

30:20b - first month - Nisan (March-April) Note: the eleventh year of Jehoichin's captivity is the year Nebuchadnezzar sent his armies to destroy Jerusalem and the temple [3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(25) But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh will fall down; and they will know that I *am* the LORD {Jehovah}, when I put My sword into the hand of the king of Babylon, and he will stretch it out upon the land of Egypt.
(26) And I will scatter the Egyptians among the nations, and disperse them among the countries; and they will know that I *am* the LORD {Jehovah}.

Chapter 31
(1) And it came to pass in the eleventh year {of Jehoiachin's captivity} {3539 A.H./C-503 B.C.}, in the third *month* {Sivan [May-Jun.]}, on the first *day* of the month {3/1/3539 A.H.},[a] *that* the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, speak to Pharaoh king of Egypt, and to his multitude; To whom are you like in your greatness?
(3) Indeed, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick branches.
(4) The waters made him great, the deep set him up on high with her rivers running all around his plants, and sent out her little rivers to all the trees of the field.
(5) Therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches became long because of the multitude of waters, when he shot forth.
(6) All the birds of heaven made their nests in his branches, and under his branches all the beasts of the field brought forth their young, and under his shadow all great nations lived.
(7) So he was fair in his greatness, in the length of his branches: because his root was by great waters.
(8) The cedars in the garden of God could not hide him: the fir trees were not like his branches, and the chestnut trees were not like his branches; nor any tree in the garden of God was like him in his beauty.
(9) I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.
(10) Therefore this is what the Lord GOD {Jehovah} says; Because you have lifted up yourself in height, and he has shot up his top among the thick branches, and his heart is lifted up in his height;
(11) I have therefore delivered him into the hand of the mighty one of the heathen {ungodly nations}; he will surely deal with him: I have driven him out for his wickedness.

31:1a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(12) And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his branches are broken by all the rivers of the land; and all the people of the earth have gone down from his shadow, and have left him.
(13) Upon his ruin all the birds of the heaven will remain, and all the beasts of the field will be upon his branches:
(14) To the end that none of all the trees by the waters exalt themselves because of their height, neither shoot up their top among the thick branches, neither their trees stand up in their height, all that drink water: because they are all delivered to death, to the furthermost parts of the earth, in the midst of the children of men, with those who go down to the pit.
(15) This is what Lord GOD {Jehovah} says; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained its floods, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.
(16) I caused the nations to shake at the sound of his fall, when I cast him down to hell with those who descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all who drink water, shall be comforted in the lowermost parts of the earth.
(17) They also went down into hell with him to *those who are* killed with the sword; and *those who were* his arm, *who* lived under his shadow in the midst of the heathen {ungodly nations}.
(18) To whom are you like in glory and in greatness among the trees of Eden? yet you will be brought down with the trees of Eden to the lowermost parts of the earth: you will lie in the midst of the uncircumcised with *those who are* killed by the sword. This *is* Pharaoh and all his multitude, says the Lord GOD {Jehovah}.

Chapter 32

(1) And it came to pass in the twelfth year {of Jehoiachin's captivity} {3540 A.H./C-502 B.C.},[a] in the twelfth month {Adar [Feb.-Mar.]}, on the first *day* of the month {12/1/3540 A.H.}, *that* the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, take up a cry for Pharaoh king of Egypt, and say to him, You are like a young lion of the nations, and you *are* as a whale in the seas: and you came forth with your rivers, and troubled the waters with your feet, and fouled their rivers.
(3) This is what the Lord GOD {Jehovah} says; I will therefore spread out My net over you with a company of many people; and they shall bring you up in My net.

32:1a - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.] - about 1 year 8 months after the destruction of the temple - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(4) Then I will leave you upon the land, I will cast you forth upon the open field, and will cause all the birds of the heaven to remain upon you, and I will fill the beasts of the whole earth with you.
(5) And I will lay your flesh upon the mountains, and fill the valleys with your height.
(6) I will also water with your blood the land in which you swim, *even* to the mountains; and the rivers shall be full of you.
(7) And when I put you out, I will cover the heaven, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light.
(8) All the bright lights of heaven I will make dark over you, and set darkness upon your land, says the Lord GOD {Jehovah}.
(9) I will also torment the hearts of many people, when I bring your destruction among the nations, into the countries which you have not known.
(10) Yes, I will make many people amazed at you, and their kings will be horribly afraid for you, when I brandish My sword before them; and they will tremble at *every* moment, every man for his own life, in the day of your fall.
(11) Because this is what the Lord GOD {Jehovah} says; The sword of the king of Babylon will come upon you.
(12) By the swords of the mighty I will cause your multitude to fall, the terrible of the nations, all of them: and they will spoil the pomp of Egypt, and all its multitude will be destroyed.
(13) I will destroy also all its beasts from beside the great waters; neither will the foot of man trouble them anymore, nor the hooves of beasts trouble them.
(14) Then I will make their waters deep, and cause their rivers to run like oil, says the Lord GOD {Jehovah}.
(15) When I make the land of Egypt desolate, and the country will be destitute of that with which it was full, when I strike all of those who live in it, then they will know that I *am* the LORD {Jehovah}.
(16) This *is* the cry with which they will mourn her: the daughters of the nations will mourn her: they will mourn for her, *even* for Egypt, and for all her multitude, says the Lord GOD {Jehovah}.
(17) It came to pass also in the twelfth year {of Jehoiachin's captivity} {3540 A.H./C-502 B.C.},[b] on the fifteenth *day* of the month {12/15/3540 A.H.}, *that* the word of the LORD {Jehovah} came to me, saying,
(18) Son of man, cry loudly for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, to the lowermost parts of the earth, with those who go down into the pit.

32:17b - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.]
- see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(19) Whom do you surpass in beauty? go down, and be laid with the uncircumcised.
(20) They will fall in the midst of *those who are* killed by the sword: she is delivered to the sword: draw her and all her multitudes.
(21) The strong among the mighty will speak to him out of the midst of hell with those who help him: they have gone down, they lie uncircumcised, killed by the sword.
(22) Asshur *is* there and all her company: his graves *are* all around him: all of those killed, fallen by the sword:
(23) Whose graves are set in the sides of the pit, and her company is all around her grave: all of those killed, fallen by the sword, which caused terror in the land of the living.
(24) There *is* Elam and all her multitude all around her grave, all of those killed, fallen by the sword, who have gone down uncircumcised into the lowermost parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with those who go down to the pit.
(25) They have set her a bed in the midst of those killed with all her multitude: her graves *are* all around him: all of them uncircumcised, killed by the sword: though their terror was caused in the land of the living, yet they have borne their shame with those who go down to the pit: he is put in the midst of *those who are* killed.
(26) There *is* Meshech, Tubal, and all her multitude: her graves *are* all around him: all of them uncircumcised, killed by the sword, though they caused their terror in the land of the living.
(27) And they will not lie with the mighty *who are* fallen of the uncircumcised, who have gone down to hell with their weapons of war: and they have laid their swords under their heads, but their sins will be upon their bones, though *they were* the terror of the mighty in the land of the living.
(28) Yes, you will be broken in the midst of the uncircumcised, and will lie with *those who are* killed with the sword.
(29) There *is* Edom, her kings, and all her princes, who with their might are laid by *those who were* killed by the sword: they will lie with the uncircumcised, and with those who go down to the pit.
(30) There *are* the princes of the north, all of them, and all the Zidonians, who have gone down with those killed; with their terror they are ashamed of their might; and they lie uncircumcised with *those who are* killed by the sword, and bear their shame with those who go down to the pit.
(31) Pharaoh will see them, and will be comforted over all his multitude, *even* Pharaoh and all his army killed by the sword, says the Lord GOD {Jehovah}.

(32) Because I have caused My terror in the land of the living: and he will be laid in the midst of the uncircumcised with *those who are* killed with the sword, *even* Pharaoh and all his multitude, says the Lord GOD {Jehovah}.

Chapter 33

(1) Again the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, speak to the children of your people, and say to them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:
(3) If when he sees the sword come upon the land, he blows the trumpet, and warns the people;
(4) Then whoever hears the sound of the trumpet, and does not take warning; if the sword comes, and takes him away, his blood will be upon his own head.
(5) He heard the sound of the trumpet, and did not take warning; his blood will be upon him. But he who takes warning will deliver his soul.
(6) But if the watchman sees the sword come, and does not blow the trumpet, and the people are not warned; if the sword comes, and takes *any* person from among them, he is taken away in his sin; but his blood I will require at the watchman's hand.
(7) So you, O son of man, I have set you as a watchman to the house of Israel; therefore you shall hear the word at My mouth, and warn them from Me.
(8) When I say to the wicked, O wicked *man*, you shall surely die; if you do not speak to warn the wicked from his way, that wicked *man* will die in his sin; but his blood will I require at your hand.
(9) Nevertheless, if you warn the wicked of his ways to turn from them; if he does not turn from his ways, he will die in his sin; but you have delivered your soul.
(10) Therefore, O son of man, speak to the house of Israel; This is what you are to speak, saying, If our evil deeds and our sins *are* upon us, and we waste away in them, how should we then live?
(11) Say to them, *As* I live, says the Lord GOD {Jehovah}, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; because why will you die, O house of Israel?
(12) Therefore, son of man, say to the children of your people, The righteousness of the righteous will not deliver him in the day of his sin: as for the wickedness of the wicked, he will not fall because of it in the day that he turns from his wickedness; neither will the righteous be able to live for his *righteousness* in the day that he sins.
(13) When I say to the righteous, *that* he will surely live; if he trusts in his own righteousness, and commits sin, all his righteousness will not be remembered; but because of his sin that he has committed, he will die for it.

(14) Again, when I say to the wicked, You shall surely die; if he turns from his sin, and does that which is lawful and right;
(15) *If* the wicked restores the pledge, returns what he has robbed, walks in the laws of life, without committing sin; he will surely live, he will not die.
(16) None of his sins that he has committed will be mentioned to him: he has done that which is lawful and right; he will surely live.
(17) Yet the children of your people say, The way of the Lord is not fair: but as for them, their ways are not fair.
(18) When the righteous turns from his righteousness, and commits sin, he will even die because of it.
(19) But if the wicked turns from his wickedness, and does that which is lawful and right, he will live because of it.
(20) Yet you say, The way of the Lord is not fair. O you house of Israel, I will judge you everyone according to his deeds.
(21) And it came to pass in the twelfth year of our captivity {3540 A.H./C-502 B.C.},[a] in the tenth *month* {Tebeth [Dec.-Jan.]}, on the fifth *day* of the month {10/5/3540 A.H.}, *that* one who had escaped out of Jerusalem came to me, saying, The city is stricken.[b]
(22) Now the hand of the LORD {Jehovah} was upon me in the evening, before he who had escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer dumb.
(23) Then the word of the LORD came to me, saying,
(24) Son of man, those who live in the wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.
(25) Therefore say to them, This is what the Lord GOD {Jehovah} says; You eat with the blood, and lift up your eyes towards your idols, and shed blood: and shall you possess the land?
(26) You stand upon your sword, you work abomination, and everyone of you defiles his neighbor's wife: and shall you possess the land?
(27) You say this to them, This is what the Lord GOD {Jehovah} says; *As* I live, surely those who *are* in the wastes will fall by the sword, and he who *is* in the open field I will give to the beasts to be devoured, and those who *are* in the forts and in the caves will die by the disease.

33:21a - "our captivity" - see note on Ezek. 1:1 - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.] - See Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
33:21b – II Ki. 25:1-4,8; Jer. 39:1-2; Jer. 52:2-7

(28) Because I will lay the land most desolate, and pomp of her strength will cease; and the mountains of Israel will be desolate, that none will pass through.
(29) Then they will know that I *am* the LORD {Jehovah}, when I have laid the land most desolate because of all their abominations which they have committed.
(30) Also, you son of man, the children of your people still are talking against you by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, I ask you to come and hear what the word is that comes forth from the LORD {Jehovah}.
(31) And they come to you as the people come, and they sit before you *as* My people, and they hear your words, but they will not do them: because with their mouth they show much love, *but* their heart goes after their covetousness.
(32) And, indeed, you *are* to them as a very lovely song of one who has a pleasant voice, and can play well on an instrument: because they hear your words, but they do not do them.
(33) And when this comes to pass, (look, it will come,) then they will know that a prophet has been among them.

Chapter 34
(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, This is what the Lord GOD {Jehovah} says to the shepherds; Woe to the shepherds of Israel who feed themselves! should not the shepherds feed the flocks?
(3) You eat the fat, and you clothe yourselves with the wool, you kill those who are fed: *but* you do not feed the flock.
(4) The diseased you have not strengthened, neither have you healed those who were sick, neither have you bound up *those who were* broken, neither have you brought again that which was driven away, neither have you sought that which was lost; but with force and with cruelty you have ruled them.
(5) And they were scattered, because *there is* no shepherd: and they became food to all the beasts of the field, when they were scattered.
(6) My sheep wandered through all the mountains, and upon every high hill: yes, My flock was scattered upon all the face of the earth, and no one searched or sought *after them*.

(7) Therefore, you shepherds, hear the word of the LORD {Jehovah};
(8) *As* I live, says the Lord GOD {Jehovah}, surely because My flock became a prey, and My flock became food to every beast of the field, because *there was* no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and did not feed My flock;
(9) Therefore, O you shepherds, hear the word of the LORD {Jehovah};
(10) This is what the Lord GOD {Jehovah} says; Indeed, I *am* against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; because I will deliver My flock from their mouths, that they may not be food for them.
(11) Because this is what the Lord GOD {Jehovah} says; Indeed, I, *even* I, will both search My sheep, and seek them out.
(12) As a shepherd seeks out his flock in the day that he is among his sheep *that are* scattered; so I will seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.
(13) And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the places of the country where people live.
(14) I will feed them in a good pasture, and upon the high mountains of Israel their fold will be: there they will lie in a good fold, and *in* a green pasture they will feed upon the mountains of Israel.
(15) I will feed My flock, and I will cause them to lie down, says the Lord GOD {Jehovah}.
(16) I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.
(17) And *as for* you, O My flock, this is what the Lord GOD {Jehovah} says; Indeed, I judge between cattle and cattle, between the rams and the male goats.
(18) *Does it seem* a small thing to you to have eaten up the good pasture, but you must tread down with your feet the remainder of your pastures? and to have drunk of the deep waters, but you must foul the remainder with your feet?
(19) And *as for* My flock, they eat that which you have trodden with your feet; and they drink that which you have fouled with your feet.
(20) Therefore this is what the Lord GOD {Jehovah} says to them; Indeed, I, *even* I, will judge between the fat cattle and between the lean cattle.
(21) Because you have thrust with side and with shoulder, and pushed all the diseased with your horns, until you have scattered them abroad;

(22) Therefore I will save My flock, and they will no more be a prey; and I will judge between cattle and cattle.
(23) And I will set up one shepherd over them, and he will feed them, *even* My servant David; he will feed them, and he will be their shepherd.
(24) And I the LORD {Jehovah} will be their God, and My servant David a prince among them; I the LORD {Jehovah} have spoken *it*.
(25) And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they will live safely in the wilderness, and sleep in the woods.
(26) And I will make them and the places all around My hill a blessing; and I will cause the showers to come down in their season; there will be showers of blessing.
(27) And the tree of the field will yield her fruit, and the earth will yield her increase, and they will be safe in their land, and will know that I *am* the LORD {Jehovah}, when I have broken the bands of their yoke, and delivered them out of the hand of those who served themselves by them.
(28) And they will no more be a prey to the heathen {ungodly nations}, neither will the beasts of the land devour them; but they will live safely, and no one will make *them* afraid.
(29) And I will raise up for them a plant of renown, and they will no more be consumed with hunger in the land, neither bear the shame of the heathen {ungodly nations} anymore.
(30) So they shall know that I the LORD {Jehovah} their God *am* with them, and *that* they, *even* the house of Israel, *are* My people, says the Lord GOD {Jehovah}.
(31) And you My flock, the flock of My pasture, *are* men, *and* I *am* your God, says the Lord GOD {Jehovah}.

Chapter 35

(1) Furthermore the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, set your face against mount Seir, and prophesy against it,
(3) And say to it, This is what the Lord GOD {Jehovah} says; Indeed, O mount Seir, I *am* against you, and I will stretch out My hand against you, and I will make you most desolate.
(4) I will lay your cities waste, and you will be desolate, and you will know that I *am* the LORD {Jehovah}.
(5) Because you have had a perpetual hatred, and have shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* sin *had* an end:

(6) Therefore, *as* I live, says the Lord GOD {Jehovah}, I will prepare you for blood, and blood will pursue you: since you have not hated blood, even blood will pursue you.
(7) So I will I make mount Seir most desolate, and cut off from it he who goes out and he who returns.
(8) And I will fill his mountains with his dead *men*: in your hills, and in your valleys, and in all your rivers, they shall fall who are killed with the sword.
(9) I will make you a perpetual desolation, and your cities will not return: and you will know that I *am* the LORD {Jehovah}.
(10) Because you have said, These two nations and these two countries will be mine, and we will possess it; even though the LORD {Jehovah} was there:
(11) Therefore, *as* I live, says the Lord GOD {Jehovah}, I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and I will make Myself known among them, when I have judged you.
(12) And you will know that I *am* the LORD {Jehovah}, *and that* I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, They are laid desolate, they are given to us to consume.
(13) So with your own mouth you have boasted against Me, and have multiplied your words against Me: I have heard *them*.
(14) This is what the Lord GOD {Jehovah} says; When the whole earth rejoices, I will make you desolate.
(15) As you rejoiced at the inheritance of the house of Israel, because it was desolate, so I will do to you: you will be desolate, O mount Seir, and all Idumea {Edom}, *even* all of it: and they will know that I *am* the LORD {Jehovah}.

Chapter 36

(1) Also, you son of man, prophesy to the mountains of Israel, and say, You mountains of Israel, hear the word of the LORD {Jehovah}:
(2) This is what the Lord GOD {Jehovah} says; Because the enemy has said against you, Aha, even the ancient high places are ours in possession:
(3) Therefore prophesy and say, This is what the Lord GOD {Jehovah} says; Because they have made *you* desolate, and swallowed you up on every side, that you might be a possession to the remainder of the heathen {ungodly nations}, and you are taken up in the lips of gossips, and *are* slandered by the people:

(4) Therefore, you mountains of Israel, hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the remainder of the heathen {ungodly nations} that *are* all around;
(5) Therefore this is what the Lord GOD {Jehovah} says; Surely in the fire of My jealousy I have spoken against the remainder of the heathen {ungodly nations}, and against all Idumea {Edom}, who have appointed My land into their possession with the joy of all *their* heart, with spiteful minds, to cast it out for a prey.
(6) Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the rivers, and to the valleys, This is what the Lord GOD {Jehovah} says; Indeed, I have spoken in My jealousy and in My fury, because you have borne the shame of the heathen {ungodly nations}:
(7) Therefore this is what the Lord GOD {Jehovah} says; I have lifted up My hand, Surely the heathen {ungodly nations} who *are* around you, they will bear their shame.
(8) But you, O mountains of Israel, you will shoot forth your branches, and yield your fruit to My people of Israel; because they are at hand to come.
(9) Because, indeed, I *am* for you, and I will turn to you, and you will be tilled and sown:
(10) And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities will be lived in, and the wastes will be built:
(11) And I will multiply upon you man and beast; and they will increase and bring fruit: and I will settle you after your old estates, and will do better *to you* than at your beginnings: and you will know that I *am* the LORD {Jehovah}.
(12) Yes, I will cause men to walk upon you, *even* My people Israel; and they will possess you, and you will be their inheritance, and you will no more from this time forth bereave them *of men*.
(13) This is what the Lord GOD {Jehovah} says; Because they say to you, Your *land* devours up men, and has bereaved your nations;
(14) Therefore you will devour men no more, neither bereave your nations any more, says the Lord GOD {Jehovah}.
(15) Neither will I cause *men* to hear in you the shame of the heathen {ungodly nations} anymore, neither will you bear the reproach of the people anymore, neither will you cause your nations to fall anymore, says the Lord GOD {Jehovah}.
(16) Furthermore the word of the LORD {Jehovah} came to me, saying,

(17) Son of man, when the house of Israel lived in their own land, they defiled it by their own way and by their deeds: their way was before Me as the uncleanness of a woman in her period.[a]
(18) Therefore I poured My fury upon them because of the blood that they had shed upon the land, and because of their idols *with which* they had polluted it:
(19) And I scattered them among the heathen {ungodly nations}, and they were dispersed through the countries: according to their ways and according to their deeds I judged them.
(20) And when they entered to the heathen {ungodly nations}, wherever they went, they profaned My holy Name, when they said to them, These *are* the people of the LORD {Jehovah}, and have gone forth out of His land.
(21) But I had pity for My holy Name, which the house of Israel had profaned among the heathen {ungodly nations}, wherever they went.
(22) Therefore say to the house of Israel, This is what the Lord GOD {Jehovah} says; I do not do *this* for your sakes, O house of Israel, but for My holy Name's sake, which you have profaned among the heathen {ungodly nations}, wherever you went.
(23) And I will sanctify My great Name, which was profaned among the heathen {ungodly nations}, which you have profaned in the midst of them; and the heathen {ungodly nations} will know that I *am* the LORD {Jehovah}, says the Lord GOD {Jehovah}, when I am sanctified in you before their eyes.
(24) Because I will take you from among the heathen {ungodly nations}, and gather you out of all countries, and will bring you into your own land.
(25) Then I will sprinkle clean water upon you, and you will be clean: from all your filthiness, and from all your idols, I will cleanse you.
(26) I will also give you a new heart, and a new spirit I will put within you: and I will take away the stony heart out of your body, and I will give you a heart of flesh.
(27) And I will put My Spirit within you, and cause you to walk in My laws, and you will keep My judgments, and do *them*.
(28) And you will live in the land that I gave to your forefathers; and you will be My people, and I will be your God.
(29) I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.

36:17a – see note on Ezek. 22:10b – Lev. 15:20,33; Lev. 18:19; Lev. 20:18

(30) And I will multiply the fruit of the tree, and the increase of the field, that you will receive no more reproach of famine among the heathen {ungodly nations}.
(31) Then you will remember your own evil ways, and your deeds that *were* not good, and will despise yourselves in your own sight because of your sins and because of your abominations.
(32) I do not do this for your sakes, says the Lord GOD {Jehovah}, Let it be known to you: be ashamed and confounded because of your own ways, O house of Israel.
(33) This is what the Lord GOD {Jehovah} says; In the day when I have cleansed you from all your sins I will also cause *you* to live in the cities, and the wastelands will be built.
(34) And the desolate land will be tilled, whereas it lay desolate in the sight of all who passed by.
(35) And they will say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities *have become* fenced, *and* are lived in.
(36) Then the heathen {ungodly nations} who are left all around you will know that I the LORD {Jehovah} build the ruined *places, and* plant that which was desolate: I the LORD {Jehovah} have spoken *it*, and I will do *it*.
(37) This is what the Lord GOD {Jehovah} says; I will yet *because of* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.
(38) As the holy flock, as the flock of Jerusalem in her solemn feasts; so the waste cities will be filled with flocks of men: and they will know that I *am* the LORD {Jehovah}.

Chapter 37
(1) The hand of the LORD {Jehovah} was upon me, and carried me out in the Spirit of the LORD {Jehovah}, and set me down in the midst of the valley which *was* full of bones,
(2) And caused me to pass by them all around: and, indeed, *there were* very many in the open valley; and, *they were* very dry.
(3) And He said to me, Son of man, can these bones live? And I answered, O Lord GOD {Jehovah}, You know.
(4) Again He said to me, Prophesy upon these bones, and say to them, O you dry bones, hear the word of the LORD {Jehovah}.
(5) This is what the Lord GOD {Jehovah} says to these bones; Indeed, I will cause breath to enter into you, and you shall live:

(6) And I will lay inner-organs upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I *am* the LORD {Jehovah}.
(7) So I prophesied as I was commanded: and as I prophesied, there was a noise, and indeed a shaking, and the bones came together, bone to its bone.
(8) And while I looked, the inner-organs and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.
(9) Then He said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, This is what the Lord GOD {Jehovah} says; Come from the four winds, O breath, and breathe upon these dead, that they may live.
(10) So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceedingly great army.
(11) Then He said to me, Son of man, these bones are the whole house of Israel: Indeed, they say, Our bones are dried, and our hope is lost: we are cut off because of our parts.
(12) Therefore prophesy and say to them, This is what the Lord GOD {Jehovah} says; Indeed, My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.
(13) And you will know that I *am* the LORD {Jehovah}, when I have opened your graves, O My people, and brought you up out of your graves,
(14) And will put My Spirit in you, and you will live, and I will place you in your own land: then you will know that I the LORD {Jehovah} have spoken *it*, and performed *it*, says the LORD {Jehovah}.
(15) The word of the LORD {Jehovah} came again to me, saying,
(16) Furthermore, son of man, take for yourself one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:
(17) And join them one to another into one stick; and they will become one in your hand.
(18) And when the children of your people will speak to you, saying, Will you not show us what you *mean* by this?
(19) Say to them, This is what the Lord GOD {Jehovah} says; Indeed, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they will be one in My hand.

(20) And the sticks upon which you write will be in your hand before their eyes.
(21) And say to them, This is what the Lord GOD {Jehovah} says; Indeed, I will take the children of Israel from among the heathen {ungodly nations}, wherever they have gone, and will gather them on every side, and bring them into their own land:
(22) And I will make them one nation in the land upon the mountains of Israel; and one king will be king to them all: and they will no longer be two nations, neither will they be divided into two kingdoms any more at all:
(23) Neither will they defile themselves any more with their idols, nor with their detestable things, nor with any of their sins: but I will save them out of all the places where they live, in which they have sinned, and will cleanse them: so they will be My people, and I will be their God.
(24) And David My servant *will be* king over them; and they will all have one shepherd: they will also walk in My judgments, and observe My laws, and do them.
(25) And they will live in the land that I have given to Jacob My servant, in which your forefathers have lived; and they will live there, *even* they, and their children, and their children's children forever: and My servant David *will be* their prince forever.
(26) Furthermore I will make a covenant of peace with them; it will be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary {temple} in the midst of them forevermore.
(27) My tabernacle also will be with them: yes, I will be their God, and they will be My people.
(28) And the heathen {ungodly nations} will know that I the LORD {Jehovah} sanctify Israel, when My sanctuary is in the midst of them forevermore.

Chapter 38
(1) And the word of the LORD {Jehovah} came to me, saying,
(2) Son of man, set your face against Gog {Russia}, the land of Magog, the chief prince of Meshech and Tubal,[a] and prophesy against him,
(3) And say, This is what the Lord GOD {Jehovah} says; Indeed, I *am* against you, O Gog {Russia}, the chief prince of Meshech and Tubal:
(4) And I will turn you back, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed with all sorts *of armor, even* a great company *with* armor and shields, all of them handling swords:

38:2a- Gog, Magog, Rosh, Meshech, Tubal all refer to areas within Russia.
Rosh -- may be root name of Russia; Meshech -- believed to be the city of Moscow. Note: this invasion is not the same as the one at the end of Revelation. See: "Comparison of Gog and Magog's Invasions in Ezekiel and the Revelation" at www.TheWordNotes.com

(5) Persia,[b] Ethiopia,[c] and Libya[d] with them; all of them with shield and helmet:
(6) Gomer {Germany},[e] and all his bands; the house of Togarmah {Turkey, Iran, Iraq }[f] of the north quarters, and all his bands: *and* many people with you.
(7) You be prepared, and prepare for yourself, you, and all your company who are assembled to you, and be a guard for them.
(8) After many days you shall be visited: in the latter years you will come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they will live safely all of them.
(9) You will ascend and come like a storm, you will be like a cloud to cover the land, you, and all your bands, and many people with you.

(10) This is what the Lord GOD {Jehovah} says; It will also come to pass, *that* at the same time things will come into your mind, and you will think an evil thought:
(11) And you will say, I will go up to the land of un-walled villages; I will go to those who are at rest, who live safely, all of them living without walls, and having neither bars nor gates,
(12) To take a spoil, and to take a prey; to turn your hand upon the desolate places *that are now* lived in, and upon the people *who are* gathered out of the nations, who have obtained cattle and goods, who live in the midst of the land.
(13) Sheba, and Dedan {Saudi Arabia},[g] and the merchants of Tarshish,[h] with all their young lions,[i] will say to you, Have you come to take a spoil? Have you gathered your company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

38:5b- Persia -- includes all or part of the following nations: Afghanistan, Iran, Iraq, Pakistan
38:5c- Ethiopia -- modern Sudan and Ethiopia
38:5d- Put -- Libya
38:6e- Gomer - East Germany, Poland, Czechoslovakia
38:6f- Beth-Torgarmah -- Turkey, parts of Iran and Iraq

<u>Nations watching but doing nothing</u> (EZEK. 38:13)
38:13g - Dedan - Saudi Arabia
38:13h - Sheba & Tarshish - West coast of Europe -- including England, Spain, and others
38:13i - young lions - literally-- lion cubs- <u>offspring</u> or <u>descendants</u> of England, Spain, and other western European nations [some translate as "villages" of Tarshish]
Note: it is not England and Spain or western Europe, but descendants from those areas [Americas??]

(14) Therefore, son of man, prophesy and say to Gog {Russia}, This is what the Lord GOD {Jehovah} says; In that day when My people of Israel live safely, will you not know *it*?
(15) And you will come from your place out of the north parts, you, and many people with you, all of them riding upon horses, a great company, and a mighty army:
(16) And you will come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring you against My land, that the heathen {ungodly nations} may know Me, when I am sanctified in you, O Gog {Russia}, before their eyes.
(17) This is what the Lord GOD {Jehovah} says; *Are* you he of whom I have spoken in old time by My servants the prophets of Israel, who prophesied in those days *many* years that I would bring you against them?
(18) And it will come to pass at the same time when Gog {Russia} comes against the land of Israel, says the Lord GOD {Jehovah}, *that* My fury will come up in My face.
(19) Because in My jealousy *and* in the fire of My wrath {anger; judgment} I have spoken, Surely in that day there will be a great shaking in the land of Israel;
(20) So that the fish of the sea, and the birds of the heaven, and the beasts of the field, and all crawling things that crawl upon the earth, and all the men who *are* upon the face of the earth, will shake at My presence, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the ground.
(21) And I will call for a sword against him throughout all My mountains, says the Lord GOD {Jehovah}: every man's sword shall be against his brother.
(22) And I will plead against him with disease and with blood; and I will rain upon him, and upon his bands, and upon the many people who *are* with him, an overflowing rain, and great hailstones, fire, and brimstone {molten sulfur}.[j]
(23) So I will magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they will know that I *am* the LORD {Jehovah}.

Chapter 39

(1) Therefore, son of man, prophesy against Gog {Russia}, and say, This is what the Lord GOD {Jehovah} says; Indeed, I *am* against you, O Gog {Russia}, the chief prince of Meshech and Tubal:[a]
(2) And I will turn you back, and leave only the sixth part of you, and will cause you to come up from the northern parts, and will bring you upon the mountains of Israel:

38:22j – brimstone – sulfur – possibly volcanic eruption. Sulfur is also a component of gun powder and other explosives
39:1a - Ps. 83

(3) And I will strike your bow from your left hand, and will cause your arrows to fall from your right hand.
(4) You shall fall upon the mountains of Israel, you, and all your bands, and the people who *are* with you: I will give you to the ravenous birds of every sort, and *to* the beasts of the field to be devoured.
(5) You shall fall upon the open field: because I have spoken *it*, says the Lord GOD {Jehovah}.
(6) And I will send a fire[b] on Magog {Russia}, and among those who live carelessly in the islands[c] and they will know that I *am* the LORD {Jehovah}.
(7) So I will make My holy Name known in the midst of My people Israel; and I will not *let them* pollute My holy Name any more: and the heathen {ungodly nations} will know that I *am* the LORD {Jehovah}, the Holy One in Israel.
(8) Indeed, it has come, and it is done, says the Lord GOD {Jehovah}; this *is* the day of which I have spoken.
(9) And those who live in the cities of Israel will go forth, and will set on fire and burn the weapons, both the shields and the armor, the bows and the arrows, and the clubs, and the spears, and they will burn them with fire seven years:
(10) So that they will take no wood out of the field, neither cut down *any* out of the forests; because they will burn the weapons with fire: and they will spoil those who spoiled them, and rob those who robbed them, says the Lord GOD {Jehovah}.
(11) And it will come to pass in that day, *that* I will give Gog {Russia} a place of burial in Israel, the valley of the travelers on the east of the sea: and it will stop the *noses* of those who pass by: and there they will bury Gog {Russia} and all his multitude: and they will call *it* The valley of Hamon-gog {the multitudes of Gog [Russia]}.[d]
(12) And seven months the house of Israel will be burying them, in order that they may cleanse the land.
(13) Yes, all the people of the land will bury *them*; and that day will be for them a day of renown that I will be glorified, says the Lord GOD {Jehovah}.
(14) And they will separate out men of full-time employment, passing through the land to bury with the travelers those who remain upon the face of the earth, to cleanse it: after the end of seven months they will search.

39:6b - send - Note: when God "sends" it usually is by a human agent - God "sent" Nebuchadnezzar to destroy Israel – a nuclear exchange between the US and Russia is a possibility

39:6c – "carelessly in the isles" – we are not told in scripture where the "isles" are, but could be a possible reference to the Americas.

39:11d - Hamon-gog {המון גוג}- "the multitudes of Gog"

– east of sea {Mediterranean Sea; Dead Sea; or Sea of Galilee uncertain}

(15) And those *who* pass through the land, when *they* see *any* human bone, will set up a sign by it, until the grave-diggers have buried it in the valley of Hamon-gog {the multitudes of Gog [Russia]}.
(16) And also the name of the city *will be* Hamonah {the multitude}.[e] So they shall cleanse the land.
(17) And, you son of man, this is what the Lord GOD {Jehovah} says; Speak to every feathered bird, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that you may eat flesh, and drink blood.
(18) You will eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fattened calves of Bashan.
(19) And you will eat fat until you are full, and drink blood until you are drunk, of My sacrifice which I have sacrificed for you.
(20) So you will be filled at My table with horses and chariots, with mighty men, and with all men of war, says the Lord GOD {Jehovah}.
(21) And I will set My glory among the heathen {ungodly nations}, and all the heathen {ungodly nations} will see My judgment that I have executed, and My hand that I have laid upon them.
(22) So the house of Israel will know that I *am* the LORD {Jehovah} their God from that day and forward.
(23) And the heathen {ungodly nations} shall know that the house of Israel went into captivity because of their sin: because they sinned against Me, therefore I hid My face from them, and gave them into the hand of their enemies: so they all fell by the sword.
(24) According to their uncleanness and according to their sins I have done to them, and hid My face from them.
(25) Therefore this is what the Lord GOD {Jehovah} says; Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy Name;
(26) After they have borne their shame, and all their sins by which they have sinned against Me, when they lived safely in their land, and no one made *them* afraid.
(27) When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;
(28) Then they will know that I *am* the LORD {Jehovah} their God, Who caused them to be led into captivity among the heathen {ungodly nations}: but I have gathered them to their own land, and have left none of them there anymore.

39:16e - Hamonah {המונה}- "the multitude"

(29) Neither will I hide My face any more from them: because I have poured out My Spirit upon the house of Israel, says the Lord GOD {Jehovah}.

Chapter 40

(1) In the twenty-fifth year of our captivity {3553 A.H./C-489 B.C.}, in the beginning of the year, on the tenth *day* of the month, in the fourteenth year after the city was destroyed,[a] on that very day the hand of the LORD {Jehovah} was upon me, and brought me there.

(2) In the visions of God He brought me into the land of Israel, and set me upon a very high mountain, by which the frame of a city *was* on the south.

(3) And He brought me there, and, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

(4) And the man said to me, Son of man, see with your eyes, and hear with your ears, and set your heart upon all that I shall show you; you *have been* brought here for the purpose that I might show *these things* to you: declare all that you see to the house of Israel.

(5) And I saw a wall around on the outside of the house {temple},[b] and in the man's hand a measuring reed of six cubits *long* by the cubit and a handwidth[c] {about 11 ft.; 3.4 m.}: so he measured the width of the building, one reed {about 11 ft.; 3.4 m.}; and the height, one reed {about 11 ft.; 3.4 m.}.

(6) Then he came to the gate which faces towards the east, and went up its stairs, and measured the threshold of the gate, *which was* one reed[c] wide {about 11 ft.; 3.4 m.}; and the other threshold *of the gate, which was* one reed wide {about 11 ft.; 3.4 m.}.

40:1a - 25th year of Ezekiel's {and Jehoiachin's} captivity was the 14th year after the city of Jerusalem was destroyed. This means that the city {and the temple} was destroyed 19 years after the first captivity {that of Daniel and his friends} and the 11th year of Ezekiel's captivity. [3553 A.H./C-489 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
See also: -- "Use of Numbers in Scripture" at www.TheWordNotes.com

40:5b - house – temple

40:5c&6c -- reed -- 6 long cubits -- about 11 feet or 3.4 meters.
This long "cubit" [22"] {cubit plus a handbreadth [18"+4"]} is also referred to in Ezek. 41:8 as a "great cubit"

(7) And *every* little chamber *was* one reed long {about 11 ft.; 3.4 m.}, and one reed wide {about 11 ft.; 3.4 m.}; and between the little chambers *were* five cubits[d] {about 7.5 ft.; 2.3 m.}; and the threshold of the gate by the porch of the gate inside *was* one reed {about 11 ft.; 3.4 m.}.
(8) He measured also the porch of the gate inside, one reed {about 11 ft.; 3.4 m.}.
(9) Then he measured the porch of the gate, eight cubits[e] {about 12 ft.; 3.6 m.}; and its posts, two cubits[f] {about 3 ft.; 0.9 m.}; and the porch of the gate *was* inside.
(10) And the little chambers of the gate eastward *were* three on this side, and three on the opposite side; the three *were* of the same measure: and the posts had one measure on this side and on the opposite side.
(11) And he measured the width of the entrance of the gate, ten cubits[g] {about 15 ft.; 4.5 m.}; *and* the length of the gate, thirteen cubits[h] {about 20 ft.; 6 m.}.
(12) The space in front of the little chambers *was* one cubit[i] {about 1.5 ft.; 0.46 m.} *on this side*, and the space *was* one cubit {about 1.5 ft. 0.46 m.} on the opposite side: and the little chambers *were* six cubits[j] {about 9 ft.; 2.8 m.} on this side, and six cubits {about 9 ft.; 2.8 m.} on that side.
(13) He measured then the gate from the roof of *one* little chamber to the roof of another: the width *was* twenty-five cubits[k] {about 38 ft.; 11.5 m.}, door to door.
(14) He made also posts of sixty cubits[l] {about 90 ft.; 27.4 m.}, even to the post of the court around the gate.
(15) And from the face of the gate of the entrance to the face of the porch of the inner gate *were* fifty cubits[m] {about 75 ft.; 22.9 m.}.
(16) And *there were* narrow windows to the little chambers, and to their posts within the gate all around, and likewise to the porches: and inside windows *were* all around: and upon *each* post *were* palm trees.

40:7d - 5 cubits - about 7.5 ft or 2.3 meter
40:9e - 8 cubits - about 12 ft or 3.6 meters
40:9f - 2 cubits - about 3 ft or about 0.9 meter
- see Appendix J: Bible Weights and Measures
40:11g - 10 cubits - about 15 ft or 4.5 meters
40:11h - 13 cubits - about 20 ft or 6 meters
40:12i - 1 cubit - about 1.5 ft or 0.46 meters
40:12j - 6 cubits - about 9 ft or 2.75 meters
40:13k- 25 cubits - about 38 ft or 11.5 meters
40:14l - 60 cubits - about 90 ft or 27.4 meters
40:15m - 50 cubits - about 75 ft or 22.9 meters
- see Appendix J: Bible Weights and Measures

(17) Then he brought me into the outer court, and, *there were* chambers, and a pavement was made around the court: thirty chambers *were* upon the pavement.
(18) And the pavement by the side of the gates opposite the length of the gates *was* the lower pavement.
(19) Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits[n] {about 150 ft.; 45.7 m.} eastward and northward.
(20) And the gate of the outward court that faced towards the north, he measured its length, and its width.
(21) And its little chambers *were* three on this side and three on the opposite side; and its posts and its porches were the same measure as the first gate: its length *was* fifty cubits {about 75 ft.; 22.9 m.}, and its width twenty-five cubits {about 38 ft.; 11.5 m.} .
(22) And their windows, and their porches, and their palm trees, *were* the same measure as the gate that faces towards the east; and there were seven steps going up to it; and its porches *were* in front of them.
(23) And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate one hundred cubits {about 150 ft.; 45.7 m.}.
(24) After that he brought me towards the south, and there was a gate towards the south: and he measured its posts and its porches according to these measures.
(25) And *there were* windows in it and in its porches all around, like those windows: the length *was* fifty cubits {about 75 ft.; 22.9 m.}, and the width twenty-five cubits {about 38 ft.; 11.5 m.}.
(26) And *there were* seven steps going up to it, and its porches *were* in front of them: and it had palm trees, one on this side, and another on the other side, upon its posts.
(27) And *there was* a gate in the inner court towards the south: and he measured from gate to gate towards the south one hundred cubits {about 150 ft.; 45.7 m.}.
(28) And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;
(29) And its little chambers, and its posts, and its porches, according to these measures: and *there were* windows in it and in its porches all around: *it was* fifty cubits long {about 75 ft.; 22.9 m.}, and twenty-five cubits wide {about 38 ft.; 11.5 m.}.
(30) And the porches around it *were* twenty-five cubits long {about 38 ft.; 11.5 m.}, and five cubits wide {about 7.5 ft.; 2.3 m.}.

40:19n - 100 cubits - about 150 ft or 45.7 meters
- see Appendix J: Bible Weights and Measures

(31) And its porches *were* facing towards the outer court; and palm trees *were* upon their posts: and there were eight steps going up to it.
(32) And he brought me into the inner court towards the east: and he measured the gate according to these measures.
(33) And its little chambers, and its posts, and its porches, *were* according to these measures: and *there were* windows in them and in its porches all around: *it was* fifty cubits long {about 75 ft.; 22.9 m.}, and twenty-five cubits wide {about 38 ft.; 11.5 m.}.
(34) And its porches *were* towards the outward court; and palm trees *were* upon their posts, on this side, and on that side: and the going up to it *had* eight steps.
(35) And he brought me to the north gate, and measured *it* according to these measures;
(36) Its little chambers, its posts, and its porches, and its windows all around: the length *was* fifty cubits {about 75 ft.; 22.9 m.}, and the width twenty-five cubits {about 38 ft.; 11.5 m.}.
(37) And its posts *were* towards the outer court; and palm trees *were* upon their posts, on this side, and on the opposite side: and it *had* eight steps going up to it.
(38) And the chambers and its entries *were* by the posts of the gates, where they washed the burnt offering.

(39) And in the porch of the gate *were* two tables on this side, and two tables on the opposite side, to kill the burnt offering on and the sin offering and the trespass offering.
(40) And at the outside, as one goes up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.
(41) Four tables *were* on this side, and four tables on the opposite side, by the side of the gate; eight tables, upon which they killed *their sacrifices*.
(42) And the four tables *were* of cut stone for the burnt offering, of a cubit and a half[o] long {about 2.25 ft.; 0.69 m.}, and a cubit and a half wide {about 2.25 ft.; 0.69 m.}, and one cubit high {about 1.5 ft.; 0.46 m.}: upon which also they laid the instruments with which they killed the burnt offering and the sacrifice.
(43) And inside *were* hooks, one hand wide {about 4 in.; 0.103 m.}, fastened all around: and upon the tables *was* the meat of the offering.
(44) And outside the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their faces *were* towards the south: one at the side of the east gate *having* the face towards the north.

40:420 - 1.5 cubits - about 2.25 ft or 0.69 meters
- see Appendix J: Bible Weights and Measures

(45) And he said to me, This chamber, whose face *is* towards the south, *is* for the priests, the keepers of the charge of the house {temple}.
(46) And the chamber whose face *is* towards the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, who come near to the LORD {Jehovah} to minister to Him.
(47) So he measured the court, one hundred cubits long {about 150 ft.; 45.7 m.}, and a hundred cubits wide {about 150 ft.; 45.7 m.}, foursquare; and the altar *that was* in front of the house {temple}.
(48) And he brought me to the porch of the house {temple}, and measured *each* post of the porch, five cubits {about 7.5 ft.; 2.3 m.} on this side, and five cubits {about 7.5 ft.; 2.3 m.} on that side: and the width of the gate *was* three cubits[p] {about 4.5 ft.; 1.4 m.} on this side, and three cubits {about 4.5 ft.; 1.4 m.} on that side.
(49) The length of the porch *was* twenty cubits[q] {about 30 ft.; 9.1 m.}, and the width eleven cubits[r] {about 16.5 ft.; 5 m.}; and *he brought me* by the steps with which they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

Chapter 41
(1) Afterward he brought me to the temple, and measured the posts, six cubits {about 9 ft.; 2.8 m.} wide on the one side, and six cubits wide {about 9 ft.; 2.8 m.} on the other side, *which was* the width of the tabernacle.
(2) And the width of the door *was* ten cubits {about 15 ft.; 4.5 m.}; and the sides of the door *were* five cubits {about 7.5 ft.; 2.3 m.} on the one side, and five cubits {about 7.5 ft.; 2.3 m.} on the other side: and he measured its length, forty cubits[a] {about 60 ft.; 18.3 m.}: and the width, twenty cubits {about 30 ft.; 9.1 m.}.
(3) Then he went inward, and measured the post of the door, two cubits {about 3 ft.; 0.9 m.}; and the door, six cubits {about 9 ft.; 2.7 m.}; and the width of the door, seven cubits[b] {about 10.5 ft.; 3.3 m.}.
(4) So he measured its length, twenty cubits {about 30 ft.; 9.1 m.}; and the width, twenty cubits {about 30 ft.; 9.1 m.}, in front of the temple: and he said to me, This *is* the most holy *place {Holy of Holies}*.
(5) After he measured the wall of the house, six cubits {about 9 ft.; 2.7 m.}; and the width of *every* side chamber, four cubits[c] {about 6 ft.; 1.8 m.}, around the house {temple} on every side.

40:48p - 3 cubits - about 4.5 ft or about 1.4 meters
40:49q - 20 cubits - about 30 ft or 9.1 meters
40:49r - 11 cubits - about 16.5 ft or 5 meters
41:2a - 40 cubits - about 60 ft or 18.3 meters
41:3b - 7 cubits - about 10.5 ft or 3.3 meters
- see Appendix J: Bible Weights and Measures
41:5c - 4 cubits - about 6 ft or 1.8 meters

(6) And there *were* three side chambers, one over another, and thirty in order; and they entered into the wall which *was* of the house {temple} for the side chambers all around, that they might have hold, but they were not attached to the wall of the house.
(7) And *there was* an enlarging, and a winding about still upward to the side chambers: because the winding about of the house went still upward all around the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the middle.
(8) I saw also the height of the house all around: the foundations of the side chambers *were* a full reed of six great cubits[d] {about 11 ft.; 3.4 m.}.
(9) The thickness of the wall, which *was* for the side chamber outside, *was* five cubits {about 7.5 ft.; 2.3 m.}: and *that* which *was* left *was* the place of the side chambers that *were* inside.
(10) And between the chambers *was* the width of twenty cubits {about 30 ft.; 9.1 m.} around the house {temple} on every side.
(11) And the doors of the side chambers *were* towards *the place that was* left, one door towards the north, and another door towards the south: and the width of the place that was left *was* five cubits {about 7.5 ft.; 2.3 m.} all around.
(12) Now the building that *was* before the separate place at the end towards the west *was* seventy cubits[e] broad {about 105 ft.; 32 m.}; and the wall of the building *was* five cubits {about 7.5 ft.; 2.3 m.} thick all around, and its length ninety cubits[f] {about 135 ft.; 41.1 m.}.
(13) So he measured the house, one hundred cubits long {about 150 ft.; 45.7 m.}; and the separate place, and the building, with its walls, one hundred cubits long {about 150 ft.; 45.7 m.};
(14) Also the width of the face of the house, and of the separate place towards the east, one hundred cubits {about 150 ft.; 45.7 m.} .
(15) And he measured the length of the building opposite the separate place which *was* behind it, and its galleries on the one side and on the other side, one hundred cubits {about 150 ft.; 45.7 m.}, with the inner temple, and the porches of the court;
(16) The door posts, and the narrow windows, and the galleries all around on their three stories, opposite the door, all covered with wood panels, and from the ground up to the windows, and the windows *were* covered;
(17) From above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure.

41:8d - 6 great cubits - about 11 ft – see Ezek. 40:5
- see Appendix J: Bible Weights and Measures
41:12e - 70 cubits - about 105 ft or 32 meters
41:12f - 90 cubits - about 135 ft or 41.1 meters
- see Appendix J: Bible Weights and Measures

(18) And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;
(19) So that the face of a man *was* towards the palm tree on the one side, and the face of a young lion towards the palm tree on the other side: *it was* made through all the house all around.
(20) From the ground to above the door *were* cherubims and palm trees made, and *on* the wall of the temple.
(21) The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.
(22) The altar of wood *was* three cubits high {about 4.5 ft.; 1.4 m.}, and its length two cubits {about 3 ft.; 0.9 m.}; and its corners, and its length, and its walls, *were* of wood: and he said to me, This *is* the table that *is* before the LORD {Jehovah}.
(23) And the temple and the sanctuary had two doors.
(24) And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.
(25) And *there were* made on them, on the doors of the temple, cherubims and palm trees, like *those* made upon the walls; and *there were* thick planks upon the face of the porch outside.
(26) And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

Chapter 42
(1) Then he brought me forth into the outer court, the way towards the north: and he brought me into the chamber that *was* opposite the separate place, and which *was* in front of the building towards the north.
(2) Before the length of one hundred cubits {about 150 ft.; 45.7 m.} *was* the north door, and the width *was* fifty cubits {about 75 ft.; 22.9 m.}.
(3) Opposite the twenty *cubits* {about 30 ft.; 9.1 m.} which *were* for the inner court, and, opposite the pavement which *was* for the outer court, *was* gallery against gallery in three *stories*.
(4) And before the chambers *was* a walk of ten cubits {about 15 ft.; 4.5 m.} width inward, a way of one cubit {about 1.5 ft.; 0.46 m.}; and their doors towards the north.
(5) Now the upper chambers *were* shorter: because the galleries were higher than these, than the lower, and than the middlemost of the building.
(6) Because they *were* in three *stories*, but did not have pillars as the pillars of the courts: therefore *the building* was more straight than the lowest and the middlemost from the ground.
(7) And the wall that *was* outside opposite the chambers, towards the outer court on the forepart of the chambers, its length *was* fifty cubits {about 75 ft.; 22.9 m.}.

(8) Because the length of the chambers that *were* in the outer court *was* fifty cubits {about 75 ft.; 22.9 m.}: and, look, in front of the temple *were* one hundred cubits {about 150 ft.; 45.7 m.}.
(9) And from under these chambers *was* the entry on the east side, as one goes into them from the outer court.
(10) The chambers *were* in the thickness of the wall of the court towards the east, opposite the separate place, and opposite the building.
(11) And the way before them *was* like the appearance of the chambers which *were* towards the north, as long as they, *and* as broad as they: and all their exits *were* both according to their fashions, and according to their doors.
(12) And according to the doors of the chambers that *were* towards the south *was* a door in the head of the way, *even* the way directly before the wall towards the east, as one enters into them.
(13) Then he said to me, The north chambers *and* the south chambers, which *are* before the separate place, they *are* holy chambers, where the priests who approach the LORD {Jehovah} shall eat the most holy things: there they shall lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; because the place *is* holy.
(14) When the priests enter into it, then they shall not go out of the holy *place* into the outer court, but there they shall lay their clothes in which they minister; because they *are* holy; and shall put on other clothes, and shall approach to *those things* which *are* for the people.
(15) Now when he had made an end of measuring the inner house {temple}, he brought me forth towards the gate which *faces* towards the east, and measured it all round.
(16) He measured the east side with the measuring reed, five hundred reeds[a] {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed all around.
(17) He measured the north side, five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed all around.
(18) He measured the south side, five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed.
(19) He turned about to the west side, *and* measured five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.} with the measuring reed.
(20) He measured it by the four sides: it had a wall all around, five hundred *reeds* long {about 5,500 ft. or 1.04 mi.; 1.7 km.}, and five hundred wide {about 5,500 ft. or 1.04 mi.; 1.7 km}, to make a separation between the sanctuary and the profane place.

42:16a -- 500 reeds (5,500feet/1.04miles/1.7 kilometers) See Note on Ezek. 40:5
- see Appendix J: Bible Weights and Measures

Chapter 43

(1) Afterward he brought me to the gate, *even* the gate that faces towards the east:
(2) And, indeed, the glory of the God of Israel came from the way of the east: and His voice *was* like a noise of many waters: and the earth shone with His glory.
(3) And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.
(4) And the glory of the LORD {Jehovah} came into the house {temple} by the way of the gate which faces towards the east.
(5) So the Spirit took me up, and brought me into the inner court; and, indeed, the glory of the LORD {Jehovah} filled the house {temple}.
(6) And I heard *Him* speaking to me out of the house {temple}; and the man stood by me.
(7) And He said to me, Son of man, the place of My throne, and the place of the soles of My feet, where I will live in the midst of the children of Israel forever, and My holy Name, the house of Israel will no more defile, *neither* they, nor their kings, by their prostitution, nor by the dead bodies of their kings in their high places.
(8) In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My holy Name by their abominations that they have committed: therefore I have consumed them in My anger.
(9) Now let them put away their prostitution, and the dead bodies of their kings, far from Me, and I will live in the midst of them forever.
(10) You son of man, show the house {temple} to the house of Israel, that they may be ashamed of their sins: and let them measure the pattern.
(11) And if they are ashamed of all that they have done, show them the form of the house {temple}, and its fashion, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws: and write *it* in their sight, that they may keep its whole form, and all its ordinances, and do them.
(12) This *is* the law of the house {temple}; Upon the top of the mountain its whole limit all around *shall be* most holy. Indeed, this *is* the law of the house {temple}.
(13) And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and a handbreadth[a] {about 22 in. or 1.8 ft.; 0.6 m.}; even the bottom *shall be* a cubit {about 22 in. or 1.8 ft.; 0.6 m.}, and the width a cubit {about 22 in. or 1.8 ft.; 0.6 m.}, and its border by its edge all around *shall be* a span {about 9 in.; 0.23 m.}: and this *shall be* the higher place of the altar.

43:13a -- 1 cubit and a handbreadth {22 inches/1.8ft/0.6m} See Note on Ezek. 40:5; Ex. 27:1

(14) And from the base *upon* the ground *even* to the lower ledge *shall be* two cubits {about 3 ft.; 0.9 m.}, and the width one cubit {about 1.5 ft.; 0.46 m.}; and from the smaller ledge *even* to the larger ledge *shall be* four cubits {about 6 ft.; 1.8 m.}, and the width *one* cubit {about 1.5 ft.; 0.46 m.}.
(15) So the altar *shall be* four cubits {about 6 ft.; 1.8 m.}; and from the altar and upwards *shall be* four horns.
(16) And the altar *shall be* twelve *cubits* long[b] {about 18 ft.; 5.5 m.}, twelve wide {about 18 ft.; 5.5 m.}, square in its four squares.
(17) And the ledge *shall be* fourteen *cubits*[c] long {about 21 ft.; 6.5 m.} and fourteen wide {about 21 ft.; 6.5 m.} in its four squares; and the border about it *shall be* half a cubit {about 9 in.; 0.23 m.}; and its base *shall be* a cubit {about 1.5 ft.; 0.46 m.}; and its stairs shall face towards the east.
(18) And He said to me, Son of man, this is what the Lord GOD {Jehovah} says; These *are* the ordinances of the altar in the day when they make it, to offer burnt offerings upon it, and to sprinkle blood upon it.
(19) And you shall give to the priests the Levites who are of the descent of Zadok, who approach Me, to minister to Me, says the Lord GOD {Jehovah}, a young bull for a sin offering.
(20) And you shall take of its blood, and put *it* on its four horns, and on the four corners of the ledge, and upon the border all around: so shall you cleanse and purge it.
(21) You shall take the bull also of the sin offering, and he shall burn it in the appointed place of the house {temple}, outside the sanctuary.
(22) And on the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.
(23) When you have made an end of cleansing *it*, you shall offer a young bull without blemish, and a ram out of the flock without blemish.
(24) And you shall offer them before the LORD {Jehovah}, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering to the LORD {Jehovah}.
(25) Seven days you shall prepare every day a goat *for* a sin offering: they shall also prepare a young bull, and a ram out of the flock, without blemish.
(26) Seven days they shall purge the altar and purify it; and they shall consecrate themselves.
(27) And when these days are expired, it shall be, *that* upon the eighth day, and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, says the Lord GOD {Jehovah}.

43:16b - 12 cubits - about 18 ft or 5.5 meters
43:17c - 14 cubits - about 21 ft or 6.5 meters - see Appendix J: Bible Weights and Measures

Chapter 44

(1) Then He brought me back the way of the gate of the outer sanctuary which faces towards the east; and it *was* shut.

(2) Then the LORD {Jehovah} said to me; This gate shall be shut, it shall not be opened,[a] and no man shall enter in by it; because the LORD {Jehovah}, the God of Israel, has entered in by it, therefore it shall be shut.

(3) *It is* for the Prince; the Prince, He will sit in it to eat bread before the LORD {Jehovah}; He will enter by the way of the porch of *that* gate, and will go out by the way of the same.

(4) Then He brought me the way of the north gate before the house {temple}: and I looked, and, indeed, the glory of the LORD {Jehovah} filled the house {temple} of the LORD {Jehovah}: and I fell upon my face.

(5) And the LORD {Jehovah} said to me, Son of man, mark well, and see with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the house {temple} of the LORD {Jehovah}, and all its laws; and mark well the entrance of the house {temple}, with every going forth of the sanctuary.

(6) And you shall say to the rebellious, *even* to the house of Israel, This is what the Lord GOD {Jehovah} says; O you house of Israel, let it suffice you of all your abominations,

(7) In that you have brought *into My sanctuary* {temple} strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, *even* My house, when you offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations.

(8) And you have not kept the charge of My holy things: but you have set keepers of My charge in My sanctuary for yourselves.

(9) This is what the Lord GOD {Jehovah} says; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary {temple}, of any stranger that *is* among the children of Israel.

(10) And the Levites who have gone far away from Me, when Israel went astray, who went astray away from Me after their idols; they will even bear their sin.

44:2a - eastern gate is sealed shut - note that presently only the eastern gate is still standing and it was sealed shut around 1541 A.D. after the Turks had taken control of Jerusalem around 1517 A.D. They learned that the Messiah was to come through that gate so they sealed it shut to "prevent" any Messiah from coming through the gate. The eastern gate is also called the "Golden Gate" and "Beautiful Gate" and "Gate of Mercy" and faces eastward towards the Mount of Olives where Jesus will return with His saints on the day of Armageddon and enter into Jerusalem by that gate.

(11) Yet they will be ministers in My sanctuary {temple}, *having* charge at the gates of the house {temple}, and ministering to the house {temple}: they will kill the burnt offering and the sacrifice for the people, and they will stand before them to minister to them.
(12) Because they ministered to them before their idols, and caused the house of Israel to fall into sin; therefore I have lifted up My hand against them, says the Lord GOD {Jehovah}, and they will bear their sin.
(13) And they will not come near to Me, to do the office of a priest to Me, nor to come near to any of My holy things, in the most holy *place*: but they will bear their shame, and their abominations which they have committed.
(14) But I will make them keepers of the charge of the house {temple}, for all its service, and for all that will be done inside it.
(15) But the priests the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they will come near to Me to minister to Me, and they will stand before Me to offer to Me the fat and the blood, says the Lord GOD {Jehovah}:
(16) They will enter into My sanctuary {temple}, and they will come near to My table, to minister to Me, and they will keep My charge.

(17) And it will come to pass, *that* when they enter in at the gates of the inner court, they will be clothed with linen clothes; and no wool shall come upon them, while they minister in the gates of the inner court, and inside.
(18) They shall have linen bonnets upon their heads, and shall have linen pants upon their waists; they shall not clothe *themselves* with anything that causes sweat.
(19) And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their clothes in which they ministered, and lay them in the holy chambers, and they shall put on other clothes; and they shall not sanctify the people with their clothes.
(20) Neither shall they shave their heads, nor allow their hair to grow long; they shall only cut the hair of their heads.
(21) Neither shall any priest drink wine, when they enter into the inner court.
(22) Neither shall they take for their wives a widow, nor her who is divorced: but they shall take maidens of the descent of the house of Israel, or a widow who had a priest before.
(23) And they shall teach My people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

(24) And in controversy they shall stand in judgment; *and* they shall judge it according to My judgments: and they shall keep My laws and My commandments in all My assemblies; and they shall hallow My sabbaths {Saturdays}.
(25) And they shall not come near to any dead person to defile themselves: except for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves.
(26) And after he is cleansed, they shall count to him seven days.
(27) And in the day that he goes into the sanctuary, to the inner court, to minister in the sanctuary, he shall offer his sin offering, says the Lord GOD {Jehovah}.
(28) And it shall be to them for an inheritance: I *am* their inheritance: and you shall give them no possession in Israel: I *am* their possession.
(29) They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.
(30) And the first of all the first-fruits of all *things*, and every sacrifice of all, of every *sort* of your sacrifices, shall be the priest's: you shall also give to the priest the first of your dough, that he may cause the blessing to rest in your house.
(31) The priests shall not eat of anything that dies on its own, or is torn, whether it is bird or beast.

Chapter 45

(1) Furthermore, when you shall divide the land by lot for inheritance, you shall offer a sacrifice to the LORD {Jehovah}, a holy portion of the land: the length *shall be* the length of twenty-five thousand *cubits*[a] {about 7.1 mi.; 11.4 km.}, and the width *shall be* ten thousand *cubits*[b] {about 2.8 mi.; 4.5 km.}. This *shall be* holy in all its borders all around.
(2) Of this there shall be for the sanctuary {temple} five hundred *cubits in length* {about 750 ft.; 229 m.}, with five hundred[c] *in width* {about 750 ft.; 229 m.}, a square; and fifty cubits[d] {about 75 ft.; 229 m.} of clear space around it.
(3) And of this measure you shall measure the length of twenty-five thousand *cubits* {about 7.1 mi.; 11.4 km.}, and the width of ten thousand *cubits* {about 2.8 mi.; 4.5 km.}: and in it shall be the sanctuary *and* the most holy *place*.
(4) The holy *portion* of the land shall be for the priests the ministers of the sanctuary, who shall come near to minister to the LORD {Jehovah}: and it shall be a place for their houses, and a holy place for the sanctuary {temple}.

45:1a - 25,000 cubits - about 7.1 miles or 11.4 kilometers
45:1b - 10,000 cubits - about 2.8 miles or 4.5 kilometers
45:2c - 500 cubits - about 750 ft or 229 meters
45:2d - 50 cubits - about 75 ft or 22.9 meters
- See Appendix J: Bible Weights and Measures

(5) And the twenty-five thousand *cubits* of length {about 7.1 mi.; 11.4 km.}, and the ten thousand *cubits* of width {about 2.8 mi.; 4.5 km.}, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.
(6) And you shall appoint the possession of the city five thousand *cubits*[e] wide {about 1.4 mi.; 2.3km.}, and twenty-five thousand *cubits* long {about 7.1 mi.; 11.4 km.}, opposite the sacrifice of the holy *portion*: it shall be for the whole house of Israel.
(7) And a *portion shall be* for the prince on the one side and on the other side of the sacrifice of the holy *portion*, and of the possession of the city, before the sacrifice of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* opposite one of the portions, from the west border to the east border.
(8) In the land shall be his possession in Israel: and My princes shall no more oppress My people; and *the rest of* the land they shall give to the house of Israel according to their tribes.

(9) This is what the Lord GOD {Jehovah} says; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My people, says the Lord GOD {Jehovah}.
(10) You shall have just balances, and a just ephah[f] {about 6 gal.; 22.2 L. – dry measure}, and a just bath[g] {about 6 gal.; 22.2 L. – liquid measure}.
(11) The ephah and the bath shall be of one measure,[h] that the bath may contain one tenth of a homer[i] {about 6 gal.; 22.2 L.}, and the ephah one tenth of a homer {about 6 gal.; 22.2 L.}: its measure shall be after the homer.
(12) And the shekel[j] {about 0.4 oz.; 11.4 g.} *shall be* twenty gerahs: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina[k] {about 1.26 lbs.; 571.2 g.}.
(13) This *is* the sacrifice that you shall offer; one-sixth of an ephah of a homer of wheat {about 1 gal.; 3.6 L.}, and you shall give one-sixth of an ephah of a homer of barley {about 1 gal.; 3.6 L.}:
(14) Concerning the ordinance of oil, the bath of oil, *you shall offer* the tenth part of a bath {about 0.5 gal.; 1.8 L.}, *which is* a homer of ten baths; because ten baths *are* a homer or a kor.

45:6e - 5,000 cubits - about 1.4 miles or 2.25 kilometers
45:10f - ephah - dry measure of about 24 quarts or 6 gallons or 3 pecks or 22.2 liters
45:10g - bath - liquid measure of about 5.8 gallons or 22 liters or 6.25 bushels
- See Appendix J: Bible Weights and Measures
45:11h - i.e. the liquid measure volume and the dry measure volume must be the same.
45:11i - homer - about 236 quarts or 220 liters - the ephah is set to 1/10th of a homer
45:12j - shekel - about .4 ounces or 11.4 grams in weight - 20 gerahs is set equal to a shekel
45:12k - mina - about 1.26 pounds or 571.2 grams
- See Appendix J: Bible Weights and Measures

(15) And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, says the Lord GOD {Jehovah}.
(16) All the people of the land shall give this sacrifice for the prince in Israel.
(17) And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths {Saturdays}, in all solemn assemblies of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.
(18) This is what the Lord GOD {Jehovah} says; In the first *month* {Nisan [Mar./Apr.]},[l] in the first *day* of the month, you shall take a young bull without blemish, and cleanse the sanctuary:
(19) And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.
(20) And so you shall do the seventh *day* of the month for everyone who errs, and for *him who is* simple: so shall you reconcile the house.
(21) In the first *month* {Nisan [Mar.-Apr.]}, on the fourteenth day of the month, you shall have the Passover,[m] a feast of seven days; unleavened bread shall be eaten.
(22) And upon that day shall the prince prepare for himself and for all the people of the land a bull *for* a sin offering.
(23) And seven days of the feast he shall prepare a burnt offering to the LORD {Jehovah}, seven bulls and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.
(24) And he shall prepare a meat offering of an ephah {about 6 gal.; 22.2 L.} for a bull, and an ephah {about 6 gal.; 22.2 L.} for a ram, and a hin[n] of oil {about 1 gal.; 3.6 L.} for an ephah.
(25) In the seventh *month* {Tishri [Sept.-Oct.]},[o] on the fifteenth day of the month, he shall do the likewise in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Chapter 46

(1) This is what the Lord GOD {Jehovah} says; The gate of the inner court that faces towards the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

45:18l - first month - Nisan (March-April) - See Appendix L: The Modern Jewish Calendar And Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
45:21m – Passover – Lev. 23:5
45:24n - hin - about a gallon or 3.6 liters
45:25o - seventh month - Tishri (September-October) – the 15th day is the Feast of Tabernacles - Lev. 23:34

(2) And the prince shall enter by the way of the porch of *that* gate from outside, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.
(3) Likewise the people of the land shall worship at the door of this gate before the LORD {Jehovah} in the sabbaths {Saturdays} and in the new moons.
(4) And the burnt offering that the prince shall offer to the LORD {Jehovah} in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.
(5) And the meat offering *shall be* an ephah[a] {about 6 gal.; 22.2 L.} for a ram, and the meat offering for the lambs as he shall be able to give, and a hin[b] of oil {about 1 gal.; 3.6 L.} to an ephah.
(6) And in the day of the new moon *it shall be* a young bull without blemish, and six lambs, and a ram: they shall be without blemish.
(7) And he shall prepare a meat offering, an ephah {about 6 gal.; 22.2 L.} for a bull, and an ephah {about 6 gal.; 22.2 L.} for a ram, and for the lambs according as his hand shall attain to, and a hin of oil {about 1 gal.; 3.6 L.} to an ephah.

(8) And when the prince enters, he shall go in by the way of the porch of *that* gate, and he shall go forth by its roadway.
(9) But when the people of the land shall come before the LORD {Jehovah} in the solemn feasts, he who enters in by the way of the north gate to worship shall go out by the way of the south gate; and he who enters by the way of the south gate shall go forth by the way of the north gate: he shall not return through the same gate by which he came in, but shall leave through the opposite *gate*.
(10) And the prince *who is* in their midst, when they go in, shall go in; and when they leave, shall also leave.
(11) And in the feasts and in the solemn assemblies the meat offering shall be an ephah {about 6 gal.; 22.2 L.} to a bull, and an ephah {about 6 gal.; 22.2 L.} to a ram, and to the lambs as he is able to give, and a hin of oil {about 1 gal.; 3.6 L.} to an ephah.
(12) Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily to the LORD {Jehovah}, *one* shall then open *for* him the gate that faces towards the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day {Saturday}: then he shall leave; and after he leaves *one* shall shut the gate.

46:5a – ephah - dry measure of about 24 quarts or 6 gallons or 3 pecks or 22.2 liters
46:5b - hin - about a gallon or 3.6 liters
- See Appendix J: Bible Weights and Measures

(13) You shall daily prepare a burnt offering to the LORD {Jehovah} *of* a lamb one year old without blemish: you shall prepare it every morning.
(14) And you shall prepare a meat offering for it every morning, one sixth of an ephah[c] {about 1 gal.; 3.6 L.}, and the third part of a hin[d] of oil {about one third gal.; 1.2 L.}, to temper with the fine flour; a meat offering continually by a perpetual ordinance to the LORD {Jehovah}.
(15) So shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.
(16) This is what the Lord GOD {Jehovah} says; If the prince gives a gift to any of his sons, its inheritance shall be his sons'; it *shall be* their possession by inheritance.
(17) But if he gives a gift of his inheritance to one of his servants, then it shall be his until the year of liberty; afterward it shall return to the prince: but his inheritance shall be his sons' for them.
(18) Furthermore the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that My people may not be scattered every man from his possession.
(19) Afterward He brought me through the entrance, which *was* at the side of the gate, into the holy chambers of the priests, which faced towards the north: and, there *was* a place on the two sides westward.
(20) Then He said to me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they not carry *them* out into the outer court, to sanctify the people.
(21) Then He brought me forth into the outer court, and caused me to pass by the four corners of the court; and, indeed, in every corner of the court *there was* a court.
(22) In the four corners of the court *there were* courts joined of forty *cubits*[e] long {about 60 ft.; 18.3 m.} and thirty wide[f] {about 45 ft.; 13.7 m.}: these four corners *were* of one measure.
(23) And *there was* a row *of building* all around in them, around about them four, and *it was* made with boiling places under the rows all around.
(24) Then He said to me, These *are* the places of those who boil, where the ministers of the house shall boil the sacrifice of the people.

46:14c – one sixth of an ephah – about a gallon
46:14d – one third of a hin – about one third gallon or 1.2 liters
- See Appendix J: Bible Weights and Measures
46:22e – 40 cubits – about 60 ft or 18.3 meters
46:22f – 30 cubits – about 45 ft or about 13.7 meters
- See Appendix J: Bible Weights and Measures

Chapter 47

(1) Afterward He brought me again to the door of the house {temple}; and, indeed, waters came out from under the threshold of the house {temple} eastward: because the forefront of the house *stood towards* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

(2) Then He brought me out of the way of the gate northward, and led me about the way outside to the outer gate by the way that faces eastward; and there ran out waters on the right side.

(3) And when the man who had the line in his hand went forth eastward, he measured a thousand cubits[a] {about 1500 ft.; 457.2 m.}, and he brought me through the waters; the waters *were* to the ankles.

(4) Again he measured a thousand {about 1500 ft.; 457.2 m.}, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand {about 1500 ft.; 457.2 m.}, and brought me through; the waters *were* to the waist.

(5) Afterward he measured a thousand {about 1500 ft.; 457.2 m.}; *and it was* a river that I could not pass over: because the waters had risen, waters to swim in, a river that could not be passed over.

(6) And he said to me, Son of man, have you seen *this*? Then he brought me, and caused me to return to the brink of the river.

(7) Now when I had returned, indeed, at the bank of the river *were* very many trees on the one side and on the other.

(8) Then he said to me, These waters go out towards the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, cause the waters to be healed.

(9) And it will come to pass, *that* everything that lives, which moves, wherever the rivers come, will live: and there will be a very great multitude of fish, because these waters will come there: because they will be healed; and everything will live wherever the river comes.

(10) And it will come to pass, *that* the fishermen will stand upon it from En-gedi even to Eneglaim; there will be a *place* to spread forth nets; their fish will be according to their kinds, as the fish of the great {Mediterranean} sea, exceedingly many.

(11) But its muddy places and its marshes will not be healed; they will be given to salt.

(12) And by the river upon its bank, on this side and on that side, will grow all trees for food, whose leaf will not fade, neither will its fruit be consumed: it will bring forth new fruit according to its months, because their waters they issued out of the sanctuary: and their fruit will be for food, and their leaves for medicine.

47:3a – 1000 cubits – about 1500 ft or 457.2 meters
- see Appendix J: Bible Weights and Measures

(13) This is what the Lord GOD {Jehovah} says; This *shall be* the border, whereby you shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.
(14) And you shall inherit it, one as well as another: *concerning* the which I lifted up My hand to give it to your forefathers: and this land will fall to you for inheritance.
(15) And this *will be* the border of the land towards the north side, from the great {Mediterranean} sea, the way of Hethlon, as men go to Zedad;
(16) Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazarhatticon, which *is* by the coast of Hauran.
(17) And the border from the sea will be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.
(18) And the east side you shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* the Jordan River, from the border to the east sea. And *this is* the east side.
(19) And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great {Mediterranean} sea. And *this is* the south side southward.
(20) The west side also *will be* the great {Mediterranean} sea from the border, until a man comes opposite Namath. This *is* the west side.
(21) So shall you divide this land to yourselves according to the tribes of Israel.
(22) And it shall come to pass, *that* you shall divide it by lot for an inheritance to you, and to the strangers who live among you, who will bear children among you: and they will be to you as born in the country among the children of Israel; they will have inheritance with you among the tribes of Israel.
(23) And it will come to pass, *that* in the tribe where the stranger lives, there you shall give *him* his inheritance, says the Lord GOD {Jehovah}.

Chapter 48

(1) Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goes to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; because these are his sides east *and* west; a *portion for* Dan.
(2) And by the border of Dan, from the east side to the west side, a *portion for* Asher.
(3) And by the border of Asher, from the east side even to the west side, a *portion for* Naphtali.
(4) And by the border of Naphtali, from the east side to the west side, a *portion for* Manasseh.
(5) And by the border of Manasseh, from the east side to the west side, a *portion for* Ephraim.

(6) And by the border of Ephraim, from the east side even to the west side, a *portion for* Reuben.
(7) And by the border of Reuben, from the east side to the west side, a *portion for* Judah.
(8) And by the border of Judah, from the east side to the west side, shall be the offering which you shall offer of twenty-five thousand *reeds*[a] *in* width {about 52.1 mi.; 83.8 km.}, and *in* length as one of the *other* parts, from the east side to the west side: and the sanctuary {temple} shall be in its midst.
(9) The sacrifice that you shall offer to the LORD {Jehovah} *shall be* of twenty-five thousand[b] in length {about 52.1 mi.; 83.8 km.}, and of ten thousand in width {about 20.8 mi.; 33.5 km.}.
(10) And for them, *even* for the priests, shall be *this* holy sacrifice; towards the north twenty-five thousand *in length* {about 52.1 mi.; 83.8 km.}, and towards the west ten thousand in width {about 20.8 mi.; 33.5 km.}, and towards the east ten thousand in width {about 20.8 mi.; 33.5 km.}, and towards the south twenty-five thousand in length {about 52.1 mi.; 83.8 km.}: and the sanctuary {temple} of the LORD {Jehovah} shall be in its midst.
(11) *It shall be* for the priests who are sanctified of the sons of Zadok; who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.
(12) And *this* sacrifice of the land that is offered shall be to them a thing most holy by the border of the Levites.
(13) And opposite the border of the priests the Levites *shall have* twenty-five thousand in length {about 52.1 mi.; 83.8 km.}, and ten thousand in width {about 20.8 mi.; 33.5 km.}: all the length *shall be* twenty-five thousand {about 52.1 mi.; 83.8 km.}, and the width ten thousand {about 20.8 mi.; 33.5 km.}.
(14) And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: because *it is* holy to the LORD {Jehovah}.
(15) And the five thousand {about 10.4 mi.; 16.7 km.}, that are left in the width over against the twenty-five thousand {about 52.1 mi.; 83.8 km.}, shall be a profane *place* for the city, for houses, and for suburbs: and the city shall be in its midst.

48:8a - modern translations insert cubits rather than reeds -- using cubits decreases the size of all measurements by a factor of 6.67. -- 25,000 reeds -- 52.1 miles/83.8 km
48:9b - 10,000 reeds -- 20.8 miles/33.5 km
- see Appendix J: Bible Weights and Measures

(16) And these *shall be* its measurements; the north side four thousand five hundred[c] {about 8.5 mi.; 13.7 km.}, and the south side four thousand and five hundred {about 8.5 mi.; 13.7 km.}, and on the east side four thousand and five {about 8.5 mi.; 13.7 km.}, and the west side four thousand and five hundred {about 8.5 mi.; 13.7 km.}.
(17) And the suburbs of the city shall be towards the north two hundred fifty[d] {about 2,500 ft.; 762 m.}, and towards the south two hundred fifty {about 2,500 ft.; 762 m.}, and towards the east two hundred fifty {about 2,500 ft.; 762 m.}, and towards the west two hundred fifty {about 2,500 ft.; 762 m.}.
(18) And the remainder in length opposite the sacrifice of the holy *portion shall be* ten thousand eastward {about 20.8 mi.; 33.5 km.}, and ten thousand westward {about 20.8 mi.; 33.5 km.}: and it shall be opposite the sacrifice of the holy *portion*; and its increase shall be for food to those who serve the city.
(19) And those who serve the city shall serve it out of all the tribes of Israel.
(20) All the offering *shall be* twenty-five thousand {about 52.1 mi.; 83.8 km.} by twenty-five thousand {about 52.1 mi.; 83.8 km.}: you shall offer the holy sacrifice foursquare, with the possession of the city.
(21) And the remainder *shall be* for the prince, on the one side and on the other of the holy offering, and of the possession of the city, opposite the twenty-five thousand {about 52.1 mi.; 83.8 km.} of the offering towards the east border, and westward opposite the twenty-five thousand {about 52.1 mi.; 83.8 km.} towards the west border, opposite the portions for the prince: and it shall be the holy offering; and the sanctuary of the house {temple} *shall be* in its midst.
(22) Furthermore from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.
(23) As for the rest of the tribes, from the east side to the west side, Benjamin *shall have* a *portion*.
(24) And by the border of Benjamin, from the east side to the west side, Simeon *shall have* a *portion*.
(25) And by the border of Simeon, from the east side to the west side, Issachar a *portion*.
(26) And by the border of Issachar, from the east side to the west side, Zebulun a *portion*.
(27) And by the border of Zebulun, from the east side to the west side, Gad a *portion*.

48:16c - four thousand five hundred *reeds* - about 8.5 miles or 13.7 kilometers
- see Appendix J: Bible Weights and Measures
48:17d - two hundred fifty *reeds* - about 2,500ft or 762 meters
- see Appendix J: Bible Weights and Measures

(28) And by the border of Gad, at the south side southward, the border shall be even from Tamar *to* the waters of strife *in* Kadesh, *and* to the river toward the great {Mediterranean} sea.
(29) This *is* the land which you shall divide by lot to the tribes of Israel for inheritance, and these *are* their portions, says the Lord GOD {Jehovah}.
(30) And these *are* the exits of the city on the north side, four thousand five hundred measures {about 8.5 mi.; 13.7 km.}.
(31) And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.
(32) And at the east side four thousand five hundred {about 8.5 mi.; 13.7 km.}: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
(33) And at the south side four thousand five hundred measures {about 8.5 mi.; 13.7 km.}: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.
(34) At the west side four thousand five hundred {about 8.5 mi.; 13.7 km.}, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
(35) *It was* around eighteen thousand *measures* {about 34 mi.; 54.7 km.} and the name of the city from that day *shall be*, The LORD {Jehovah} *is* there.

Chapter 1

(1) In the third year of the reign of Jehoiakim king of Judah {3520 A.H./C-522 B.C.}[a] Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it.

(2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house {temple} of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

(3) And the king spoke to Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's offspring, and of the princes;

(4) Children in whom *there was* no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the language of the Chaldeans.

(5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end of which they might stand before the king.

(6) Now among these were of the children of Judah, Daniel {God is my judge},[b] Hananiah {whom Jehovah has favored},[c] Mishael {who is comparable to God},[d] and Azariah {whom God helps}:[e]

1:1a - third year of Jehoiakim - Daniel and his friends along with other royalty will be carried to Babylon - 114 years after fall of northern kingdom of Israel. 8 years after this first exile Nebuchadnezzar carries away second group of exiles, including king Jehoiachin and Ezekiel {and other priests} [see Ezekiel 1] and appoints Zedekiah as king over Judah - 19 years after this first exile, Nebuchadnezzar will return during Zedekiah's 11th year of reign to destroy Jerusalem and the temple. - see Appendix G: World Time Line of Biblical History

1:6b - Daniel {דניאל}- God is my judge

1:6c - Hananiah {חנניה}– whom Jehovah has favored

1:6d - Mishael {מישאל}– who is comparable to God

1:6e - Azariah {עזריה}- whom God helps

(7) To whom the prince of the eunuchs gave names: because he gave to Daniel *the name* of Belteshazzar {keeper of hidden treasures of Bel};[f] and to Hananiah, Shadrach {inspired by the sun god};[g] and to Mishael, Meshach {of the goddess Shach};[h] and to Azariah, Abed-nego {the servant of the shining fire}.[i]
(8) But Daniel determined in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.[j]
(9) Now God had brought Daniel into favor and tender love with the prince of the eunuchs.
(10) And the prince of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink: because why should he see your faces worse in appearance than the children who *are* of your kind? then you will cause *me* to endanger my *own* head to the king.
(11) Then Daniel said to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
(12) I urge {ask; plead with} you, test your servants, ten days; and let them give us *only* vegetables to eat, and water to drink.
(13) Then let our appearances be looked upon before you, and the appearance of the children who eat of the portion of the king's meat: and as you see, deal with your servants.
(14) So he consented to them in this matter, and tested them ten days.
(15) And at the end of ten days their appearances appeared fairer and fatter in flesh than all the children who ate the portion of the king's meat.
(16) So Melzar took away the portion of their meat, and the wine that they should drink; and gave them vegetables *only*.
(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.
(18) Now at the end of the days that the king had said he would bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar.
(19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore they stood before the king.
(20) And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm.

1:7f – Belteshazzar {בלטשאצר} – keeper of the hidden treasures of Bel

1:7g - Shadrach {שַׁדְרַךְ}- inspired by the sun god

1:7h - Meshach {מֵישַׁךְ} - of the goddess Shach

1:7i – Abed-nego {עבד נגו} - the servant of the shining fire

1:8j - Jews were only allowed to eat meat that had been prepared according to the law of Moses. Since Daniel could not control how the meat was prepared he chose to not eat any meat.

(21) And Daniel continued *even* to the first year of king Cyrus.[k]

Chapter 2

(1) And in the second year of the reign of Nebuchadnezzar {3520 A.H./C-522 B.C.}[a] Nebuchadnezzar dreamed dreams, his spirit was troubled because of them, and his sleep left him.
(2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to explain to the king his dreams. So they came and stood before the king.
(3) And the king said to them, I have dreamed a dream, and my spirit was troubled to know the dream.
(4) Then the Chaldeans spoke to the king in Syriac,[b] O king, live forever: tell your servants the dream, and we will explain the interpretation.
(5) The king answered and said to the Chaldeans, The thing has gone from me: if you will not make known to me the dream, with its interpretation, you shall be cut in pieces, and your houses shall be made a dunghill.
(6) But if you show *me* the dream, and its interpretation, you shall receive from me gifts and rewards and great honor: therefore show me the dream, and its interpretation.
(7) They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.
(8) The king answered and said, I know of certainty that you would gain the time, because you see the thing has gone from me.
(9) But if you will not make known to me the dream, *there is but* one decree for you: because you have prepared lying and corrupt words to speak before me, until the time is changed: therefore tell me the dream, and I will know that you can show me its interpretation.
(10) The Chaldeans answered before the king, and said, There is not a man upon the earth who can show the king's matter: because *there is* no king, lord, nor ruler, *who* asks such things of any magician, or astrologer, or Chaldean.
(11) And *it is* a rare thing that the king requires, and there is no one else who can show it to the king, except the gods, who do not live with flesh.
(12) Because of this the king was angry and very furious, and commanded that all the wise *men* of Babylon be destroyed.
(13) And the decree went forth that the wise *men* should be killed; and they sought Daniel and his fellows to be killed.

1:21k - 1st year of King Cyrus - 70th year and end of exile - Daniel lives through the end of the 70 years - see Dan. 9:2; Jer. 29:10 – See Appendix G: World Time Line of Biblical History
2:1a - second year of the reign of Nebuchadnezzar [03520 A.H./C-522 B.C.] – See Appendix G: World Time Line of Biblical History
2:4b - Dan. 2:4b to Dan. 7:28 is written in Chaldean [also called Aramaic or Syriac] rather than in Hebrew. Note: Ez. 4:8-6:18; Ez.7:12-26 and Jer. 10:11 are also in Aramaic.

(14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, who had gone forth to kill the wise *men* of Babylon:
(15) He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.
(16) Then Daniel went in, and requested of the king that he would give him time, and that he would show the king the interpretation.
(17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
(18) That they would seek the mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.
(19) Then the secret was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven.
(20) Daniel answered and said, Blessed is the Name of God forever and ever: because wisdom and might are His:
(21) And He changes the times and the seasons:[c] He removes kings, and sets up kings: He gives wisdom to the wise, and knowledge to those who know understanding:
(22) He reveals the deep and secret things: He knows what *is* in the darkness, and the light lives with Him.
(23) I thank You, and praise You, O God of my fathers, Who has given me wisdom and might, and has made known to me now what we desired of You: because You have *now* made known to us the king's matter.
(24) Therefore Daniel went in to Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said these things to him; Do not destroy the wise *men* of Babylon: bring me in before the king, and I will show to the king the interpretation.
(25) Then Arioch quickly brought in Daniel before the king, and said these things to him, I have found a man of the captives of Judah, who will make known to the king the interpretation.
(26) The king answered and said to Daniel, whose name *was* Belteshazzar, Are you able to make known to me the dream which I have seen, and its interpretation?
(27) Daniel answered in the presence of the king, and said, The secret which the king has demanded the wise *men*, the astrologers, the magicians, the soothsayers, cannot show to the king;
(28) But there is a God in heaven Who reveals secrets, and makes known to the king Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, are these;

2:21c - He changes times and seasons -see Dan. 7:25

(29) As for you, O king, your thoughts came *into your mind* upon your bed, what should come to pass hereafter: and He who reveals secrets makes known to you what will come to pass.
(30) But as for me, this secret is not revealed to me because of *any* wisdom that I have more than any living, but for *their* sakes the interpretation will be made known to the king, and that you might know the thoughts of your heart.
(31) You, O king, saw, a great image. This great image, whose brightness *was* excellent, stood before you; and its form *was* terrible.
(32) This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
(33) His legs of iron, his feet part of iron and part of clay.
(34) You watched until a stone was cut out without hands, which struck the image upon his feet *that were* of iron and clay, and broke them to pieces.
(35) Then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that struck the image became a great mountain, and filled the whole earth.

(36) This *is* the dream; and we will tell its interpretation to the king.
(37) You, O king, *are* a king of kings: because the God of heaven has given you a kingdom, power, and strength, and glory.
(38) And wherever the children of men live, the beasts of the field and the birds of the heaven He has given into your hand, and has made you ruler over them all. You *are* this head of gold.
(39) And after you will arise another kingdom[d] inferior to you, and another third kingdom[e] of brass, which will bear rule over all the earth.
(40) And the fourth kingdom[f] will be strong as iron: just as iron breaks into pieces and subdues all *things*: and as iron that breaks all these, it will break in pieces and bruise.
(41) And as you saw the feet and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, just as you saw the iron mixed with miry {muddy} clay.
(42) And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom will be partly strong, and partly broken.
(43) And as you saw iron mixed with miry {muddy} clay, they will mingle themselves with the offspring of men: but they will not cling to one another, even as iron is not mixed with clay.

2:39d - second kingdom - Media-Persian empire - fulfilled Dan. 5:31
- see also Dan. 7 - Media and Persia named in Dan. 8:20
2:39e - third kingdom - Greek empire - see also Dan. 7 - Greece named in Dan. 8:21
2:40f - fourth kingdom - Roman empire - see also Dan. 7 and Dan. 8

(44) And in the days of these kings the God of heaven will set up a kingdom, which will never be destroyed: and the kingdom will not be left to other people, *but* it will break in pieces and consume all these kingdoms, and it will stand forever.
(45) Just as you saw the stone that was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what will come to pass hereafter: and the dream *is* certain, and its interpretation is sure.
(46) Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer a sacrifice and sweet aromas to him.
(47) The king answered Daniel, and said, Most certainly your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, since you could reveal this secret.
(48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.
(49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Chapter 3
(1) Nebuchadnezzar the king made an image of gold, whose height *was* sixty cubits {about 90 ft.; 27.4 m.},[a] *and* its width was six cubits {about 9 ft.; 2.74 m.}:[b] he set it up in the plain of Dura, in the province of Babylon.
(2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.
(3) Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.
(4) Then a herald cried aloud, To you it is commanded, O people, nations, and languages,
(5) *That* when you hear the sound of the cornet, flute, harp, lyre, psaltery, bagpipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up:
(6) And whoever does not fall down and worship shall that same hour be cast into the midst of a burning fiery furnace.

3:1a - sixty cubits - about 90 feet or 27.4 meters tall
3:1b - six cubits - about 9 feet or 2.74 meters wide
- see Appendix J: Bible Weights and Measures

(7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, lyre, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshiped the golden image that Nebuchadnezzar the king had set up.
(8) Therefore at that time certain Chaldeans came near, and accused the Jews.
(9) They spoke and said to the king Nebuchadnezzar, O king, live forever.
(10) You, O king, have made a decree, that every man who shall hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image:
(11) And whoever does not fall down and worship, *that* he should be cast into the midst of a burning fiery furnace.
(12) There are certain Jews whom you have set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded you: they do not serve your gods, nor worship the golden image which you have set up.
(13) Then Nebuchadnezzar in *his* rage and fury commanded that Shadrach, Meshach, and Abed-nego be brought. Then they brought these men before the king.
(14) Nebuchadnezzar spoke and said to them, *Is it* true, O Shadrach, Meshach, and Abed-nego, that you do not serve my gods, nor worship the golden image which I have set up?
(15) Now if you are ready that when you hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, you fall down and worship the image which I have made; *well*: but if you do not worship, you shall be cast that same hour into the midst of a burning fiery furnace; and Who *is* this God Who will deliver you out of my hands?
(16) Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer you in this matter.
(17) If it is to be, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* out of your hand, O king.
(18) But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.
(19) Then Nebuchadnezzar was full of fury, and his appearance was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spoke, and commanded that they should heat the furnace seven times hotter than it was normally to be heated.
(20) And he commanded the strongest men who *were* in his army bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.
(21) Then these men were bound in their coats, their shoes, and their hats, and their *other* clothing, and were cast into the midst of the burning fiery furnace.

(22) Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire killed the men who took up Shadrach, Meshach, and Abed-nego.
(23) And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
(24) Then Nebuchadnezzar the king was astonished, and rose up quickly, *and* spoke, and said to his counselors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O king.
(25) He answered and said, Look, I see four men loose, walking in the midst of the fire, and they have no harm; and the form of the fourth is like the Son of God.
(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spoke, and said, Shadrach, Meshach, and Abed-nego, you servants of the most high God, come forth, and come *here*. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.
(27) And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor did they have the smell of smoke upon them.
(28) *Then* Nebuchadnezzar spoke, and said, Blessed *is* the God of Shadrach, Meshach, and Abed-nego, Who has sent His Angel, and delivered His servants who trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
(29) Therefore I make a decree, That every people, nation, and language, which speaks anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God Who can deliver in this way.
(30) Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Chapter 4

(1) Nebuchadnezzar the king, to all people, nations, and languages, who live in all the earth;
May peace be multiplied to you.
(2) I thought it good to show the signs and wonders that the high God has performed towards me.
(3) How great *are* His signs! and how mighty *are* His wonders! His kingdom *is* an everlasting kingdom, and He rules from generation to generation.
(4) I Nebuchadnezzar was at rest in my house, and flourishing in my palace:

(5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
(6) Therefore I made a decree to bring in all the wise *men* of Babylon before me, that they might make known to me the interpretation of the dream.
(7) Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in: and I told the dream before them; but they did not make known to me its interpretation.
(8) But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,
(9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation.
(10) These *were* the visions of my head in my bed; I saw, and there was a tree in the midst of the earth, and its height *was* great.
(11) The tree grew, and was strong, and its height reached to heaven, and its sight to the ends of all the earth:
(12) Its leaves *were* fair, and it produced much fruit, and in it *was* food for all: the beasts of the field had shade under it, and the birds of the heaven lived in its branches, and all flesh was fed by it
(13) I saw in the visions of my head upon my bed, and, there was, a watcher and a holy one came down from heaven;
(14) He cried aloud, and said this, Cut down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the birds from his branches:
(15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:
(16) Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times {years}[a] pass over him.
(17) This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whomever He wills, and sets up over it the basest of men.

4:16a - times - years - see Dan: 4:23,32 and Dan. 7:25

(18) This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me its interpretation: but you *are* able; because the spirit of the holy gods *is* in you.
(19) Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, do not let the dream, or its interpretation, trouble you. Belteshazzar answered and said, My lord, may the dream *be* upon those who hate you, and its interpretation against your enemies.
(20) The tree that you saw, which grew, and was strong, whose height reached to the heaven, and its sight to all the earth;
(21) Whose leaves *were* fair, and its fruit much, and in it *was* food for all; under which the beasts of the field lived, and upon whose branches the birds of the heaven had their home:
(22) It *is* you, O king, who have grown and become strong: because your greatness has grown, and reaches to heaven, and your rule to the ends of the earth.
(23) And as the king saw a watcher and a holy one coming down from heaven, and saying, Cut the tree down, and destroy it; yet leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, until seven times {years} pass over him;
(24) This *is* the interpretation, O king, and this *is* the decree of the most High, which has come upon my lord the king:
(25) That they shall drive you from men, and you shall live with the beasts of the field, and they shall cause you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times {years} shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.
(26) And as they were commanded to leave the stump of the tree roots; your kingdom will be sure to you, after you have come to know that the heavens rule.

(27) Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; that there may be a lengthening of your peace.
(28) All this came upon the king Nebuchadnezzar.
(29) At the end of twelve months he walked in the palace of the kingdom of Babylon.
(30) The king spoke, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?
(31) While the word *was* in the king's mouth, there came a voice from heaven, *saying*, O king Nebuchadnezzar, to you it is spoken; The kingdom has departed from you.
(32) And they shall drive you from men, and you shall live with the beasts of the field: they shall cause you to eat grass as oxen, and seven times {years}[b] shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.
(33) That very same hour the thing was fulfilled upon Nebuchadnezzar: and he was driven from men, and ate grass as oxen, and his body was wet with the dew of heaven, until his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.
(34) And at the end of the days I Nebuchadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the most High, and I praised and honored Him Who lives forever, Whose kingdom *is* an everlasting kingdom, and His kingdom *is* from generation to generation:
(35) And all those who live in the earth *are* reputed as nothing: and He does according to His will in the army of heaven, and *among* those who live in the earth: and no one can stop Him, or say to Him, What are You doing?
(36) At the same time my reason returned to me; and because the glory of my kingdom, my honor and brightness returned to me; and my counselors and my lords sought me; and I was established in my kingdom, and excellent majesty was added to me.
(37) Now I Nebuchadnezzar praise and extol and honor the King of heaven, all Whose works *are* truth, and His ways judgment: and those who walk in pride He is able to bring low.

4:32b - times - years - see Dan. 7:25

Chapter 5

(1) Belshazzar[a] the king made a great feast to a thousand of his lords, and drank wine before the thousand.
(2) Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father {grandfather} Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink from them.
(3) Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank from them.
(4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
(5) In the same hour *there* came forth fingers of a man's hand, and wrote upon the plaster of the wall of the king's palace opposite the candlestick: and the king saw the part of the hand that wrote.
(6) Then the king's appearance was changed, and his thoughts troubled him, so that the joints of his body were loosed, and his knees knocked against each other.
(7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spoke, and said to the wise *men* of Babylon, Whoever will read this writing, and show me its interpretation, shall be clothed with scarlet, and *have* a chain of gold around his neck, and shall be the third ruler in the kingdom.
(8) Then in all the king's wise *men* came: but they could not read the writing, nor make known to the king its interpretation.
(9) Then king Belshazzar was greatly troubled, and his appearance was changed in him, and his lords were astonished.
(10) *Now* the queen, because of the words of the king and his lords, came into the banquet house: *and* the queen spoke and said, O king, may you live forever: do not let your thoughts trouble you, nor let your appearance be changed:
(11) There is a man in your kingdom, in whom *is* the spirit of the holy gods; and in the days of your father {grandfather} light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father {grandfather}, the king, *I say*, your father {grandfather},[b] made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

5:1a - Belshazzar - son (grandson [Jer. 27:7]) of king Nebuchadnezzar. The term "father" is often used of ancestors in general. Jer. 27:7 makes it clear that Nebuchadnezzar is Belshazzar's grandfather. - see Dan. 5:11,13 - Belshazzar reigned for three years, so this event takes place during his third year of reigning as king over the Babylonian empire. -- See also Jeremiah 27:7 - See: Appendix G: World Time Line of Biblical History

5:11b – father {grandfather} - Nebuchadnezzar – See Dan. 5:1; Jer. 27:7

(12) Because an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in this same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.
(13) Then Daniel was brought in before the king. *And* the king spoke and said to Daniel, *Are* you that Daniel, who *is* of the children of the captivity of Judah, whom the king my father {grandfather} brought out of Jewry?
(14) I have even heard of you, that the spirit of the gods *is* in you, and *that* light and understanding and excellent wisdom is found in you.
(15) And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known to me its interpretation: but they could not show the interpretation of the thing:
(16) And I have heard of you, that you can make interpretations, and dissolve doubts: now if you can read the writing, and make known to me its interpretation, you shall be clothed with scarlet, and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom.

(17) Then Daniel answered and said before the king, Keep your gifts to yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.
(18) O king, the most high God gave Nebuchadnezzar your father {grandfather} a kingdom, and majesty, and glory, and honor:
(19) And because of the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he wanted he killed; and whom he wanted he kept alive; and whom he wanted he set up; and whom he wanted he put down.
(20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:[c]
(21) And he was driven from the sons of men; and his heart was made like the beasts, and he lived with the wild donkeys: they fed him with grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruled in the kingdom of men, and *that* He appoints over it whomever He chooses.

5:20c – see Daniel Chapter 4

(22) And you his son {grandson}, O Belshazzar, have not humbled your heart, though you knew all this;
(23) But have lifted up yourself against the Lord of heaven; and they have brought the vessels of His house {temple} before you, and you, and your lords, your wives, and your concubines, have drunk wine in them; and you have praised the gods of silver, and gold, of brass, iron, wood, and stone, which cannot see, nor hear, nor know: and the God in Whose hand your breath and all your ways *are*, you have not glorified:
(24) Then the part of the hand was sent from Him; and this writing was written.
(25) And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.[d]
(26) This *is* the interpretation of the thing: MENE; God has numbered your kingdom, and finished it.
(27) TEKEL; You are weighed in the balances, and are found lacking.
(28) PERES; Your kingdom is divided, and given to the Medes and Persians.
(29) Then Belshazzar commanded, and they clothed Daniel with scarlet, and *put* a chain of gold around his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.
(30) In that night Belshazzar {3587 A.H./C-455 B.C.}[e] the king of the Chaldeans was killed.
(31) And Darius the Median, *being* about sixty-two years old took the kingdom,.

Chapter 6
(1) It pleased Darius to set over the kingdom one hundred and twenty princes, who should be over the whole kingdom;
(2) And over these three presidents; of whom Daniel *was* first: that the princes might give accounts to them, and the king should have no loss.
(3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.
(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; because he *was* faithful, neither was there any error or fault found in him.
(5) Then these men said, We will not find any occasion against this Daniel, unless we find *it* against him concerning the law of his God.

5:25d – MENE, MENE, TEKEL, UPHARSIN – {מנא מנא תקל ופרסין}
- Mene – numbered, Mene – numbered,
- Tekel – weighed in the balance
- Upharsin – divided

5:30e - 3rd year of Belshazzar; end of Belshazzar's reign; beginning of Mede and Persian reign [3587 A.H./C-455 B.C.] - see Appendix G: World Time Line of Biblical History

(6) Then these presidents and princes assembled together to the king, and said this to him, King Darius, may you live forever.
(7) All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any God or man for thirty days, except from you, O king, he shall be cast into the den of lions.
(8) Now, O king, establish the decree, and sign the writing, that it not be changed, according to the law of the Medes and Persians, which does not alter.
(9) Therefore king Darius signed the writing and the decree.
(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had always done.
(11) Then these men assembled, and found Daniel praying and making requests before his God.
(12) Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that every man who shall ask *a petition* of any God or man within thirty days, except of you, O king, shall be cast into the den of lions? The king answered and said, This thing *is* true, according to the law of the Medes and Persians, which does not alter.
(13) Then they answered and said before the king, That Daniel, who *is* of the children of the captivity of Judah, does not regard you, O king, nor the decree that you have signed, but makes his petition three times a day.
(14) Then the king, when he heard *these* words, was greatly displeased with himself, and set *his* heart on Daniel to deliver him: and he labored until the going down of the sun to deliver him.
(15) Then these men assembled to the king, and said to the king, You know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establishes may be changed.

(16) Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spoke and said to Daniel, Your God whom you serve continually, He will deliver you.
(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet {ring}, and with the signet {rings} of his lords; that the purpose might not be changed concerning Daniel.
(18) Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.
(19) Then the king arose very early in the morning, and went in haste to the den of lions.
(20) And when he came to the den, he cried with a despairing voice to Daniel: *and* the king spoke and said to Daniel, O Daniel, servant of the living God, is your God, Whom you serve continually, able to deliver you from the lions?
(21) Then Daniel said to the king, O king, may you live forever.
(22) My God has sent His Angel, and has shut the lions' mouths, that they have not hurt me: because before Him I was found innocent; and also before you, O king, I have done no harm.
(23) Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of harm was found upon him, because he believed in his God.
(24) And the king commanded, and they brought those men who had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they came to the bottom of the den.
(25) Then king Darius wrote to all people, nations, and languages, who live in all the earth;
May peace be multiplied to you.
(26) I make a decree, That in every part of my kingdom men tremble and fear before the God of Daniel: because He *is* the living God, and steadfast forever, and His kingdom *that* which shall not be destroyed, and His dominion *shall be even* to the end.
(27) He delivers and rescues, and He works signs Who has delivered Daniel from the power of the lions.
(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 7

(1) In the first year of Belshazzar king of Babylon {3584 A.H./C-458 B.C.}[a*] Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.
(2) Daniel spoke and said, I saw in my vision by night, and, indeed, the four winds of the heaven strove upon the great {Mediterranean} sea.

7:1a - in the first year of Belshazzar - [3584 A.H./C-458 B.C.] - see Appendix G: World Time Line of Biblical History. Note that these events took place before the events of chapter 5 which took place during Belshazzar's third year of reign.

(3) And four great beasts came up from the sea, different from one another.
(4) The first *was* like a lion,[b] and had eagle's wings: I watched until its wings were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.
(5) And look another beast, a second, like a bear,[c] and it raised up itself on one side, and *it had* three ribs in its mouth between its teeth: and they said this to it, Arise, devour much flesh.
(6) After this I saw, and another, like a leopard,[d] which had upon its back four wings of a bird; the beast also had four heads; and authority to rule was given to it.
(7) After this I saw in the night visions, and look a fourth beast, dreadful and terrible, and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it *was* different from all the beasts that *were* before it; and it had ten horns.
(8) I considered the horns, and, indeed, there came up among them another little horn, before whom three of the first horns were plucked up by the roots: and, indeed, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

(9) I watched until the thrones were cast down, and the Ancient of days sat, Whose robe *was* white as snow, and the hair of His head like the pure wool: His throne *was like* the fiery flame, *and* His wheels *as* burning fire.[e]
(10) A fiery stream issued and came forth from before Him: thousand thousands ministered to Him, and ten thousand times ten thousand[f] stood before Him: the judgment was set, and the books were opened.
(11) I watched then because of the voice of the great words which the horn spoke: I watched *even* until the beast was killed, and his body destroyed, and given to the burning flame.
(12) As concerning the rest of the beasts, they had their authority to rule taken away: yet their lives were prolonged for a season and time.
(13) I saw in the night visions, and, indeed, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.
(14) And there was given *to* Him authority to rule, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His kingdom *is* an everlasting kingdom, which will not pass away, and His kingdom *that* which will not be destroyed.

7:4b - first empire -like a lion - Babylonian empire - interpretation of animals given in Dan. 7
7:5c - second empire - like a bear - Media-Persian empire - named in Dan. 8:20
7:6d - third kingdom – like a leopard - Greek empire - named in Dan. 8:21
Note: when Alexander the Great died, his four generals divided the empire
7:9e - Rev. 1:14; Ezek. 1:15-20
7:10f - ten thousand times ten thousand - see Rev. 5:11

(15) I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.
(16) I came near to one of those who stood by, and asked him the truth of all this. So he told me, and caused me know the interpretation of these things.
(17) These great beasts, which are four, *are* four kings, *who* will arise out of the earth.
(18) But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.
(19) Then I would know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth *were* of iron, and his nails of brass; *who* devoured, broke in pieces, and stamped the residue with his feet;
(20) And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell;[g] even *of* that horn that had eyes, and a mouth that spoke very great things, whose look *was* more stout than his fellows.
(21) I watched, and the same horn made war with the saints, and prevailed against them;
(22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.
(23) This he said, The fourth beast will be the fourth kingdom upon earth, which will be different from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces.
(24) And the ten horns out of this kingdom *are* ten kings *who* will arise: and another will rise after them; and he will be different from the first, and he will subdue three kings.[h]
(25) And he will speak *great* words against the most High, and will wear out the saints of the most High, and think to change times and laws:[i] and they will be given into his hand until a time and times and the dividing of time.[j]
(26) But the judgment will sit, and they will take away his authority to rule, to consume and to destroy *it* to the end.
(27) And the kingdom and authority to rule, and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the most High, Whose kingdom *is* an everlasting kingdom, and all nations shall serve and obey Him.
(28) This *is* the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance changed in me: but I kept the matter in my heart.

7:20g - three fell - Egypt, Libya, and Ethiopia - see Dan. 11:43
7:24h - subdue three kings - Egypt, Libya, and Ethiopia named in Dan. 11:43
7:25i - think to change times - see Dan. 2:21
7:25j - time, (two) times and half time - 3 1/2 years - 1260 days on a 360 day calendar - see notes on "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 12:7; Rev. 11:3; Rev. 12:6 - see Dan. 2:21

Chapter 8

(1) In the third year of the reign of king Belshazzar {3587 A.H./C-455 B.C.}[a] a vision appeared to me, *even to* me Daniel, after that which appeared to me at the first.

(2) And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace,[b] which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

(3) Then I lifted up my eyes, and saw, and, indeed, there stood before the river a ram which had *two* horns:[c] and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

(4) I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

(5) And as I was considering, indeed, a male goat[d] came from the west on the face of the whole earth, and did not touch the ground: and the goat *had* a notable horn between his eyes.

(6) And he came to the ram that had *two* horns, which I had seen standing before the river, and ran towards him in the fury of his power.

(7) And I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was no one who could deliver the ram out of his hand.

(8) Therefore the male goat became very great: and when he was strong, the great horn was broken; and in its place came up four notable ones[e] towards the four winds of heaven.

(9) And out of one of them came forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the pleasant *land*.

(10) And it grew great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

(11) Yes, he magnified *himself* even to the Prince of the host, and by him the daily *sacrifice* was taken away, and the place of His sanctuary {temple} was cast down.

(12) And a host {multitude} was given *to him* against the daily *sacrifice* because of sin, and it cast down the truth to the ground; and it practiced, and prospered.

8:1a - the third year of Belshazzar - See Chapter 5 [3587 A.H./C-455 B.C.]– See Appendix G: World Time Line of Biblical History

8:2b – Shushan – Neh. 1:1; Est. 1:2

8:3c - ram - Media-Persian empire - see note on Dan. 7:6 and Dan. 8:20

8:5d - male goat - Greek empire - see note on Dan. 7:6 and Dan. 8:20

8:8e - four notable ones - see note on Dan. 7:6 and Dan. 8:22

(13) Then I heard one saint speaking, and another saint said to that certain *saint* {Palmonee [wonderful numberer]}[f] who spoke, How long *shall* the vision *concerning* the daily *sacrifice be*, and the transgression of desolation, to give both the sanctuary {temple} and the host {multitude} to be trodden under foot?
(14) And he said to me, For two thousand-three hundred days;[g] then the sanctuary {temple} shall be cleansed.
(15) And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, there stood before me as the appearance of a man.
(16) And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel {man of God},[h] cause this *man* to understand the vision.
(17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said to me, Understand, O son of man: because the vision *will be* at the time of the end.
(18) Now as he was speaking with me, I was in a deep sleep on my face towards the ground: but he touched me, and set me upright.
(19) And he said, Indeed, I will cause you to know what will be in the last end of the indignation: because the end *shall be* at the appointed time.
(20) The ram which you saw having *two* horns *are* the kings of Media and Persia.
(21) And the rough goat *is* the king of Greece: and the great horn that *is* between his eyes *is* the first king.[i]
(22) Now when that one has been broken, four stood up in its place, four kingdoms will stand up out of the nation,[j] but not in his power.
(23) And in the latter time of their kingdom,[k] when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences, will stand up.
(24) And his power will be mighty, but not by his own power: and he will destroy wonderfully, and will prosper, and practice, and will destroy the mighty and the holy people.

8:13f -"to that certain" - to Palmonee - {לפלמוני} "wonderful numberer"

8:14g - 2300 days - exactly 7 months, 10 days [220 days] (Day of Atonement!) less than seven - 360 day years [2520 days]- see notes on "The Numbers of Daniel" at www.TheWordNotes.com

8:16h - Gabriel {גבריאל} - man of God; Lk. 1:19,26

8:21i – note that the beast represents an empire and the horns represent kings or rulers – the first beast represents the Media-Persian empire, the second beast represents the Grecian Empire

8:22j - When Alexander the Great died, he had four generals who divided up the empire amongst themselves – see note on Dan. 11:4

8:23k – i.e. at the end of time – just before Armageddon, in the area of the above empires

(25) And through his policy also he will cause craft {craftiness; deceit} to prosper in his hand; and he will magnify *himself* in his heart, and by peace will destroy many: he will also stand up against the Prince of princes; but he shall be broken without hand.[l]
(26) And the vision of the evenings and the mornings which was told *is* true: therefore you shut up the vision; because it *will be* for many days.
(27) And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but no one understood *it*.

Chapter 9
(1) In the first year of Darius {3587 A.H./C-455 B.C.}[a] the son of Ahasuerus, of the descent of the Medes, who was made king over the realm of the Chaldeans;
(2) In the first year of his reign I Daniel understood by books the number of the years, of which the word of the LORD {Jehovah} came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.[b]
(3) And I set my face to the Lord God, to seek by prayer and requests, with fasting, and sackcloth, and ashes:
(4) And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to those who love Him, and to those who keep His commandments;
(5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and from Your judgments:
(6) Neither have we listened to Your servants the prophets, who spoke in Your Name to our kings, our princes, and our fathers, and to all the people of the land.
(7) O Lord, righteousness *belongs* to You, but to us confusion of faces {minds}, as at this day; to the men of Judah, and to those who live in Jerusalem, and to all Israel, *who are* near, and *who are* far off, through all the countries where You have driven them, because of their sin that they have sinned against You.

8:25l – he will exalt himself and stand up against Jesus, but Jesus will destroy him by simply saying: "It is finished" - see Rev. 16:17; Rev. 21:6
9:1a - in the first year of Darius [3587 A.H./C-455 B.C.] - which is the end of Belshazzar's third year of reign and 3 years before Cyrus becomes sole king over Babylon and grants Jews right to return to Jerusalem at the end of the seventy year exile. See note on Dan. 9:25 [Is. 44:28]
[Sometime during the reign of the Persian kings 82 years was added to the "traditional" time period due to errors in secular history – see Appendix G: World Time Line of Biblical History]

9:2b Daniel understands that the exile will be over in three years. - Jeremiah's book - Jer. 25:11; Jer. 29:10

(8) O Lord, to us *belongs* confusion of face {mind}, to our kings, to our princes, and to our fathers, because we have sinned against You.
(9) To the Lord our God *belongs* mercies and forgiveness, though we have rebelled against Him;
(10) Neither have we obeyed the voice of the LORD {Jehovah} our God, to walk in His laws, which He set before us by His servants the prophets.
(11) Yes, all Israel has sinned against Your law, even by departing, that they might not obey Your voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against Him.
(12) And He has confirmed His words, which He spoke against us, and against our judges who judged us, by bringing upon us a great evil: because under the whole heaven *there* has not been done as has been done upon Jerusalem.
(13) As *it is* written in the law of Moses, all this evil has come upon us: yet we have not made our prayer before the LORD {Jehovah} our God, that we might turn from our sins, and understand Your truth.
(14) Therefore the LORD {Jehovah} has looked upon the evil, and brought it upon us: because the LORD {Jehovah} our God *is* righteous in all His works which He does: because we did not obey His voice.
(15) And now, O Lord our God, Who has brought Your people forth out of the land of Egypt with a mighty hand, and has been made known to all, as at this day; we have sinned, we have done wickedly.
(16) O Lord, according to all Your righteousness, I beg of You, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain: because for our sins, and for the sins of our forefathers, Jerusalem and Your people *have become* a reproach to all *who are* around us.
(17) Now therefore, O our God, hear the prayer of Your servant, and his requests, and cause Your face to shine upon Your sanctuary {temple} that is desolate, for the Lord's sake.
(18) O my God, incline Your ear, and hear; open Your eyes, and see our desolation, and the city which is called by Your Name: because we do not present our requests before You due to our own righteousness, but because of Your great mercies.
(19) O Lord, hear; O Lord, forgive; O Lord, listen and act; do not delay, for Your own sake, O my God: for Your city and Your people are called by Your Name.
(20) And while I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my request before the LORD {Jehovah} my God for the holy mountain of my God;

(21) Yes, while I *was* speaking in prayer, even the man Gabriel,[c] whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening sacrifice.
(22) And he informed *me*, and talked with me, and said, O Daniel, I have now come forth to give you skill and understanding.
(23) At the beginning of your requests the commandment came forth, and I have come to show *you*; because you *are* greatly beloved: therefore understand the matter, and consider the vision.
(24) Seventy weeks {sevens} [490 years][d] are determined upon your people {Israel} and upon your holy city {Jerusalem}, to finish the sin, and to make an end of sins, and to make reconciliation for sin, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy {One}.

(25) Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince *there will be* seven sevens *and* sixty-two sevens {483 years}:[e] the street will be built again, and the wall, even in troublesome times.
(26) And after {seven-sevens and} sixty-two sevens {483 years}[f] the Messiah will be cut off {executed}[g] but not for Himself: and the people of the prince who is to come will destroy the city and the sanctuary {temple}; and its end *will be* with a flood, and to the end of the war desolations are determined.
(27) And he will confirm the covenant with many for one seven {7 years}:[h] and in the midst of the week {seven} he will cause the sacrifice and the offerings to cease, and by the overspreading of abominations he will make *it* desolate, even until the end, and that determined will be poured upon the desolate.

9:21c – Dan. 8:16
9:24d - seventy weeks - literally seventy sevens [70x7=490 years]
9:25e - seven and sixty-two weeks [see 9:24]- There are differing views as to why the 69 weeks are divided in this manner [7 and 62] - i.e. sixty-nine sevens [69x7 = 483 years] – there were 483 years from the decree of Cyrus to restore and rebuild Jerusalem until Jesus was crucified. - Cyrus was named by name in Is. 44:28; 45:1-13 about 50 to 150 years before he was born. Jesus lived about 33 years [483-33=450] this means Cyrus decree was 450 years before Jesus was born – see Appendix G: World Time Line of Biblical History - see note on Dan. 9:1
9:26f - after the sixty-two - seven and sixty-two [refer back to 9:25]
9:26g - cut off - killed (crucified) - 483 of 490 years were fulfilled when Jesus was crucified - 7 years yet remain to be fulfilled.
9:27h – the evil person will make a treaty with Israel for 7 years, but will break the treaty in the middle of the seven years. Seven years is 2520 days on a 360 day calendar. The actual time period will be 2300 days [see Dan. 8:14]. This puts the difference between the two dates as 220 days which is 7 months and 10 days less than seven years. Also note that the seventh month, the tenth day of the month is the Day of Atonement {Yom Kippur}

Chapter 10

(1) In the third year of Cyrus king of Persia {3591 A.H./C-451 B.C.}[a] a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.
(2) In those days I Daniel was mourning three full weeks.
(3) I ate no pleasant bread, neither meat nor wine entered in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.
(4) And in the twenty-fourth day of the first month {Nisan [Mar.-Apr.]}{1/24/3591 A.H.},[b] as I was by the side of the great river, which *is* Hiddekel;[c]
(5) Then I lifted up my eyes, and looked, and saw a certain man clothed in linen, whose waist had a belt with fine gold of Uphaz:
(6) His body also *was* like the beryl {light blue},[d] and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.
(7) And I Daniel alone saw the vision: because the men who were with me did not see the vision; but a great quaking fell upon them, so that they fled to hide themselves.
(8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: because my beauty was turned into corruption, and I retained no strength.
(9) Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, with my face towards the ground.
(10) And, indeed, a hand touched me, which set me upon my knees and *upon* the palms of my hands.
(11) And he said to me, O Daniel, a man greatly beloved, understand the words that I speak to you, and stand upright: because I have now been sent to you. And when he had spoken these words to me, I stood trembling.
(12) Then he said to me, Do not be afraid, Daniel: because from the first day that you set your heart to understand, and to discipline yourself before your God, your words were heard, and I have come because of your words.

10:1a – Daniel lived to see the reign of Cyrus who would issue the decree to restore and rebuild Jerusalem [Is. 44:28] during his first year as the sole reigning king of Persia [Cyrus co-reigned three years with Darius] - 3rd year of Cyrus [3591 A.H./C-451 B.C.] - See note following note on Dan. 9:1 concerning dates. – see Appendix G: World Time Line of Biblical History
10:4b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
10:4c – river Hiddekel east of Assyria – Gen. 2:14 – Tigris River?
10:6d - beryl - a gem possibly topaz - light blue in color

(13) But the prince of the kingdom of Persia hindered me twenty-one days: but, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.[e]
(14) Now I have come to cause you to understand what will come upon your people in the latter days:[f] because the vision *is* yet for *many* days in the future.
(15) And when he had spoken such words to me, I set my face towards the ground, and I became dumb {unable to speak}.
(16) And, indeed, *one* like the appearance of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him who stood before me, O my lord, because of the vision my sorrows are turned upon me, and I have retained no strength.
(17) How can the servant of this my lord talk with this my lord? Because as for me, all at once there is no strength in me, neither is there breath left in me.
(18) Then there came *one* like the appearance of a man again and touched me, and he strengthened me,
(19) And said, O man greatly beloved, do not be afraid: peace *be* to you, be strong, yes, be strong. And when he had spoken to me, I was strengthened, and said, Let my lord speak; because you have strengthened me.
(20) Then he said, Do you know from where I have come to you? and now I will return to fight with the prince of Persia: and when I have gone forth, the prince of Greece will come.
(21) But I will show you that which is noted in the Scripture of truth: and *there is* no one who stands with me in these things, except Michael your prince.

Chapter 11
(1) Also I in the first year of Darius the Mede {3587 A.H./C-455 B.C.},[a] *even* I, stood to confirm and to strengthen him.
(2) And now I will show you the truth. Indeed, there will stand up yet three kings in Persia; and the fourth will be far richer than all of *them*: and by his strength through his riches he will stir up all against the realm of Greece.
(3) And a mighty king will stand up, who will rule with great authority, and do according to his will.[b]
(4) And when he stands up, his kingdom will be broken, and will be divided towards the four winds of heaven;[c] and not to his posterity, nor according to his dominion which he ruled: because his kingdom will be plucked up, even for others besides those.

10:13e – the prince of the Kingdom of Persia hindered me – note: the real battles are in the spiritual realm – the battles we encounter are only a reflection of the spiritual battles
10:14f – your people – Daniel's people - Jews
11:1a - 1st year of Darius – see Appendix G: World Time Line of Biblical History [3587 A.H./C-455 B.C.] - See note following note on Dan. 9:1 concerning dates.
11:3b - a mighty king - Alexander the Great - see note on Dan. 7:6
11:4c - when Alexander died due to excessive drinking, his kingdom was divided among his four generals.

(5) And the king of the south {Egypt}[d] will be strong, and *one* of his princes; and he will be strong above him, and have authority to rule; his kingdom *will be* a great kingdom.
(6) And in the end of year they will join themselves together; because the king's daughter of the south {Egypt} will come to the king of the north {Syria}[e] to make an agreement:[f] but she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and those who brought her, and he who fathered her, and he who strengthened her in *these* times.
(7) But out of a branch of her roots *one* will stand up in his place,[g] who will come with an army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail:
(8) And will also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he will continue *more* years than the king of the north {Syria}.
(9) So the king of the south {Egypt} will come into *his* kingdom, and will return into his own land.
(10) But his sons will be stirred up, and will assemble a multitude of great forces: and *one* will certainly come, and overflow, and pass through: then he will return, and be stirred up, *even* to his fortress.
(11) And the king of the south {Egypt} will be moved with anger, and will come forth and fight with him, *even* with the king of the north {Syria}: and he will set forth a great multitude; but the multitude will be given into his hand.

Most of the following information on kings from 11:5 to 11:20 comes from Matthew Henry's (1662 - 1714) Bible Commentary on Daniel

11:5d - king of the south - Ptolemy Philadephus king of Egypt - a general under Alexander the Great
11:6e - king of the north - Syrian king Antiochus - a general under Alexander the Great
11:6f - Ptolemy Philadelphus king of Egypt sent his daughter Berenice to Antiochus Theos king of Syria to become his wife in hopes of bringing about peace, but the unhappy marriage resulted in more problems. The king of Syria divorced Berenice and returned to his first wife only to be poisoned by his first wife
11:7g - "Ptolemaeus Euergetes, the son and successor of Ptolemaeus Philadelphus, shall come with an army against Seleucus Callinicus [Antiochus the Great who was Berenice's son whom she set in his father's place to be king over Syria] to avenge his sister's quarrel, and shall prevail. ... " -- Numerous battles between Egypt and Syria followed. ... The land of Judea lay between these two potent kingdoms of Egypt and Syria, so that in all the struggles between them was sure to suffer.

(12) *And* when he has taken away the multitude, his heart will be lifted up; and he will cast down *many* ten thousands: but he will not be strengthened *by it*.
(13) Because the king of the north {Syria} will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great army and with much riches.
(14) And in those times many will stand up against the king of the south {Egypt}: also the robbers of your people will exalt themselves to establish the vision; but they will fall.

(15) So the king of the north {Syria} will come, and cast up a mount, and take the most fenced cities: and the arms of the south {Egypt} will not withstand, neither his chosen people, neither *will there be any* strength to withstand.
(16) But he who comes against him will do according to his own will, and no one will stand before him: and he will stand in the glorious land, which by his hand will be consumed.
(17) He will also set his face to enter with the strength of his whole kingdom, and upright ones with him; so he will do: and he will give him the daughter of women, corrupting her: but she will not stand *on his side*, neither be for him.[h]

11:17h - In his {king of Syria} -- “war against the king of Egypt, taking advantage of the infancy of Ptolemy Epiphanes, and the *upright ones,* many of the pious Israelites, siding with him. ...In prosecution of his design, he shall give him his daughter Cleopatra to wife, designing, as Saul in giving his daughter to David, that she should be a *snare to him,* and do him a mischief; but she *shall not stand on her father's* side, nor be *for him,* but for her husband, and so that plot failed him.

(18) After this he will turn his face towards the islands, and will take many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause *it* to turn upon him.[i]
(19) Then he will turn his face towards the fort of his own land: but he will stumble and fall, and not be found.
(20) Then there will stand up in his place a raiser of taxes *in* the glory of the kingdom: but within few days he will be destroyed,[j] neither in anger, nor in battle.
(21) And in his place a vile person will stand up, to whom they will not give the honor of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries.
(22) And with the arms of a flood they will be overflowed from before him, and will be broken; yes, also the prince of the covenant.
(23) And after the league *is made* with him he will work deceitfully: because he will come up, and will become strong with a small people.
(24) He will enter peaceably even upon the fattest places of the province; and he will do *that* which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: *yes*, and he will forecast his devices against the strongholds, even for a time.

11:18i - His {king of Syria} "war with the Romans is here foretold ... He shall *turn his face to the isles* ..the isles of the Gentiles, Greece and Italy. He took many of the isles about the Hellespont-Rhodes, Samos, Delos, etc., which by war or treaty he made himself master of; but a *prince,* even the Roman general, shall *return his reproach* with which he abused the Romans *upon himself,* ...When he was totally routed by the Romans, and was forced to abandon to them all he had in Europe, and had a very heavy tribute exacted from him, he *turned to his own land,* and, not knowing which way to raise money to pay his tribute, he plundered a temple of Jupiter, which so incensed his own subjects against him that they set upon him, and killed him."

11:20j - "There rose up one in his place, a *raiser of taxes,* a *sender forth of the extortioner,* or extorter. This character was remarkably answered in Seleucus Philopater, the elder son of Antiochus the Great, who was a great oppressor of his own subjects, and exacted abundance of money from them; and, when he was told he would thereby lose his friends, he said he knew no better friend he had then *money*. He likewise attempted to rob the temple at Jerusalem, which this seems especially to refer to.
But *within a few days he shall be destroyed, neither in anger nor in battle,* but poisoned by Heliodorus, one of his own servants, when he had reigned but twelve years."

(25) And he will stir up his power and his courage against the king of the south with a great army; and the king of the south will be stirred up to battle with a very great and mighty army; but he will not stand: because they will forecast devices against him.[k]
(26) Yes, those who feed of the portion of his food will destroy him, and his army will overflow: and many will fall down killed.
(27) And both these kings' hearts *will be* to do mischief, and they will speak lies at one table; but it will not prosper: because the end *will be* yet at the time appointed.
(28) Then he will return into his land with great riches; and his heart *will be* against the holy covenant; and he will do *exploits*, and return to his own land.
(29) At the time appointed he will return,[l] and come toward the south; but it will not be as the former, or as the latter.
(30) Because the ships of Chittim will come against him: therefore he will be grieved, and return, and have indignation against the holy covenant: so he will do; he will even return, and have intelligence with those who forsake the holy covenant.
(31) And arms will stand on his part, and they will pollute the sanctuary of strength, and will take away the daily *sacrifice*, and they will place the abomination that makes desolate.
(32) And he will corrupt by flatteries those who act wickedly against the covenant: but the people who know their God will be strong, and do *exploits*.
(33) And those who understand among the people will instruct many: yet they will fall by the sword, and by flame, by captivity, and by spoil, *many* days.
(34) Now when they fall, they will be helped with a little help: but many will cling to them with flatteries.
(35) And *some* of those of understanding will fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.
(36) And the king will do according to his will; and he will exalt himself, and magnify himself above every god, and will speak marvelous things against the God of gods, and will prosper until the indignation is accomplished: because that which is determined will be done.

11:25k - Antiochus Epiphanes
11:29l - from this point on there is some disagreement as to who is being talked about. Antiochus desecrated the temple by sacrificing a pig on the alter. He was a type of anti-christ. There is no question that most of the following verses refers specifically to the Anti-Christ who is yet to come.

(37) Neither will he regard the God of his fathers, nor the desire of women,[m] nor regard any god: because he will magnify himself above all.
(38) But in his place he will honor the god of forces:[n] and a god whom his forefathers did not know he will honor with gold, and silver, and with precious stones, and pleasant things.
(39) So he will do in the most strong holds with a strange god, whom he will acknowledge *and* increase with glory: and he will cause them to rule over many, and will divide the land for gain.
(40) And at the time of the end the king of the south will push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and pass over.
(41) He will enter also into the glorious land, and many *countries* will be overthrown: but these will escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.
(42) He will stretch forth his hand also upon the countries: and the land of Egypt will not escape.
(43) But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *will be* at his steps.
(44) But news out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and to completely do away with many.
(45) And he will plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he will come to his end, and no one will help him.

Chapter 12
(1) And at that time Michael will stand up, the great prince who stands for the children of your people: and there will be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time your people will be delivered, everyone who is found written in the book.[a]
(2) And many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame *and* everlasting contempt.

11:37m - desire of women - could be a reference to the antichrist being a homosexual - a man totally devoid of all God-given desires, but if we capitalize Desire of Women, it could be a reference to Jesus.
11:38n – the god of forces [11:39 - strange god] - Satan
12:1a - the book - the Book of Life - Rev. 20:12-15

(3) And those who are wise will shine as the brightness of the firmament {sky; crystal dome};[b] and those who turn many to righteousness as the stars forever and ever.
(4) But you, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many will run to and fro, and knowledge will be increased.
(5) Then I Daniel looked, and there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river.
(6) And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?
(7) And I heard the man clothed in linen, who *was* upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him Who lives forever that *it shall be* for a time, two times, and a half time {three and a half years};[c] and when he has accomplished to scatter the power of the holy people, all these *things* will be finished.
(8) And I heard, but I did not understand: then I said, O my Lord, what *will be* the end of these *things*?
(9) And He said, Go your way, Daniel: because the words *are* closed up and sealed until the time of the end.
(10) Many will be purified, and made white, and tried; but the wicked will do wickedly: and none of the wicked will understand; but the wise will understand.
(11) And from the time *that* the daily *sacrifice* is taken away, and the abomination that makes desolate set up, *there will be* a thousand two hundred and ninety days.[d]
(12) Blessed *is* he who waits, and comes to the thousand three hundred and thirty-five days.[e]
(13) But you go your way until the end: because you will rest, and stand in your lot at the end of the days.

12:3b – firmament – see note on Gen. 1:6
12:7c - time, (two) times, and half time - 3 1/2 years - 1260 days on a 360 day calendar - see Notes on: "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 11:25; Rev. 11:3; Rev. 12:6
12:11d - 1290 days
12:12e - 1335 days -see notes on "The Numbers of Daniel" at www.TheWordNotes.com

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Numbers of Daniel {Palmonee [wonderful numberer] - 8:13}
Seventy-sevens - 9:24-9:26 - determined upon Daniel's people
70 x 7 [490 years]- Dan. 9:24
69 x 7 [483 years] - Dan 9:25-26
2300 evenings and mornings - 8:11-14 - casts stars to ground, daily sacrifice, sanctuary cast down, transgression of desolation, treaty 9:27
1335 days - 12:12
1290 days - 12:11; 8:11
1260 days - 7:25; 12:7

Note: 30 days/month x 12 months/year x 7 years = 2520 days
2520 days – 2300 days = 220 days
220 days / 30 days/month = 7 months and 10 days
The seventh month the tenth day is Yom Kippur {the Day of Atonement} – Lev. 23:27. See How Long Was a Day in Genesis? At www.TheWordNotes.com

Chapter 1

(1) The word of the LORD {Jehovah} that came to Hosea {deliverer},[a] the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.[b]

(2) The beginning of the word of the LORD {Jehovah} by Hosea. And the LORD {Jehovah} said to Hosea, Go, take to yourself a wife of prostitution and children of prostitution: because the land has committed great prostitution, *departing* from the LORD {Jehovah}.

(3) So he went and took Gomer the daughter of Diblaim; who conceived, and gave birth to him a son.

(4) And the LORD {Jehovah} said to him, Call his name Jezreel {God will scatter};[c] because in yet a little *while,* I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

(5) And it will come to pass at that day, that I will break the bow of Israel in the valley of Jezreel {God will scatter}.

(6) And she conceived again, and gave birth to a daughter. And *God* said to him, Call her name Loruhamah {no mercy}:[d] because I will no more have mercy upon the house of Israel; but I will utterly {completely} take them away.

(7) But I will have mercy upon the house of Judah, and will save them by the LORD {Jehovah} their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(8) Now when she had weaned Loruhamah, she conceived, and gave birth to a son.

(9) Then *God* said, Call his name Loammi {not My people}:[e] because you *are* not My people, and I will not be your *God*.

1:1a - Hosea {הוֹשֵׁעַ} - deliverer

1:1b - Uzziah's reign ends [3371 A.H./C-671 B.C.] after reign of 52 years- See Is. 6:1
Jotham's reign ends [3386 A.H./C-656 B.C.] after reign of 16 years
Ahaz reign ends [3402 A.H./C-640 B.C.] after reign of 16 years]
Hezekiah co-reigns with his father Ahaz [3400 A.H./C-642 B.C.] 2 years
Hezekiah begins sole reign upon death of his father [3402 A.H./C-640 B.C.] -
- 4 years before end of Northern Kingdom of Israel - 118 years before captivity of Southern Kingdom of Judah - See Isaiah 1:1
See Appendix G: World Time Line of Biblical History

1:4c - Jezreel {יִזְרְעֶאל} - God will sow or scatter - When Assyria conquered Israel in 3406 A.H./C-636 B.C. - the northern kingdom of Israel was literally scattered all over the known world by the Assyrians, who normally took people from conquered areas and re-settled them far away from each other to prevent future rebellions.

1:6d - Loruhamah {לֹא רֻחָמָה} - no mercy

1:9e - Loammi {לֹא עַמִּי} - not My people

(10) Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass, *that* in the place where it was said to them, You *are* not My people, *there* it shall be said to them, *You are* the sons of the living God.
(11) Then the children of Judah and the children of Israel[f] will be gathered together, and appoint themselves one head, and they will come up out of the land: because great *will be* the day of Jezreel.[g]

Chapter 2
(1) Say to your brothers, Ammi {My people};[a] and to your sisters, Ruhamah {obtained mercy}.[b]
(2) Plead with your mother, plead: because she *is* not My wife, neither *am* I her Husband: let her therefore put away her prostitution out of her sight, and her adulteries from between her breasts;
(3) Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and kill her with thirst.
(4) And I will not have mercy upon her children; because they *are* the children of prostitution.
(5) Because their mother has played the prostitute: she who has conceived them has done shamefully: because she said, I will go after my lovers, who give *me* my bread and my water, my wool and my flax, my oil and my drink.
(6) Therefore, indeed, I will hedge up your way with thorns, and make a wall, that she will not find her paths.
(7) And she will follow after her lovers, but she will not overtake them; and she will seek them, but will not find *them:* then she will say, I will go and return to my first husband; because then *it was* better for me than now.
(8) But she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.
(9) Therefore I will return, and take away My corn in its time, and My wine in its season, and will recover My wool and My flax *given* to cover her nakedness.
(10) And now I will uncover her nakedness in the sight of her lovers, and no one shall deliver her out of My hand.
(11) I will also cause all her joy to cease, her feast days, her new moons, and her sabbaths {Saturdays}, and all her solemn feasts.

1:11f - children of Judah - the southern kingdom of Judah which actually consisted of the tribes of Judah and Benjamin - the children of Israel - the northern kingdom of Israel which consisted of the other ten tribes of Israel which came to be known as the Lost Tribes of Israel. -- Following the death of king Solomon, Israel was split into the two kingdoms.
1:11g - the day of Jezreel {God will disperse} - known in the New Testament as the Second Coming of the Lord on the day of Armageddon at the end of Daniel's last seven years known as the time of Jacob's Trouble {Jer. 30:7} - see 1:4
2:1a - Ammi {עמי} - My people
2:1b - Ruhamah {רחמה} - obtained mercy

(12) And I will destroy her vines and her fig trees, of which she has said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.
(13) And I will visit upon her the days of Baalim, in which she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, says the LORD {Jehovah}.
(14) Therefore, indeed, I will lure her, and bring her into the wilderness, and speak comfortably to her.
(15) And I will give her her vineyards from there, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.
(16) And it shall be at that day, says the LORD {Jehovah}, *that* you shall call Me Ishi {my Husband};[c] and shall no more call me Baali {my Baal}.[d]
(17) Because I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.
(18) And in that day will I make a covenant for them with the beasts of the field, and with the birds of heaven, and *with* the crawling things of the ground: and I will break the bow and the sword and the battle out of the earth, and will cause them to lie down safely.
(19) And I will wed you to Myself forever; yes, I will wed you to Myself in righteousness, and in judgment, and in loving kindness, and in mercies.
(20) I will even wed you to Myself in faithfulness: and you will know the LORD {Jehovah}.
(21) And it will come to pass in that day, I will hear, says the LORD {Jehovah}, I will hear the heavens, and they will hear the earth;
(22) And the earth will hear the corn, and the wine, and the oil; and they will hear Jezreel.
(23) And I will sow her to Myself in the earth; and I will have mercy upon her who had not obtained mercy; and I will say to *those who were* not My people, You *are* My people; and they will say, *You are* my God.

Chapter 3

(1) Then the LORD {Jehovah} said to me, Go again, love a woman who is loved by *her* friend, yet an adulteress, according to the love of the LORD {Jehovah} towards the children of Israel, who look to other gods, and love bottles of wine.

2:16c - Ishi {אישי} - my husband

2:16d - Baali {בעלי} - my Baal - a pagan deity

(2) So I bought her for myself for fifteen *pieces* of silver,[a] and *for* one and a half homers of barley {about 9 bushels or 80 gal.; 222L.}:
(3) And I said to her, You shall live for me many days; you shall not play the prostitute, and you shall not be for *another* man: so I *will* also *be* for you.
(4) Because the children of Israel shall live many days without a king, and without a prince, and without a sacrifice, and without an image,[b] and without an ephod {priestly robe},[c] and *without* family idol:[d]
(5) Afterward the children of Israel will return, and seek the LORD {Jehovah} their God, and David their king; and will fear the LORD {Jehovah} and His goodness in the latter days.

Chapter 4
(1) Hear the word of the LORD {Jehovah}, you children of Israel: because the LORD {Jehovah} has a controversy with those who live in the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.
(2) By swearing, and lying, and killing, and stealing, and committing adultery, they break out {*against the Lord's commandments}*, and murders are everywhere.
(3) Therefore the land will mourn, and everyone who lives in it will die, with the beasts of the field, and with the birds of heaven; yes, the fish of the sea also will be taken away.
(4) Yet let no man strive with, nor reprove another: because your people *are* as those who strive with the priest.
(5) Therefore you will fall in the day, and the prophet also will fall with you in the night, and I will destroy your mother.
(6) My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you will be no priest to Me: since you have forgotten the law of your God, I will also forget your children.
(7) As they were increased, so they sinned against Me: *therefore* will I change their glory into shame.
(8) They enjoy the sin of My people, and they set their hearts on their evil.

3:2a - 15 pieces of silver - according to Ex. 21:32 the common price for a slave was 30 pieces of silver. A homer = 10 ephahs = 222 liters = 6.25 bushels so - 1 1/2 homers was about 9 bushels or about 80 gallons. - see Appendix J: Bible Weights and Measures. Gomer apparently left Hosea and returned to prostitution. Probably due to her indebtedness, she was now being sold as a slave. Female slaves were commonly stripped naked for public auction. Hosea now goes and buys her back for a little more than half the price of a normal slave. Apparently, she, like Israel, is no longer attractive enough to sell for the normal price. Hosea demonstrates God's love for Israel by buying his wife back from slavery in spite of her infidelity and unattractiveness.
3:4b - image - handmade god
3:4c - ephod - priestly robe
3:4d - teraphim {תרפים} - family idol

(9) And it will be the same for the people and the priests: and I will punish them for their ways, and reward them according to their deeds.
(10) Because they will eat, and not have enough: they will commit prostitution, and will not increase: because they have quit taking heed of the LORD {Jehovah}.
(11) Prostitution and wine and new wine take away the heart.
(12) My people ask counsel at their wooden idols, and their staff declares to them: because the spirit of prostitution has caused *them* to err, and they have gone prostituting leaving their God.
(13) They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because its shadow *is* good: therefore your daughters will commit prostitution, and your spouses will commit adultery.
(14) I will not punish your daughters when they commit prostitution, nor your spouses when they commit adultery: because they themselves are separated with prostitutes, and they sacrifice with prostitutes: therefore the people *who* do not understand will fall.
(15) Though you, Israel, play the prostitute, *yet* do not let Judah take offense; and do not come to Gilgal, neither go up to Bethaven, nor swear, The LORD {Jehovah} lives.
(16) Because Israel slides back as a backsliding heifer: now the LORD {Jehovah} will feed them as a lamb in a large place.
(17) Ephraim *is* joined to idols: let him alone.
(18) Their drink is sour: they have committed prostitution continually: her rulers shamefully make love, admit it.
(19) The wind has bound her up in her wings, and they will be ashamed because of their sacrifices.

Chapter 5

(1) Hear this, O priests; and listen, you house of Israel; and pay attention, O house of the king; because judgment *is* towards you, because you have been a snare on Mizpah, and a net spread upon Tabor.[a]
(2) And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.
(3) I know Ephraim,[b] and Israel is not hid from Me: because now, O Ephraim, you commit prostitution, *and* Israel is defiled.
(4) They will not constrain their deeds to turn to their God: because the spirit of prostitution *is* in their midst, and they have not known the LORD {Jehovah}.
(5) And the pride of Israel testifies to his face: therefore Israel and Ephraim will fall in their evil deeds; Judah also will fall with them.

5:1a - Mizpah and Tabor were places of worship which defiled God's laws and have not taught His ways
5:3b - Ephraim - another name for the northern kingdom of Israel - see Hosea 7:1

(6) They will go with their flocks and with their herds to seek the LORD {Jehovah}; but they will not find *Him;* He has withdrawn Himself from them.
(7) They have dealt treacherously against the LORD {Jehovah}: because they have given birth to illegitimate children: now a month will devour them with their portions.
(8) Blow the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Bethaven, after you, O Benjamin.
(9) Ephraim will be desolate in the day of rebuke: among the tribes of Israel I have made known that which will surely be.
(10) The princes of Judah were like those who remove the boundaries:[c] *therefore* I will pour out My wrath {anger; judgment} upon them like water.
(11) Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.
(12) Therefore I *will be* to Ephraim as a moth, and to the house of Judah as rottenness.
(13) When Ephraim saw his sickness, and Judah *saw* his wound, then Ephraim went to the Assyrian, and sent to king Jareb: yet he could not heal you, nor cure you of your wound.
(14) Because I *will be* to Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and no one will rescue *him*.
(15) I will go *and* return to My place, until they acknowledge their offense, and seek My face: in their affliction they will seek Me early.

Chapter 6
(1) Come, and let us return to the LORD {Jehovah}: because He has torn, and He will heal us; He has stricken, and He will bind us up.
(2) After two days He will revive us: in the third day he will raise us up, and we will live in His sight.
(3) Then we will know, *if* we continue to know the LORD {Jehovah}: His going forth is prepared as the morning; and He will come to us as the rain, as the latter *and* former rain to the earth.
(4) O Ephraim, what shall I do to you? O Judah, what shall I do to you? because your goodness *is* as a morning cloud, and as the early dew it goes away.
(5) Therefore I have cut *them* down by the prophets; I have killed them by the words of My mouth: and your judgments *are as* the light *that* goes forth.
(6) Because I desired mercy, and not sacrifice;[a] and the knowledge of God more than burnt offerings.
(7) But they like men have sinned against the covenant: there they have dealt treacherously against Me.
(8) Gilead *is* a city of those who do evil, *and is* polluted with blood.

5:10c - those who remove boundaries - boundaries were markers which showed where one person's property started and another's ended. Those who removed boundaries were guilty of stealing land that did not belong to them.
6:6a – mercy – Mat. 5:7; Mat. 9:13; Mat. 12:7

(9) And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: because they commit shameful acts.
(10) I have seen a horrible thing in the house of Israel: there *is* the prostitution of Ephraim, Israel is defiled.
(11) Also, O Judah, he has set a harvest for you, when I returned the captivity of My people.

Chapter 7
(1) When I would have healed Israel, then the evil of Ephraim was uncovered, and the wickedness of Samaria: because they commit falsehood; and the thief comes inside, *and* the troop of robbers spoils outside.
(2) And they do not consider in their hearts *that* I remember all their wickedness: now their own deeds have come upon them; they are before My face.
(3) They make the king glad with their wickedness, and the princes with their lies.
(4) They *are* all adulterers, as an oven heated by the baker, *who* ceases from raising after he has kneaded the dough, until it is leavened.
(5) In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.
(6) Because they have made their hearts ready like an oven, while they lie in wait: their baker sleeps all the night; in the morning it burns as a flaming fire.
(7) They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* no one among them who calls to Me.
(8) Ephraim, he has mixed himself among the people; Ephraim is a cake not turned.
(9) Strangers have devoured his strength, and he does not know *it*: yes, gray hairs are here and there upon him, yet he does not know.
(10) And the pride of Israel testifies to his face: and they do not return to the LORD {Jehovah} their God, nor for all this do they seek Him.
(11) Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.
(12) When they shall go, I will spread My net upon them; I will bring them down as the birds of the heaven; I will chastise them, as their congregation has heard.
(13) Woe to them! because they have fled from Me: destruction to them! because they have sinned against Me: though I have redeemed them, yet they have spoken lies against Me.

(14) And they have not cried to Me with their hearts, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against Me.
(15) Though I have bound *and* strengthened their arms, yet they imagine mischief against Me.
(16) They return, *but* not to the most High: they are like a deceitful bow: their princes will fall by the sword for the rage of their tongue: this *will be* their derision in the land of Egypt.

Chapter 8

(1) *Put* the trumpet to your mouth. *He will come* as an eagle against the house {temple} of the LORD {Jehovah}, because they have sinned against My covenant, and turned away from My law.
(2) Israel will cry to me, My God, we know You.
(3) Israel has cast off *the thing that is* good: the enemy will pursue him.
(4) They have set up kings, but not by Me: they have made princes, and I did not know *it*: of their silver and their gold they have made for themselves idols, that they may be cut off.
(5) Your calf, O Samaria, has cast *you* off; My anger is kindled against them: how long *will it be* before they attain to innocence?
(6) Because it was also from Israel: the workman made it; therefore it *is* not God: but the calf of Samaria[a] will be broken in pieces.
(7) Because they have sown the wind, and they will reap the whirlwind: it has no stalk: the bud will yield no meal: if it happens that it does yield, the strangers will swallow it up.
(8) Israel is swallowed up: now they shall be among the Gentiles {non-Jews; nations} as a vessel in which *is* no pleasure.
(9) Because they have gone up to Assyria, a wild donkey alone by himself: Ephraim has hired lovers.[b]
(10) Yes, though they have hired among the nations, now I will gather them, and they will sorrow a little for the burden of the king of princes.
(11) Because Ephraim has made many altars to sin, altars will be to him to sin.
(12) I have written to him the great things of My law, *but* they were counted as a strange thing.
(13) They sacrifice meat *for* the sacrifices of My offerings, and eat *it; but* the LORD {Jehovah} does not accept them; now He will remember their evil deeds, and visit their sins: they will return to Egypt.
(14) Because Israel has forgotten his Maker, and builds temples; and Judah has multiplied fenced cities: but I will send a fire upon his cities, and it will devour its palaces.

8:6a – calf of Samaria – I Ki. 12:28; Ex. 32:4
8:9b - unlike normal prostitutes who charge for their services, Israel pays men to make love to her

Chapter 9

(1) Do not rejoice, for joy, O Israel, as *other* people: because you have gone prostituting away from your God, you have loved a reward upon every corn floor.
(2) The floor and the wine press will not feed them, and the new wine will fail in her.
(3) They shall not live in the LORD's {Jehovah's} land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.
(4) They will not offer wine *offerings* to the LORD {Jehovah}, neither will they be pleasing to Him: their sacrifices *will be* to them as the bread of mourners; all who eat of it will be polluted: because their bread for their soul will not come into the house {temple} of the LORD {Jehovah}.
(5) What will you do in the solemn day, and in the day of the feast of the LORD {Jehovah}?
(6) Because, indeed, they are gone because of destruction: Egypt will gather them up, Memphis will bury them: the pleasant *places* for their silver, nettles will possess them: thorns *will be* in their tabernacles.
(7) The days of visitation have come, the days of payment have come; Israel will know *it:* the prophet *is* a fool, the spiritual man *is* mad, because the multitude of your evil deeds, and the great hatred.
(8) The watchman of Ephraim *was* with My God: *but* the prophet *is* a trap of a fowler {bird trapper}[a] in all his ways, *and* hatred in the house {temple} of his God.
(9) They have deeply corrupted *themselves,* as in the days of Gibeah: *therefore* He will remember their evil deeds, He will visit their sins.
(10) I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: *but* they went to Baalpeor, and separated themselves to *that* shame; and *their* abominations were according as they loved.
(11) *As for* Ephraim, their glory will fly away like a bird, from the birth, and from the womb, and from the conception.
(12) Though they bring up their children, yet I will cause them to mourn for them, *that there will* not *be* a man *left:* yes, woe also to them when I depart from them!
(13) Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.
(14) Give them, O LORD {Jehovah}: what will You give? give them a miscarrying womb and dry breasts.
(15) All their wickedness *is* in Gilgal: because there I hated them: for the wickedness of their deeds I will drive them out of My house {temple}, I will love them no more: all their princes *are* revolters.

9:8a - a fowler is a person who traps birds to sell

(16) Ephraim is stricken, their root is dried up, they will bear no fruit: yes, though they bring forth, yet I will kill *even* the beloved *fruit* of their womb.
(17) My God will cast them away, because they did not listen to Him: and they will be wanderers among the nations.

Chapter 10
(1) Israel *is* an empty vine, he brings forth fruit to himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images.
(2) Their heart is divided; now they will be found faulty: He will break down their altars, He will spoil their images.
(3) Because now they will say, We have no king, because we did not fear {revere} the LORD {Jehovah}; what then should a king do to us?
(4) They have spoken words, swearing falsely in making a covenant: therefore judgment springs up as hemlock in the furrows of the field.
(5) Those who live in Samaria will fear because of the calves of Bethaven: because its people will mourn over it, and its priests *who* rejoiced on it, because its glory has departed from it.
(6) It will be also carried to Assyria *for* a present to king Jareb: Ephraim will receive shame, and Israel will be ashamed of his own counsel.
(7) *As for* Samaria, her king is cut off as the foam upon the water.
(8) The high places also of Aven, the sin of Israel, will be destroyed: the thorn and the thistle will come up on their altars; and they will say to the mountains, Cover us; and to the hills, Fall on us.
(9) O Israel, you have sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of evil deeds did not overtake them.
(10) *It is* in My desire that I should punish them; and the people will be gathered against them, when they will bind themselves in their two furrows.
(11) And Ephraim *is as* a heifer *that is* taught, *and* loves to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah will plow, *and* Jacob will break his clods.
(12) Sow to yourselves in righteousness, reap in mercy; break up your fallow {unsown} ground: because *it is* time to seek the LORD {Jehovah}, until He comes and rains righteousness upon you.
(13) You have plowed wickedness, you have reaped evil; you have eaten the fruit of lies: because you trusted in your own way, in the multitude of your mighty men.
(14) Therefore a storm will arise among your people, and all your fortresses will be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon *her* children.

(15) So Bethel will do to you because of your great wickedness: in a morning the king of Israel will be completely cut off.

Chapter 11

(1) When Israel *was* a child, then I loved him, and called My son out of Egypt.[a]
(2) *As* they called them, so they went from them: they sacrificed to Baalim, and burned incense to graven images.
(3) I taught Ephraim also to go, taking them by their arms; but they did not know that I healed them.
(4) I drew them with cords of a man, with bands of love: and I was to them as those who take off the yoke on their jaws, and I gave to them food.
(5) He will not return into the land of Egypt, but the Assyrian will be his king, because they refused to return.
(6) And the sword will stay on his cities, and will consume his branches, and devour *them,* because of their own counsels.
(7) And My people are bent to backsliding from Me: though they called them to the most High, no one at all would exalt *Him*.
(8) How shall I give you up, Ephraim? *how* shall I deliver you, Israel? how shall I make you as Admah?[b] *how* shall I set you as Zeboim?[c] My heart has turned inside Me, My desire to change My judgments are kindled together.
(9) I will not execute the fierceness of My anger, I will not return to destroy Ephraim: because I *am* God, and not man; the Holy One in your midst: and I will not enter into the city.
(10) They will walk after the LORD {Jehovah}: He will roar like a lion: when He roars, then the children will tremble from the west.
(11) They will tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, says the LORD {Jehovah}.
(12) Ephraim encircles me with lies, and the house of Israel with deceit: but Judah still rules with God, and is faithful with the saints.

Chapter 12

(1) Ephraim feeds on wind, and follows after the east wind: he daily increases lies and desolation; and they make a covenant with the Assyrians, and oil is carried into Egypt.
(2) The LORD {Jehovah} has also a controversy with Judah, and will punish Jacob according to his ways; according to his deeds He will pay him.
(3) He took his brother by the heel in the womb,[a] and by his strength he had power with God:
(4) Yes, he had power over the angel, and prevailed:[b] he wept, and made requests to Him: he found Him *in* Bethel, and there He spoke with us;

11:1a – out of Egypt I called My Son – Mat. 2:15
11:8b - Admah - earthy - a place near the dead
11:8c - Zeboim - gazelles - a place in Palestine
12:3a – Gen. 25:26
12:4b – Gen. 32:24-30

(5) Even the LORD {Jehovah} God of hosts {multitudes; armies}; the LORD {Jehovah} *is* his memorial.
(6) Therefore turn to your God: keep mercy and judgment, and wait on your God continually.
(7) *He is* a merchant, the balances of deceit *are* in his hand: he loves to oppress.
(8) And Ephraim said, Yet I have become rich, I have found my own substance: *in* all my labors they will find no evil in me that *is* sin.
(9) And I *Who am* the LORD {Jehovah} your God from the land of Egypt will yet cause you to live in tabernacles {tents}, as in the days of the solemn feast.
(10) I have also spoken by the prophets, and I have multiplied visions, and used parables, by the ministry of the prophets.
(11) *Is there* evil *in* Gilead? surely they are vanity: they sacrifice bulls in Gilgal; yes, their altars *are* as heaps in the furrows of the fields.
(12) And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.[c]
(13) And by a prophet the LORD {Jehovah} brought Israel out of Egypt, and by a prophet he was preserved.
(14) Ephraim provoked *Him* to anger most bitterly: therefore he shall leave his blood upon himself, and his reproach his Lord shall return to him.

Chapter 13
(1) When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died.
(2) And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men who sacrifice kiss the calves.
(3) Therefore they shall be as the morning cloud, and as the early dew that passes away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.
(4) Yet I *am* the LORD {Jehovah} your God from the land of Egypt, and you shall know no god but Me: because *there is* no savior besides Me.
(5) I knew you in the wilderness, in the land of great drought.
(6) According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore they have forgotten Me.
(7) Therefore I will be to them as a lion: as a leopard by the way I will observe *them:*
(8) I will meet them as a bear *that is* bereaved *of her cubs,* and will tear the muscle of their hearts, and there I will devour them like a lion: the wild beast will tear them.
(9) O Israel, you have destroyed yourself; but in Me *is* your help.

12:12c – Gen. 29:18f

(10) I will be your King: where in all your cities *is any other* who may save you? and your judges of whom you said, Give me a king and princes?
(11) I gave you a king in My anger, and took *him* away in My wrath {anger; judgment}.
(12) The evil of Ephraim *is* bound up; his sin *is* hidden.
(13) The sorrows of a woman in child birth shall come upon him: he *is* an unwise son; because he should not stay long in *the place of* the birth of children.
(14) I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O grave, I will be your destruction: repentance will be hidden from My eyes.
(15) Though he is fruitful among *his* brothers, an east wind will come, the wind of the LORD {Jehovah} will come up from the wilderness, and his spring will become dry, and his fountain will be dried up: he will spoil the treasure of all pleasant vessels.
(16) Samaria will become desolate; because she has rebelled against her God: they will fall by the sword: their infants will be dashed in pieces, and their pregnant women will be ripped up.

Chapter 14

(1) O Israel, return to the LORD {Jehovah} your God; because you have fallen because of your evil deeds.
(2) Take with you words, and turn to the LORD {Jehovah}: say to Him, Take away all evil, and receive *us* graciously: so we will give the calves {sacrifices} of our lips {praise}.
(3) Asshur will not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *You are* our gods: because in You the fatherless find mercy.
(4) I will heal their backsliding, I will love them freely: because My anger is turned away from him.
(5) I will be as the dew to Israel: he will grow as the lily, and cast forth his roots as Lebanon.
(6) His branches will spread, and his beauty will be as the olive tree, and his smell as Lebanon.
(7) Those who live under His shadow will return; they will revive *as* the corn, and grow as the vine: its scent *will be* as the wine of Lebanon.
(8) Ephraim *will say,* What have I to do any more with idols? I have heard *him,* and observed him: I *am* like a green fir tree. From Me your fruit is found.
(9) Who *is* wise, and he will understand these *things?* prudent, and he will know them? because the ways of the LORD {Jehovah} *are* right, and the just will walk in them: but the sinners will fall in them.

Chapter 1

(1) The word of the LORD {Jehovah} that came to Joel {Jehovah is God}[a] the son of Pethuel.

(2) Hear this, you old men, and listen, all you who live in the land. Has this been in your days, or even in the days of your fathers?

(3) Tell your children of it, and *let* your children *tell* their children, and their children another generation.

(4) That which the palmer worm has left the locust has eaten; and that which the locust has left the canker worm has eaten; and that which the canker worm has left the caterpillar has eaten.

(5) Awaken, you drunkards, and weep; and howl, all you who drink wine, because of the new wine; because it is cut off from your mouth.

(6) Because a nation has come up upon My land, strong, and without number, whose teeth *are* the teeth of a lion, and he has the cheek teeth of a great lion.

(7) He has laid My vine waste, and barked My fig tree: he has made it clean bare, and cast *it* away; its branches are made white.

(8) Cry loudly like a virgin {young woman}[b] clothed with sackcloth for the husband of her youth.

(9) The meat offering and the drink offering is cut off from the house {temple} of the LORD {Jehovah}; the priests, the LORD's {Jehovah's} ministers, mourn.

(10) The field is wasted, the land mourns; because the corn is wasted: the new wine is dried up, the oil wastes away.

(11) Be ashamed, O gardeners; howl, O vine dressers, for the wheat and for the barley; because the harvest of the field has perished.

(12) The vine is dried up, and the fig tree withers away; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

(13) Tie your belts, and cry aloud, you priests: howl, you ministers of the altar: come, lie all night in sackcloth, you ministers of my God: because the meat offering and the drink offering is withheld from the house {temple} of your God.

(14) Sanctify a fast, call a solemn assembly, gather the elders *and* all those who live in the land *into* the house {temple} of the LORD {Jehovah} your God, and cry to the LORD {Jehovah},

(15) Alas for the day! because the day of the LORD {Jehovah}[c] *is* at hand, and as a destruction from the Almighty it shall come.

(16) Is not the meat cut off before our eyes, *yes,* joy and gladness from the house {temple} of our God?

(17) The seed is rotten under their clods, the barns are laid desolate, the barns are broken down; because the corn has withered.

1:1a - Joel {יואל} - Jehovah is God

1:8b – see Appendix H: Does Isaiah 7:14 Refer to A Virgin? – Yes!!!

1:15c – day of the Lord – see note on I Cor. 1:8

(18) How the beasts do groan! the herds of cattle are perplexed, because they have no pasture; yes, the flocks of sheep are made desolate.
(19) O LORD {Jehovah}, to You I will cry: because the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field.
(20) The beasts of the field cry also to You: because the rivers of waters are dried up, and the fire has devoured the pastures of the wilderness.

Chapter 2

(1) Blow the trumpet in Zion, and sound an alarm in My holy mountain: let all those who live in the land tremble: because the day of the LORD {Jehovah}[a] is coming, because *it is* near at hand;
(2) A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spreads upon the mountains: a great people and a strong; there has never been the like, neither shall be any more after it, *even* to the years of many generations.
(3) A fire devours before them; and behind them a flame burns: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yes, and nothing will escape them.[b]
(4) The appearance of them *is* as the appearance of horses; and as horsemen, so they shall run.
(5) Like the noise of chariots on the tops of mountains they will leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.[b]
(6) Before their face the people shall be greatly pained: all faces will gather blackness.
(7) They will run like mighty men; they will climb the wall like men of war; and they will march everyone on his ways, and they will not break their ranks:
(8) Neither will one thrust another; they will walk everyone in his path: and *when* they fall upon the sword, they will not be wounded.
(9) They will run back and forth in the city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief.
(10) The earth will quake before them; the heavens will tremble: the sun and the moon will be dark, and the stars will withdraw their light:
(11) And the LORD {Jehovah} shall speak before His army: because His camp *is* very great: because *He is* strong Who executes His word: because the day of the LORD {Jehovah}[a] *is* great and very terrible; and who can abide it?
(12) Therefore also now, says the LORD {Jehovah}, turn *yourselves even* to Me with all your heart, and with fasting, and with weeping, and with mourning:

2:1,11a – day of the Lord – see note on I Cor. 1:8
2:3,5b - as a strong people - the locusts, the caterpillars, etc. - Joel 1:4; 2:25

(13) And tear your heart, and not your clothes, and turn to the LORD {Jehovah} your God: because He *is* gracious and merciful, slow to anger, and of great kindness, and He repents of the evil.
(14) Who knows *if* He will return and repent, and leave a blessing behind Him; *even* a meat offering and a drink offering to the LORD {Jehovah} your God?
(15) Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
(16) Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that nurse the breasts: let the bridegroom go forth from his chamber, and the bride out of her closet.
(17) Let the priests, the ministers of the LORD {Jehovah}, weep between the porch and the altar, and let them say, Spare Your people, O LORD {Jehovah}, and do not give Your heritage to reproach, that the heathen {ungodly nations} should rule over them: why should they say among the people, Where *is* their God?
(18) Then the LORD {Jehovah} will be jealous for His land, and pity His people.
(19) Yes, the LORD {Jehovah} will answer and say to His people, Indeed, I will send you corn, and wine, and oil, and you will be satisfied with it: and I will no more make you a reproach among the heathen {ungodly nations}:
(20) But I will remove far off from you the northern *army,*[c] and will drive him into a land barren and desolate, with his face towards the east sea, and his back part towards the west sea, and his stench will come up, and his ill smell will come up, because he has done great things.
(21) Do not fear, O land; be glad and rejoice: because the LORD {Jehovah} will do great things.
(22) Do not be afraid, you beasts of the field: because the pastures of the wilderness spring forth, because the tree bears her fruit, the fig tree and the vine yield their strength.
(23) Be glad then, you children of Zion, and rejoice in the LORD {Jehovah} your God: because He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first *month* {Nisan [March-April]}.[d]
(24) And the floors will be full of wheat, and the vats will overflow with wine and oil.
(25) And I will restore to you the years that the locust has eaten, the canker worm, and the caterpillar, and the palmer worm, My great army which I sent among you.
(26) And you will eat in plenty, and be satisfied, and praise the Name of the LORD {Jehovah} your God, Who has dealt wondrously with you: and My people will never be ashamed.

2:20c - northern army - see Ezekiel 38-39
2:23d - first month - Nisan (March-April) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(27) And you will know that I *am* in the midst of Israel, and *that* I *am* the LORD {Jehovah} your God, and no one else: and My people will never be ashamed.
(28) And it will come to pass afterward, *that* I will pour out My Spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions:
(29) And also upon the servants and upon the handmaids in those days I will pour out My Spirit.
(30) And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.[e]
(31) The sun will be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD {Jehovah} comes.
(32) And it will come to pass, *that* whoever will call on the Name of the LORD {Jehovah} shall be delivered: because in mount Zion and in Jerusalem {there} will be deliverance, as the LORD {Jehovah} has said, and in the remnant whom the LORD {Jehovah} shall call.

Chapter 3
(1) Because, indeed, in those days, and in that time, when I bring again the captivity of Judah and Jerusalem,
(2) I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and *for* My heritage Israel, whom they have scattered among the nations, and parted My land.
(3) And they have cast lots for My people; and have given a boy for a prostitute, and sold a girl for wine, that they might drink.
(4) Yes, and what have you to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? will you give Me payment? and if you pay Me, swiftly *and* speedily I will return your payment upon your own head;
(5) Because you have taken My silver and My gold, and have carried into your temples My precious things:
(6) The children also of Judah and the children of Jerusalem you have sold to the Grecians, that you might remove them far from their border.
(7) Indeed, I will raise them out of the place where you have sold them, and will return your payment upon your own head:
(8) And I will sell your sons and your daughters into the hand of the children of Judah, and they will sell them to the Sabeans, to a people far off: because the LORD {Jehovah} has spoken *it*.
(9) Proclaim this among the Gentiles {non-Jews; nations}; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:
(10) Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I *am* strong.
(11) Assemble yourselves, and come, all you heathen {ungodly nations}, and gather yourselves together all around: there cause your mighty ones to come down, O LORD {Jehovah}.

2:30e – Acts 2:17-19

(12) Let the heathen {ungodly nations} be awakened, and come up to the valley of Jehoshaphat: because there I will sit to judge all the heathen {ungodly nations} all around.
(13) Put in the sickle, because the harvest is ripe: come, get yourselves down; because the press is full, the vats overflow; because their wickedness *is* great.
(14) Multitudes, multitudes in the valley of decision: because the day of the LORD {Jehovah} *is* near in the valley of decision.
(15) The sun and the moon will be darkened, and the stars will withdraw their light.
(16) The LORD {Jehovah} also will roar out of Zion, and speak His voice from Jerusalem; and the heavens and the earth will shake: but the LORD {Jehovah} *will be* the hope of His people, and the strength of the children of Israel.
(17) So you shall know that I *am* the LORD {Jehovah} your God living in Zion, My holy mountain: then Jerusalem will be holy, and no strangers will pass through her any more.
(18) And it will come to pass in that day, *that* the mountains will drop down new wine, and the hills will flow with milk, and all the rivers of Judah will flow with waters, and a fountain will come forth of the house of the LORD {Jehovah}, and will water the valley of Shittim.
(19) Egypt will be a desolation, and Edom will be a desolate wilderness, because of the violence *against* the children of Judah, because they have shed innocent blood in their land.
(20) But Judah will live forever, and Jerusalem from generation to generation.
(21) Because I will cleanse their blood *that* I have not cleansed: because the LORD {Jehovah} lives in Zion.

Chapter 1

(1) The words of Amos {burdensome},[a] who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.[b]

(2) And he said, The LORD {Jehovah} will roar from Zion, and speak His voice from Jerusalem; and the homes of the shepherds will mourn, and the top of Carmel will wither.

(3) This is what the LORD {Jehovah} says; For three sins of Damascus, and for four, I will not turn away its *punishment*; because they have threshed Gilead with threshing instruments of iron:

(4) But I will send a fire into the house of Hazael, which will devour the palaces of Benhadad.

(5) I will break also the bar of Damascus, and cut off those who live in the plain of Aven, and he who holds the sceptre from the house of Eden: and the people of Syria will go into captivity to Kir, says the LORD {Jehovah}.

(6) This is what the LORD {Jehovah} says; For three sins of Gaza, and for four, I will not turn away its *punishment*; because they carried away captive the whole captivity, to deliver *them* up to Edom:

(7) But I will send a fire on the wall of Gaza, which will devour its palaces:

(8) And I will cut off those who live in Ashdod, and he who holds the sceptre from Ashkelon, and I will turn My hand against Ekron: and the remnant of the Philistines will perish, says the Lord GOD {Jehovah}.

(9) This is what the LORD {Jehovah} says; For three sins of Tyrus, and for four, I will not turn away its *punishment*; because they delivered up the whole captivity to Edom, and did not remember the brotherly covenant:

(10) But I will send a fire on the wall of Tyrus, which will devour its palaces.

1:1a - Amos {עמוס} - burdensome

1:1b - in the days of Uzziah king of the southern kingdom of Judah, 2 years before the earthquake - Uzziah was 16 when he began his reign in the 27th year of Jeroboam#2's reign over Israel 3319 A.H./C-723 B.C. - he reigned for 52 years to 3371 A.H./C-671 B.C. - Jeroboam's reign lasted 41 years -we have no record as to when the earthquake itself took place. The northern kingdom of Israel fell to the Assyrians in 3406 A.H. - 35 years after Uzziah's death. The southern kingdom of Judah would be conquered by Babylon 114 years after the fall of the northern kingdom of Israel. See Appendix G: World Time Line of Biblical History

(11) This is what the LORD {Jehovah} says; For three sins of Edom, and for four, I will not turn away its *punishment*; because he pursued his brother with the sword, and cast off all pity, and his anger tore continually, and he kept his wrath {anger} forever:
(12) But I will send a fire upon Teman, which will devour the palaces of Bozrah.
(13) This is what the LORD {Jehovah} says; For three sins of the children of Ammon, and for four, I will not turn away its *punishment*; because they have ripped up the women with child of Gilead, that they might enlarge their border:
(14) But I will kindle a fire in the wall of Rabbah, and it will devour its palaces, with shouting in the day of battle, with a tempest in the day of the whirlwind:
(15) And their king will go into captivity, he and his princes together, says the LORD {Jehovah}.

Chapter 2
(1) This is what the LORD {Jehovah} says; For three sins of Moab, and for four, I will not turn away its *punishment*; because he burned the bones of the king of Edom into lime:
(2) But I will send a fire upon Moab, and it will devour the palaces of Kerioth: and Moab will die with tumult, with shouting, *and* with the sound of the trumpet:
(3) And I will cut off the judge from its midst, and will kill all its princes with him, says the LORD {Jehovah}.
(4) This is what the LORD {Jehovah} says; For three sins of Judah, and for four, I will not turn away its *punishment*; because they have despised the law of the LORD {Jehovah}, and have not kept His commandments, and their lies caused them to err, after the manner their forefathers have walked:
(5) But I will send a fire upon Judah, and it will devour the palaces of Jerusalem.
(6) This is what the LORD {Jehovah} says; For three sins of Israel, and for four, I will not turn away its *punishment*; because they sold the righteous for silver, and the poor for a pair of shoes;
(7) Who pant after the dust of the earth on the head of the poor, and turn aside the way of the humble: and a man and his father will go in to the *same* maid, to profane My holy Name:
(8) And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house {temple} of their god.
(9) Yet I destroyed the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.
(10) Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

(11) And I raised up of your sons for prophets, and of your young men for Nazarites. *Is this not so*, O you children of Israel? says the LORD {Jehovah}.
(12) But you gave the Nazarites wine to drink;[a] and commanded the prophets, saying, Do not prophesy.
(13) Indeed, I am pressed under you, as a cart is pressed *that is* full of sheaves.
(14) Therefore the flight will perish from the swift, and the strong will not strengthen his force, neither will the mighty deliver himself:
(15) Neither will he stand who handles the bow; and *he who is* swift of foot will not deliver *himself:* neither will he who rides the horse deliver himself.
(16) And *he who is* courageous among the mighty will flee away naked in that day, says the LORD {Jehovah}.

Chapter 3
(1) Hear this word that the LORD {Jehovah} has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
(2) You only have I known of all the families of the earth: therefore I will punish you for all your sins.
(3) Can two walk together, except they are in agreement?
(4) Will a lion roar in the forest, when he has no prey? will a young lion cry out of his den, if he has taken nothing?
(5) Can a bird fall in a snare upon the earth, where no bait *is set* for him? will *one* take up a snare from the earth, and have taken nothing at all?
(6) Will a trumpet be blown in the city, and the people not be afraid? will there be evil in a city, and the LORD {Jehovah} has not done *it?*
(7) Surely the Lord GOD {Jehovah} will do nothing, unless He reveals His secret to His servants the prophets.
(8) The lion has roared, who will not fear? the Lord GOD {Jehovah} has spoken, who can but prophesy?
(9) Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and see the great tumults in its midst, and the oppressed in its midst.
(10) Because they do not know to do right, says the LORD {Jehovah}, who store up violence and robbery in their palaces.
(11) Therefore this is what the Lord GOD {Jehovah} says; *There will be a*n adversary even all around the land; and he will bring down your strength from you, and your palaces will be spoiled.
(12) This is what the LORD {Jehovah} says; As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear; so the children of Israel will be taken out who live in Samaria in the corner of a bed, and in Damascus *in* a couch.

2:12a - the Nazarites were not allowed to drink wine or strong drink. Num. 6:1-3

(13) Listen, and testify in the house of Jacob, says the Lord GOD {Jehovah}, the God of hosts {armies; multitudes},[a]
(14) That in the day that I will visit the sins of Israel upon him I will also visit the altars of Bethel: and the horns of the altar will be cut off, and fall to the ground.
(15) And I will strike the winter house with the summer house; and the houses of ivory will perish, and the great houses will have an end, says the LORD {Jehovah}.

Chapter 4

(1) Hear this word, you cattle of Bashan, who *are* in the mountains of Samaria, who oppress the poor, who crush the needy, who say to their masters, Bring, and let us drink.
(2) The Lord GOD {Jehovah} has sworn by His holiness, that, indeed, the days will come upon you, that He will take you away with hooks, and your posterity with fishhooks.
(3) And you will go out at the breaches, every *cow at that which is* before her; and you will cast *them* into the palace, says the LORD {Jehovah}.
(4) Come to Bethel, and commit sin; at Gilgal multiply sin; and bring your sacrifices every morning, *and* your tithes after three years:
(5) And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: because this pleases you, O you children of Israel, says the Lord GOD {Jehovah}.
(6) And I also have given you cleanness of teeth in all your cities, and lack of bread in all your places: yet you have not returned to Me, says the LORD {Jehovah}.
(7) And also I have withheld the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece upon which it did not rain withered.
(8) So two *or* three cities wandered to one city, to drink water; but they were not satisfied: yet you have not returned to Me, says the LORD {Jehovah}.
(9) I have stricken you with blasting {hot wind; judgment} and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured *them:* yet you have not returned to Me, says the LORD {Jehovah}.
(10) I have sent among you the pestilence after the manner of Egypt: your young men I have killed with the sword, and have taken away your horses; and I have made the stench of your camps to come up to your nostrils: yet you have not returned to Me, says the LORD {Jehovah}.
(11) I have overthrown *some* of you, as God overthrew Sodom and Gomorrah,[a] and you were as a firebrand plucked out of the burning: yet you have not returned to Me, says the LORD {Jehovah}.

3:13a - LORD of hosts - Jehovah sabaoth {יהוה צבאות} - Lord of armies or multitudes
4:11a – Sodom and Gomorrah – Gen. 19:24

(12) Therefore this is what I will do to you, O Israel: *and* because I will do this to you, prepare to meet your God, O Israel.
(13) Because, indeed, He Who formed the mountains, and created the wind, and declared to man His thoughts, Who made the morning darkness, and treads upon the high places of the earth, The LORD {Jehovah}, The God of hosts {armies}, *is* His Name.

Chapter 5
(1) Listen to this word which I take up against you, *even* a loud cry, O house of Israel.
(2) The virgin of Israel has fallen; she will rise no more: she is forsaken upon her land; *there is* no one to raise her up.
(3) Because this is what the Lord GOD {Jehovah} says; The city that went out *by* a thousand will leave one hundred, and that which went forth *by* one hundred will leave ten, to the house of Israel.
(4) Because this is what the LORD {Jehovah} says to the house of Israel, Seek Me, and you shall live:
(5) But do not seek Bethel, nor enter into Gilgal, and do not pass to Beersheba: because Gilgal will surely go into captivity, and Bethel will come to nothing.
(6) Seek the LORD {Jehovah}, and you will live; lest He break out like fire in the house of Joseph, and devour *it,* and *there be* no one to quench *it* in Bethel.
(7) You who turn judgment to wormwood, and leave off righteousness in the earth,
(8) *Seek Him* Who makes the seven stars {constellation Pleiades}[a] and Orion, and turns the shadow of death into the morning, and makes the day dark with night: Who calls for the waters of the sea, and pours them out upon the face of the earth: The LORD {Jehovah} *is* His Name:
(9) Who strengthens the spoiled against the strong, so that the spoiled will come against the fortress.
(10) They hate him who rebukes in the gate, and they despise him who speaks uprightly.
(11) Since therefore as your treading *is* upon the poor, and you take from him burdens of wheat: you have built houses of carved stone, but you will not live in them; you have planted pleasant vineyards, but you will not drink wine from them.
(12) Because I know your many sins and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*.

5:8a - seven stars -the constellation Pleiades - see Job 9:9

(13) Therefore the prudent will keep silence in that time; because it *is* an evil time.
(14) Seek good, and not evil, that you may live: and so the LORD {Jehovah}, the God of hosts {armies; multitudes}, will be with you, as you have spoken.
(15) Hate the evil, and love the good, and establish judgment in the gates: it may be that the LORD {Jehovah} God of hosts {armies; multitudes} will be gracious to the remnant of Joseph.
(16) Therefore the LORD {Jehovah}, the God of hosts {armies; multitudes}, the Lord, says this; Wailing *will be* in all streets; and they will say in all the highways, Alas! alas! and they will call the gardener to mourning, and those who are skillful of loud cries to bitter tears.
(17) And in all vineyards *will be* crying: because I will pass through you, says the LORD {Jehovah}.
(18) Woe to you who desire the day of the LORD {Jehovah}! to what end *is* it for you? the day of the LORD {Jehovah} *is* darkness, and not light.
(19) As if a man fled from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a snake bit him.
(20) *Shall* not the day of the LORD {Jehovah} *be* darkness, and not light? even very dark, and no brightness in it?
(21) I hate, I despise your feast days, and I will not smell in your solemn assemblies.
(22) Though you offer Me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the peace offerings of your fat beasts.
(23) Take away from Me the noise of your songs; because I will not hear the melody of your musical instruments.
(24) But let judgment run down as waters, and righteousness as a mighty stream.
(25) Have you offered to Me sacrifices and offerings in the wilderness forty years, O house of Israel?
(26) But you have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which you made to yourselves.
(27) Therefore I will cause you to go into captivity beyond Damascus, says the LORD {Jehovah}, Whose Name *is* The God of hosts {armies; multitudes}.

Chapter 6

(1) Woe to those who *are* at ease in Zion, and trust in the mountain of Samaria, *who are* named chief of the nations, to whom the house of Israel came!
(2) Pass to Calneh, and see; and from there go to Hamath the great: then go down to Gath of the Philistines: are *they* better than these kingdoms? or their border greater than your border?
(3) You who put far away the evil day, and cause the seat of violence to come near;

(4) Who lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;
(5) Who chant to the sound of the musical instruments, *and* invent for themselves instruments of music, like David;
(6) Who drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.
(7) Therefore now they will go captive with the first who go captive,[a] and their banquet that they feasted at will be removed.
(8) The Lord GOD {Jehovah} has sworn by Himself, says the LORD {Jehovah} the God of hosts {armies; multitudes}, I hate the excellency of Jacob, and hate his palaces: therefore I will deliver up the city with all who are in it.
(9) And it will come to pass, if there remains ten men in one house, that they will die.
(10) And a man's uncle will take him up, and he who burns him, to bring out the bones out of the house, and will say to him who *is* by the sides of the house, *Are there* yet *any* with you? and he will say, No. Then he will say, Hold your tongue: because we may not make mention of the Name of the LORD {Jehovah}.
(11) Because, indeed, the LORD {Jehovah} commands, and He will strike the great house with holes, and the little house with cracks.
(12) Shall horses run upon the rock? will *one* plow *there* with oxen? because you have turned judgment into gall, and the fruit of righteousness into hemlock:
(13) You who rejoice in a thing of nothing, who say, Have we not taken to ourselves horns by our own strength?
(14) But, indeed, I will raise up against you a nation, O house of Israel, says the LORD {Jehovah} the God of hosts {armies; multitudes}; and they will afflict you from the entering in of Hemath to the river of the wilderness.

Chapter 7

(1) So the Lord GOD {Jehovah} has shown me; and, indeed, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, indeed, *it was* the latter growth after the king's mowings.
(2) And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD {Jehovah}, forgive, I beg You: by whom shall Jacob arise? because he *is* small.
(3) The LORD {Jehovah} repented for this: It shall not be, says the LORD {Jehovah}.

6:7a - the northern kingdom of Israel will go captive before the southern kingdom of Judah

(4) So the Lord GOD {Jehovah} has shown me: and, indeed, the Lord GOD {Jehovah} called to contend by fire, and it devoured the great deep, and ate up a part.
(5) Then I said, O Lord GOD {Jehovah}, cease, I beg You: by whom shall Jacob arise? because he *is* small.
(6) The LORD {Jehovah} repented for this: This also shall not be, says the Lord GOD {Jehovah}.
(7) So He showed me: and, indeed, the Lord stood upon a wall *made* by a plumb line,[a] with a plumb line in His hand.
(8) And the LORD {Jehovah} said to me, Amos, what do you see? And I said, A plumb line. Then the Lord said, Indeed, I will set a plumb line in the midst of My people Israel: I will not again pass by them any more:
(9) And the high places of Isaac will be desolate, and the sanctuaries of Israel will be laid waste; and I will rise against the house of Jeroboam with the sword.
(10) Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos has conspired against you in the midst of the house of Israel: the land is not able to bear all his words.
(11) Because Amos says, Jeroboam will die by the sword, and Israel will surely be led away captive out of their own land.
(12) Also Amaziah said to Amos, O you seer, go, flee away into the land of Judah, and there eat bread, and prophesy there:
(13) But do not prophesy again any more at Bethel: because it *is* the king's chapel, and it *is* the king's court.
(14) Then Amos answered, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* a herdsman, and a gatherer of sycamore fruit:
(15) And the LORD {Jehovah} took me as I followed the flock, and the LORD {Jehovah} said to me, Go, prophesy to My people Israel.
(16) Now therefore listen to the word of the LORD {Jehovah}: You say, Do not prophesy against Israel, and do not drop *your words* against the house of Isaac.
(17) Therefore this is what the LORD {Jehovah} says; Your wife will be a prostitute in the city, and your sons and your daughters will fall by the sword, and your land will be divided by line; and you will die in a polluted land: and Israel will surely go into captivity out of his land.

7:7a - plumb line - a line with a weight on the end for determining how true to vertical a wall is see Is. 28:17

Chapter 8

(1) So the Lord GOD {Jehovah} has shown me: and indeed a basket of summer fruit.
(2) And He said, Amos, What do you see? And I said, A basket of summer fruit. Then the LORD {Jehovah} said to me, The end has come upon My people of Israel; I will not again pass by them anymore.
(3) And the songs of the temple will be howlings in that day, says the Lord GOD {Jehovah}: *there will be* many dead bodies in every place; they will cast *them* forth with silence.
(4) Hear this, O you who swallow up the needy, even to cause the poor of the land to fail,
(5) Saying, When will the new moon be gone, that we may sell corn? and the sabbath {Saturday}, that we may set forth wheat,[a] making the ephah {measure} small, and the shekel {price} great, and falsifying the balances by deceit?
(6) That we may buy the poor for silver, and the needy for a pair of shoes; *yes,* and sell the waste of the wheat?
(7) The LORD {Jehovah} has sworn by the excellency of Jacob, Surely I will never forget any of their works.
(8) Shall not the land tremble for this, and every one mourn who lives in it? and it will rise up wholly as a flood; and it will be cast out and drowned, as *by* the flood of Egypt.
(9) And it will come to pass in that day, says the Lord GOD {Jehovah}, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:
(10) And I will turn your feasts into mourning, and all your songs into loud cries; and I will bring up sackcloth upon all waists, and baldness upon every head; and I will make it as the mourning for an only *son,* and its end as a bitter day.
(11) Indeed, the days are coming, says the Lord GOD {Jehovah}, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD {Jehovah}:
(12) And they will wander from sea to sea, and from the north even to the east, they will run back and forth to seek the word of the LORD {Jehovah}, and will not find *it*.
(13) In that day the fair virgins and young men will faint for thirst.
(14) Those who swear by the sin of Samaria, and say, Your god, O Dan, lives; and, The manner of Beersheba lives; even they will fall, and never rise up again.

8:5a - the time for worship of the Lord has become a nuisance to them

Chapter 9

(1) I saw the Lord standing upon the altar: and He said, Strike the ledge of the door, that the posts may shake: and cut them in the head, all of them; and I will kill the last of them with the sword: he who flees of them will not flee away, and he who escapes of them will not be delivered.

(2) Though they dig into hell, there My hand shall take them; though they climb up to heaven, there I will bring them down:

(3) And though they hide themselves in the top of Carmel, I will search and take them out from there; and though they are hidden from My sight in the bottom of the sea, there I will command the snake, and he will bite them:

(4) And though they go into captivity before their enemies, there I will command the sword, and it will kill them: and I will set My eyes upon them for evil, and not for good.

(5) And the Lord GOD {Jehovah} of hosts {armies; multitudes} *is* He Who touches the land, and it will melt, and all who live in it will mourn: and it will rise up wholly like a flood; and will be drowned, as *by* the flood of Egypt.

(6) *It is* He Who writes His stories in the heaven,[a] and has founded His troop in the earth; He Who calls for the waters of the sea, and pours them out upon the face of the earth: The LORD {Jehovah} *is* His Name.

(7) *Are* you not as children of the Ethiopians to Me, O children of Israel? says the LORD {Jehovah}. Have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

(8) Indeed, the eyes of the Lord GOD {Jehovah} *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; except I will not completely destroy the house of Jacob, says the LORD {Jehovah}.

(9) Because, indeed, I will command, and I will sift the house of Israel among all nations, as *corn* is sifted in a strainer, yet not the least grain will fall upon the earth.

(10) All the sinners of My people will die by the sword, who say, The evil will not overtake nor prevent {go before} us.

(11) In that day I will raise up the tabernacle of David that is fallen, and close up its holes; and I will raise up his ruins, and I will build it as in the days of old:

9:6a - the Lord gave the sun and the moon and the stars to portray His gospel to all the earth. Gen. 1:14; Romans chapter 1 - See Witness of the Stars by E.W. Bullinger See "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com

(12) That they may possess the remnant of Edom, and of all the heathen {nations}, who are called by My Name, says the LORD {Jehovah} Who does this.
(13) Indeed, the days are coming, says the LORD {Jehovah}, that the plowman will overtake the reaper, and the treader of grapes him who sows seed; and the mountains will drop sweet wine, and all the hills will melt.

(14) And I will bring again the captivity of My people of Israel, and they will build the waste cities, and live in *them;* and they will plant vineyards, and drink their wine; they will also make gardens, and eat their fruit.
(15) And I will plant them upon their land, and they will no more be pulled up out of their land which I have given them, says the LORD {Jehovah} your God.

{31} Obadiah

Chapter 1

(1) The vision of Obadiah {serving Jehovah}.[a] This is what the Lord God {Jehovah} says concerning Edom:[b] We have heard a message from the LORD {Jehovah}, and an ambassador is sent among the heathen {ungodly nations}: Rise up, even let us rise up against her for battle.

(2) Look and consider, I have given you *to be* small among the ungodly nations; you are greatly despised.

(3) The pride of your heart has deceived you, living in the clefts of the rock, his home *is* lofty; saying in his heart, Who shall bring me down *to* the ground?

(4) Though you exalt yourself as the eagle, and though *you* set your nest among the stars, I will bring you down from there, says the LORD {Jehovah}.

(5) If thieves came to you, if robbers by night (how you have been cut off!), would they not have stolen until they had enough? If the grape-gatherers came to you, would they not leave gleanings?

(6) How Esau {Edom}[b] is searched out! His hidden things are sought out!

(7) All the men of your confederacy have brought you to the border; the men who were at peace with you have deceived you, *and* have overcome you. Those who eat your bread have set a snare under you; *there is* no understanding in him

(8) Shall I not in that day even destroy the wise out of Edom, and understanding out of the mount of Esau, says Jehovah?

(9) And your mighty ones, *O* Teman, shall be afraid, so that each man from the mount of Esau may be cut off by slaughter.

(10) Shame shall cover you because of the violence against your brother Jacob, and you shall be cut off forever.

(11) On the day of your standing on the other *side*, on the day that the strangers were capturing his force, and foreigners entered his gates and cast lots for Jerusalem, even you *were* like one of them.

1:1a - Obadiah {עבדיה} - serving Jah [short form of Jehovah]

1:1&6b - Edom - Esau - was made up of descendants of Esau - south of Jerusalem and west of the Dead Sea - a large area of cliffs - not easily accessible - the Edomites thought they could not be conquered - they opposed the Israelites when they came out of Egypt [Num. 20:14-21] {see also Gen. 36:8; Judges 11:17} and apparently took advantage of the fact that the Babylonians conquered Judah.
- Edom allowed in Israel's congregation after third generation [Deut. 23:7,8]
– Edom along with Moab and Ammon will escape antichrist [Dan. 11:48]
- See also Jeremiah 49:7-22

Obadiah does not tell us when his prophecy is given, but based on Obadiah 1:11 we know that it was written sometime after Nebuchadnezzar overthrew Jerusalem in 3520 A.H./C-522B.C. -- see Appendix G: World Time Line of Biblical History

(12) But you should not have looked on the day of your brother on the day of his alienation; nor should you have rejoiced over the sons of Judah in the day of their ruin; nor should you have spoken proudly in the day of distress.
(13) You should not have entered into the gate of My people in the day of their calamity; also, you should not have looked on their affliction in the day of their calamity. Nor should you have laid hands on their substance in the day of their calamity.
(14) Nor should you have stood on the crossroads to cut off those of him who escaped; nor should you have shut up his survivors in the day of distress.
(15) Because the day of the LORD {Jehovah}[c] *is* near on all the heathen {ungodly nations}; as you have done, it shall be done to you. Your reward shall return upon your head.
(16) Because as you have drunk upon My holy mountain, *so* all the heathen {ungodly nations} shall drink forever. Yes, they shall drink, and they shall swallow, and they shall be as *though* they had not been.
(17) But upon Mount Zion shall be deliverance; and there shall be holiness. And the house of Jacob will possess their own possessions.
(18) And the house of Jacob will be a fire, and the house of Joseph a flame. And the house of Esau *will be* for stubble. And they will kindle in them and burn them up. And there will be no survivor for the house of Esau; because Jehovah has spoken it.
(19) And *those of* the south will possess the mountain of Esau and the low country of the Philistines. And they will possess the fields of Ephraim and the fields of Samaria; and Benjamin *will possess* Gilead.
(20) And the exiles of this army *will go* to the sons of Israel who will possess *the land* of the Canaanites to Zarephath; even the exiles of Jerusalem who *are* in Sepharad will possess the cities of the south.
(21) And deliverers will go up into the mountain of Zion to judge the mountain of Esau; and the kingdom shall be the LORD {Jehovah's}.

1:15c – day of Jehovah - the day of the Lord [Zeph. 1:7]– Armageddon - Rev. 16:16
See note on I Cor. 1:8

Chapter 1

(1) Now the word of the LORD came to Jonah {dove}[a] the son of Amittai,[b] saying,
(2) Arise, go to Nineveh, that great city, and cry against it; because their wickedness has come up before Me.
(3) But Jonah rose up to flee to Tarshish from the presence of the LORD {Jehovah}, and went down to Joppa; and he found a ship going to Tarshish: so he paid its fare, and went down into it, to go with them to Tarshish from the presence of the LORD {Jehovah}.
(4) But the LORD {Jehovah} sent out a great wind upon the sea, and there was a mighty tempest in the sea, so that the ship was about to be broken.
(5) Then the mariners were afraid, and every man cried to his god, and cast forth the cargo that *was* in the ship into the sea, to lighten *it*. But Jonah had gone down into the inside of the ship; and he lay down, and was fast asleep.
(6) So the captain of the ship came to him, and said to him, What do you mean, O sleeper? arise, call upon your God, perhaps God will think of us, that we not perish.
(7) And everyone said to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *has* come upon us. So they cast lots, and the lot fell upon Jonah.
(8) Then they said to him, Tell us, we ask you, for whose cause this evil *has come* upon us; What *is* your occupation? and where have you come from? what *is* your country? and of what people *are* you?
(9) And he said to them, I *am* a Hebrew; and I fear the LORD {Jehovah}, the God of heaven, Who has made the sea and the dry *land*.
(10) Then the men were exceedingly afraid, and said to him, Why have you done this? Because the men knew that he fled from the presence of the LORD {Jehovah}, because he had told them.
(11) Then they said to him, What shall we do to you, that the sea may be calm for us? because the sea was becoming more and more stormy.
(12) And he said to them, Take me up, and cast me forth into the sea; then the sea will be calm for you: because I know that for my sake this great storm *is* upon you.
(13) Nevertheless the men rowed hard to bring *it* to the land; but they could not: because the sea grew more and more stormy against them.
(14) Therefore they cried to the LORD {Jehovah}, and said, We beg You, O LORD {Jehovah}, we beg You, do not let us perish for this man's life, and do not lay upon us innocent blood: because You, O LORD {Jehovah}, have done as it pleased You.

1:1a - Jonah {יונה} – dove

1:1b – Jonah son of Amittai – II Ki. 14:25

(15) So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.
(16) Then the men feared the LORD {Jehovah} exceedingly, and offered a sacrifice to the LORD {Jehovah}, and made vows.
(17) Now the LORD {Jehovah} had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Chapter 2
(1) Then Jonah prayed to the LORD {Jehovah} his God out of the fish's belly,
(2) And said, I cried because of my affliction to the LORD {Jehovah}, and He heard me; out of the belly of hell I cried, *and* You heard my voice.
(3) Because You had cast me into the deep, in the midst of the seas; and the floods encompassed me: all Your breakers and Your waves passed over me.
(4) Then I said, I am cast out of Your sight; yet I will look again towards Your holy temple.
(5) The waters encompassed me, *even* to the soul: the depth closed all around me, the weeds were wrapped around my head.
(6) I went down to the bottoms of the mountains; the earth with her bars *was* around me forever: yet You have brought up my life from corruption, O LORD {Jehovah} my God.
(7) When my soul fainted within me I remembered the LORD {Jehovah}: and my prayer came in to You, into Your holy temple.
(8) Those who observe lying vanities forsake their own mercy.
(9) But I will sacrifice to You with the voice of thanksgiving; I will pay *that* which I have vowed. Salvation *is* of the LORD {Jehovah}.
(10) And the LORD {Jehovah} spoke to the fish, and it vomited out Jonah upon the dry *land*.

Chapter 3
(1) And the word of the LORD {Jehovah} came to Jonah the second time, saying,
(2) Arise, go to Nineveh, that great city, and preach to it the preaching that I tell you.
(3) So Jonah arose, and went to Nineveh, according to the word of the LORD {Jehovah}. Now Nineveh was an exceedingly great city of three days' journey {about 55 to 60 miles; 88 to 96 km. around}.[a]
(4) And Jonah began to enter into the city a day's journey[b] {to about the center of the city}, and he cried, and said, Yet in forty days, and Nineveh will be overthrown.

3:3a - 3 days journey - i.e. to walk around - one of the largest, if not the largest cities of its day - some estimate about 55 to 60 miles to walk around
3:4b - entered into the city a day's journey which based on the above numbers would have been about the center of the city.

(5) So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
(6) Because word came to the king of Nineveh, and he arose from his throne, and he laid aside his robe, and covered *himself* with sackcloth, and sat in ashes.
(7) And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water:
(8) But let man and beast be covered with sackcloth, and cry mightily to God: yes, let everyone turn from his evil way, and from the violence that *is* in their hands.
(9) Who can tell *if* God will turn and repent, and turn away from His fierce anger, that we not perish?
(10) And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did not do *it*.

Chapter 4
(1) But it displeased Jonah exceedingly, and he was very angry.
(2) And he prayed to the LORD {Jehovah}, and said, I ask You, O LORD {Jehovah}, *was* this not what I said, when I was yet in my country? Therefore I fled before to Tarshish: because I knew that You *are* a gracious God, and merciful, slow to anger, and of great kindness, and You repent of the evil.
(3) Therefore now, O LORD {Jehovah}, I beg You, take my life from me; because *it is* better for me to die than to live.
(4) Then the LORD {Jehovah} said, Do you have reason to be angry?
(5) So Jonah went out of the city, and sat on the east side of the city, and there made for himself a booth, and sat under it in the shadow, until he might see what would become of the city.
(6) And the LORD {Jehovah} God prepared a gourd, and caused *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad because of the gourd.
(7) But God prepared a worm when the morning rose the next day, and it struck the gourd so that it withered.

(8) And it came to pass, when the sun arose, that God prepared a strong east wind; and the sun beat upon the head of Jonah, so that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.
(9) And God said to Jonah, Do you have reason to be angry for the gourd? And he said, I have reason to be angry, *even* to death.

(10) Then the LORD {Jehovah} said, You had pity on the gourd, for which you had not labored, neither caused it to grow; which came up in a night, and perished in a night:
(11) And should I not spare Nineveh, that great city, in which are more than a hundred-twenty thousand persons who cannot discern between their right hand and their left hand; and *also* much cattle?

Chapter 1

(1) The word of the LORD {Jehovah} that came to Micah {who is like Jehovah}[a] the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah,[b] which he saw concerning Samaria and Jerusalem.

(2) Listen, all you people; Listen, O earth, and all who are in it: and let the Lord GOD {Jehovah} be witness against you, the Lord from His holy temple.

(3) Because, indeed, the LORD {Jehovah} comes forth out of His place, and will come down, and tread upon the high places of the earth.

(4) And the mountains will be molten under Him, and the valleys will be split, as wax before the fire, *and* as the waters *that are* poured down a steep place.

(5) All this is because of the sin of Jacob, and because of the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

(6) Therefore I will make Samaria as a heap of the field, *and* as plantings of a vineyard: and I will pour down its stones into the valley, and I will uncover its foundations.

(7) And all its graven images will be beaten to pieces, and all its gifts will be burned with the fire, and all its idols I will lay desolate: because she gathered *it* by the hire of a prostitute, and they will return to the hire of a prostitute.

(8) Therefore I {Micah}[c] will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

(9) Because her wound *is* incurable; because it has come to Judah; he has come to the gate of my people, *even* to Jerusalem.

(10) Do not declare it at Gath, do not weep at all: in the house of Aphrah roll yourself in the dust.

(11) Pass away, those of you who live in Saphir, having your shame naked: those who live in Zaanan did not come forth in the mourning of Beth-ezel; he will receive of you his standing.

(12) Because those who lived in Maroth waited carefully for good: but evil came down from the LORD {Jehovah} to the gate of Jerusalem.

1:1a - Micah {מיכה} - who is like JAH [short for Jehovah]

1:1b - reigns of Jotham the tenth king of Judah (good son of Uzziah) reigned for 16 years from 3371 A.H./C-671 B.C. to 3386 A.H./C-656 B.C. , Ahaz (evil king) reigned 16 years from 3386 A.H./C-656 B.C. to 3402 A.H./C-640 B.C. Hezekiah (good king) reigned from 3402 A.H./C-640 B.C [four years before the fall of the northern kingdom of Israel to the Assyrians] to 3430 A.H./C-612 B.C. -- The southern kingdom of Judah would fall to the Babylonians in 3520 A.H./C-522 B.C.- See Appendix G: World Time Line of Biblical History

1:8c - Micah will howl and weep ... because of the Lord's judgment upon the northern kingdom of Israel by the Assyrians and the future judgment of the southern kingdom of Judah

(13) O you who live in Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: because the sins of Israel were found in you.
(14) Therefore you shall give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel.
(15) Yet I will bring an heir to you, O you who live in Mareshah: he will come to Adullam the glory of Israel.
(16) Make yourself bald, and cut off your hair for your delicate children; enlarge your baldness as the eagle; because they have gone into captivity from you.

Chapter 2
(1) Woe to those who devise sin, and think up evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.
(2) And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house even a man and his heritage.
(3) Therefore this is what the LORD {Jehovah} says; Indeed, against this family I devise an evil, from which you shall not remove your necks; neither shall you go proudly: because this time *is* evil.
(4) In that day *one* will take up a parable against you, and lament with a mournful cry, *and* say, We are completely spoiled: He has changed the portion of my people: how He has removed *it* from me! turning away He has divided our fields.
(5) Therefore you will have no one who will cast a cord by lot in the congregation of the LORD {Jehovah}.
(6) Do not prophesy, *they say to those who* prophesy: they shall not prophesy to them, *that* they will not take shame.
(7) O *you who are* named the house of Jacob, is the Spirit of the LORD {Jehovah} limited? *are* these His doings? do not My words do good to him who walks uprightly?
(8) Even of late My people have risen up as an enemy: you pull off the robe with the clothing from those who pass by securely as men who were opposed to war.[a]
(9) The women of My people you have cast out from their pleasant houses; from their children you have taken away My glory forever.
(10) Arise, and depart; because this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a terrible destruction.
(11) If a man walking in the spirit and falsehood lies, *saying*, I will prophesy to you of wine and of strong drink; he will even be the prophet of this people.
(12) I will surely assemble, O Jacob, all of you; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they will make great noise because of the great number of men.

2:8a – God's people robbed innocent travelers who were at peace and did nothing to provoke them

(13) The breaker has come up before them: they have broken up, and have passed through the gate, and have gone out by it: and their king will pass before them, and the LORD {Jehovah} on their head.

Chapter 3

(1) And I said, Hear, I ask you, O heads of Jacob, and you princes of the house of Israel; *Is it* not for you to know judgment?
(2) Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;
(3) Who also eat the flesh of My people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron {large bowl}.
(4) Then they shall cry to the LORD {Jehovah}, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves badly in what they do.
(5) This is what the LORD {Jehovah} says concerning the prophets who cause My people to err, who bite with their teeth, and cry, Peace; and He who does not put *words* into their mouths, they even prepare war against Him.
(6) Therefore night *will be* upon you, so that you will not have a vision; and it will be dark to you, so that you will not divine; and the sun will go down over the prophets, and the day will be dark over them.
(7) Then the seers will be ashamed, and the diviners confounded: yes, they will all cover their lips; because *there is* no answer from God.
(8) But truly I am full of power by the Spirit of the LORD {Jehovah}, and of judgment, and of might, to declare to Jacob his sin, and to Israel his sin.
(9) Hear this, I ask you, you heads of the house of Jacob, and princes of the house of Israel, who hate judgment, and pervert all equity {fairness}.
(10) They build up Zion with blood, and Jerusalem with sin.
(11) Its leaders judge for reward, and its priests teach for hire, and its prophets divine for money: yet they will lean upon the LORD {Jehovah}, and say, *Is* not the LORD {Jehovah} among us? no evil can come upon us.
(12) Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house {temple} as the high places of the forest.

Chapter 4

(1) But in the last days it will come to pass, *that* the mountain of the house {temple} of the LORD {Jehovah} will be established in the top of the mountains, and it will be exalted above the hills; and people will flow into it.

(2) And many nations will come, and say, Come, and let us go up to the mountain of the LORD {Jehovah}, and to the house {temple} of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: because the law shall go forth from Zion, and the word of the LORD {Jehovah} from Jerusalem.

(3) And He shall judge among many people, and rebuke strong nations far away; and they will beat their swords into plowshares, and their spears into pruning hooks: nation will not lift up a sword against nation, neither will they learn war anymore.[a]

(4) But every man will sit under his vine and under his fig tree; and no one will make *them* afraid: because the mouth of the LORD {Jehovah} of hosts {armies; multitudes} has spoken *it*.

(5) Because all people will walk everyone in the name of his god, but we will walk in the Name of the LORD {Jehovah} our God forever and ever.

(6) In that day, says the LORD {Jehovah}, I will assemble her who is lame, and I will gather her who is driven out, and her whom I have afflicted;

(7) And I will make her who is lame a remnant, and her who was cast far away a strong nation: and the LORD {Jehovah} will reign over them in mount Zion from that time forth, even forever.

(8) And you, O tower of the flock, the stronghold of the daughter of Zion, to you it shall come, even the first dominion {rule; authority}; the kingdom will come to the daughter of Jerusalem.

(9) Now why do you cry out aloud? *is there* no king in you? has your counselor perished? because pain has come upon you as a woman in child birth.

(10) Be in pain, and labor to bring forth, O daughter of Zion, like a woman in child birth: because now you shall go forth out of the city, and you shall live in the field, and you shall go *even* to Babylon; there you will be delivered; there the LORD {Jehovah} will redeem you from the hand of your enemies.

(11) Now also many nations are gathered against you, who say, Let her be defiled, and let our eye look upon Zion.

(12) But they do not know the thoughts of the LORD {Jehovah}, neither do they understand His counsel: because He will gather them as the sheaves into the floor.

4:3a - Is. 2:4

(13) Arise and thresh, O daughter of Zion: because I will make your horn iron, and I will make your hooves brass: and you shall beat in pieces many people: and I will consecrate their gain to the LORD {Jehovah}, and their substance to the Lord of the whole earth.

Chapter 5

(1) Now gather yourself in troops, O daughter of troops: he has laid siege against us: they will strike the judge of Israel with a rod upon the cheek.
(2) But you, Bethlehem Ephrath, *though* you are little among the thousands of Judah, *yet* out of you shall He come forth to Me *Who is* to be Ruler in Israel; Whose goings forth *have been* from of old, from everlasting.[a]
(3) Therefore He will give them up, until the time *that* she who has pains of child birth has brought forth: then the remnant of His brothers will return to the children of Israel.
(4) And He shall stand and feed in the strength of the LORD {Jehovah}, in the majesty of the Name of the LORD {Jehovah} His God; and they will live: because now He will be great to the ends of the earth.
(5) And this *Man* shall be the peace, when the Assyrian comes into our land: and when he treads in our palaces, then we shall raise against him seven shepherds, and eight princes.
(6) And they will waste the land of Assyria with the sword, and the land of Nimrod in its entrances: so He will deliver *us* from the Assyrian, when he comes into our land, and when he treads within our borders.
(7) And the remnant of Jacob shall be in the midst of many people as a dew from the LORD {Jehovah}, as the showers upon the grass, that does not wait for man, nor waits for the sons of men.
(8) And the remnant of Jacob shall be among the Gentiles {non-Jews; nations} in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goes through, both treads down, and tears in pieces, and no one can deliver.
(9) Your hand will be lifted up upon your adversaries, and all your enemies will be cut off.
(10) And it will come to pass in that day, says the LORD {Jehovah}, that I will cut off your horses out of your midst, and I will destroy your chariots:
(11) And I will cut off the cities of your land, and throw down all your strongholds:
(12) And I will cut off witchcrafts out of your hand; and you will have no *more* soothsayers:
(13) Your graven images also I will cut off, and your standing images out of your midst; and you will no more worship the work of your hands.

5:2a - Mat. 2:6

(14) And I will pluck up your groves out of your midst: so I will destroy your cities.
(15) And I will execute vengeance in anger and fury upon the heathen {ungodly nations}, such as they have not heard.

Chapter 6

(1) Hear now what the LORD {Jehovah} says; Arise, contend before the mountains, and let the hills hear your voice.
(2) Hear, O mountains, the LORD's {Jehovah's} controversy, and you strong foundations of the earth: because the LORD {Jehovah} has a controversy with His people, and He will plead with Israel.
(3) O My people, what have I done to you? and in what have I wearied you? testify against Me.
(4) Because I brought you up out of the land of Egypt, and redeemed you out of the house of servants; and I sent before you Moses, Aaron, and Miriam.
(5) O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim to Gilgal;[a] that you may know the righteousness of the LORD {Jehovah}.
(6) With what shall I come before the LORD {Jehovah}, *and* bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old?
(7) Will the LORD {Jehovah} be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my sin, the fruit of my body *for* the sin of my soul?
(8) He has shown you, O man, what *is* good; and what the LORD {Jehovah} requires of you, but to do justly, and to love mercy, and to walk humbly with your God?[b]
(9) The LORD's {Jehovah's} voice cries to the city, and *the man of* wisdom will see your name: hear the rod, and Who has appointed it.
(10) Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?
(11) Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?
(12) Because its rich men are full of violence, and those who live in it have spoken lies, and their tongue *is* deceitful in their mouth.
(13) Therefore I will also make *you* sick in striking you, in making *you* desolate because of your sins.
(14) You shall eat, but not be satisfied; and your casting down *will be* in the midst of you; and you will take hold, but will not deliver; and *that* which you deliver I will give up to the sword.

6:5a - Num. 22
6:8b – what God requires

(15) You shall sow, but you will not reap; you shall tread the olives, but you will not anoint yourself with oil; and sweet wine, but will not drink wine.
(16) Because the laws of Omri are kept, and all the works of the house of Ahab, and you walk in their counsels; that I should make you a desolation, and those who live there a hissing: therefore you shall bear the reproach of My people.

Chapter 7
(1) Woe is me! Because I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: *there is* no cluster to eat: my soul desires the first ripe fruit.
(2) The good *man* has perished out of the earth: and *there is* no one upright among men: they all lie in wait for blood; every man hunts his brother with a net.
(3) That they may do evil with both hands earnestly, the prince asks, and the judge *asks* for a bribe; and the great *man*, he speaks his mischievous desire: so they wrap it up.
(4) The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of your watchmen *and* your visitation comes; now their perplexity shall be.
(5) Do not trust in a friend, do not put confidence in a guide: keep the doors of your mouth from her who lies in your bosom.
(6) Because the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.
(7) Therefore I will look to the LORD {Jehovah}; I will wait for the God of my salvation: my God will hear me.
(8) Do not rejoice against me, O my enemy: when I fall, I shall arise; when I sit in darkness, the LORD {Jehovah} *will be* a light to me.
(9) I will bear the indignation of the LORD {Jehovah}, because I have sinned against Him, until He pleads my cause, and executes judgment for me: He will bring me forth to the light, *and* I will see His righteousness.
(10) Then *she who is* my enemy will see *it*, and shame will cover her who said to me, Where is the LORD {Jehovah} your God? my eyes will see her: now she will be trodden down as the mire {mud} of the streets.
(11) *In* the day that your walls are to be built, *in* that day the decree will be far removed.
(12) *In* that day *also* he shall come even to you from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.
(13) Nevertheless the land shall be desolate because of those who live in it, because of the fruit of their deeds.

(14) Feed Your people with Your rod, the flock of Your heritage, who live alone *in* the woods, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.
(15) According to the days of your coming out of the land of Egypt I will show to him marvelous *things*.
(16) The nations will see and be confounded at all their might: they will lay *their* hand upon *their* mouth, their ears will be deaf.
(17) They shall lick the dust like a snake, they will move out of their holes like worms of the earth: they will be afraid of the LORD {Jehovah} our God, and will fear because of you.

(18) Who *is* a God like You, Who pardons sin, and passes by the sin of the remnant of His heritage? He does not keep His anger forever, because He delights *in* mercy.
(19) He will turn again, He will have compassion upon us; He will subdue our sins; and You will cast all their sins into the depths of the sea.
(20) You will perform the truth to Jacob, *and* the mercy to Abraham, which You have sworn to our forefathers from the days of old.

Chapter 1

(1) The vision of Nineveh. The book of the vision of Nahum {comforter}[a] the Elkoshite.

(2) God *is* jealous, and the LORD {Jehovah} avenges; the LORD {Jehovah} avenges, and *is* furious; the LORD {Jehovah} will take vengeance on His adversaries, and He reserves *wrath* {anger; judgment} for His enemies.

(3) The LORD {Jehovah} *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD {Jehovah} has His way in the whirlwind and in the storm, and the clouds *are* the dust of His feet.

(4) He rebukes the sea, and makes it dry, and dries up all the rivers: Bashan wilts, and Carmel, and the flower of Lebanon withers away.

(5) The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yes, the world, and all who live in it.

(6) Who can stand before His indignation? and who can live in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

(7) The LORD {Jehovah} *is* good, a stronghold in the day of trouble; and He knows those who trust in Him.

(8) But with an overrunning flood He will make a complete end of its place {Nineveh}, and darkness will pursue His enemies.

(9) What do you imagine against the LORD {Jehovah}? He will make a complete end: affliction will not rise up the second time.

(10) Because while *they are* entangled together *as* thorns, and while they are drunken *as* drunkards, they will be devoured as stubble fully dry.

(11) There is *one* who comes out of you, who imagines evil against the LORD {Jehovah}, a wicked counselor.

(12) This is what the LORD {Jehovah} says; Though *they are* quiet, and likewise many, yet even so they will be cut down, when he passes through. Though I have afflicted you, I will afflict you no more.

(13) Because now I will break his yoke from off you, and will burst your bonds in pieces.

(14) And the LORD {Jehovah} has given a commandment concerning you, *that* no more of your name be sown: out of the house of your gods I will cut off the graven image and the molten image: I will make your grave; because you are vile.

1:1a - Nahum {נחום} – comforter – the prophecy is given concerning Nineveh primary city of Assyria – Probably written sometime between the Assyrian capture of No-Ammon {Nah. 3:8} and the fall of Nineveh sometime around the early part of Jeremiah's ministry. - see the book of Jonah – the city of Nineveh repented at Jonah's preaching {Jonah 3:10} {about 100 years earlier} but now was worse than ever. The Assyrians were proud of their conquests which included the conquering of the northern kingdom of Israel in 3406 A.H./C-636 B.C. - see Appendix G: World Time Line of Biblical History.

(15) Look, upon the mountains the feet of him who brings good news, who publishes peace! O Judah, keep your solemn feasts, perform your vows: because the wicked will no more pass through you; he is completely cut off.

Chapter 2

(1) He who dashes in pieces has come up before your face: guard the fortress, watch the highway, make *your* thighs strong, fortify *your* power mightily.
(2) Because the LORD {Jehovah} has turned away the excellency of Jacob, as the excellency of Israel: because the plunderers have plundered them, and marred their vine branches.
(3) The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *will be* with flaming torches in the day of his preparation, and the fir trees will be terribly shaken.
(4) The chariots will rage in the streets, they will jostle one against another in the broad ways: they will appear like torches, they will run like the lightnings.
(5) He shall number his nobles: they will stumble in their walk; they will go quickly to its wall, and the defense will be prepared.
(6) The gates of the rivers will be opened, and the palace will be dissolved.
(7) And she who stood firm will be led away captive, she will be brought up, and her maids will lead *her* as with the voice of doves, beating upon their breasts.
(8) But Nineveh *is* of old like a pool of water: yet they will flee away. Stand, stand, *they will cry;* but no one will look back.
(9) Take for yourselves the spoil of silver, take the spoil of gold: because of all the pleasant furniture.
(10) She is empty, and void, and waste: and the heart melts, and the knees knock together, and much pain *is* in all waists, and the faces of them all gather blackness.
(11) Where *is* the home of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's cub, and no one made *them* afraid?
(12) The lion tore in pieces enough for his cubs, and killed for his lionesses, and filled his holes with prey, and his dens with torn prey.
(13) Indeed, I *am* against you, says the LORD {Jehovah} of hosts {armies; multitudes}, and I will burn her chariots in the smoke, and the sword shall devour your young lions: and I will cut off your prey from the earth, and the voice of your messengers will no more be heard.

Chapter 3

(1) Woe to the bloody city! it *is* all full of lies *and* robbery; the prey does not depart;
(2) The noise of a whip, and the noise of the rattling of the wheels, and of the galloping horses, and of the jumping chariots.
(3) The horseman lifts up both the bright sword and the glittering spear: and *there is* a multitude of those killed, and a great number of dead bodies; and *there is* no end of *their* dead bodies; they stumble upon their dead bodies:
(4) Because of the multitude of the prostitutions of the well favored prostitute, the mistress of witchcrafts, who sells nations through her prostitutions, and families through her witchcrafts.
(5) Indeed, I *am* against you, says the LORD {Jehovah} of hosts {armies; multitudes}; and I will lift your skirts upon your face, and I will show the nations your nakedness, and the kingdoms your shame.
(6) And I will cast abominable filth upon you, and make you vile, and will set you as a gazing stock.
(7) And it will come to pass, *that* all those who look upon you will flee from you, and say, Nineveh is laid waste: who will mourn her? where shall I seek comforters for you?
(8) Are you better than populous No {an Egyptian city},[a] that was situated among the rivers, *that had* the waters all around it, whose protection *was* the sea, *and* her wall *was* from the sea?
(9) Ethiopia and Egypt *were* her strength, and *it was* infinite; Libya and north Africa were your helpers.
(10) Yet she *was* carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.
(11) You also will be drunken: you will be hidden, you also will seek strength because of the enemy.
(12) All your strongholds *will be like* fig trees with the first ripe figs: if they are shaken, they will even fall into the mouth of the eater.
(13) Indeed, your people in the midst of you *are* women: the gates of your land will be set wide open to your enemies: the fire will devour your bars.
(14) Draw your waters for the siege, fortify your strongholds: go into clay, and tread the mortar, make strong the brick kiln.
(15) There the fire will devour you; the sword will cut you off, it will eat you up like the canker worm: make yourself many as the canker worm, make yourself many as the locusts.

3:8a - No Amon {מנא אמון} - an Egyptian city {Thebes, Egypt} - Jer. 46:26; Ezek. 30:15-16

(16) You have multiplied your merchants above the stars of heaven: the canker worm spoils, and flies away.
(17) Your crowned *are* as the locusts, and your captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun arises they flee away, and their place is not known where they *are*.

(18) Your shepherds sleep, O king of Assyria: your nobles will live *in the dust:* your people are scattered upon the mountains, and no man gathers *them*.
(19) *There is* no healing of your bruise; your wound is grievous: all who hear the news of you will clap the hands over you: because upon whom has your wickedness not passed continually?

Chapter 1

(1) The vision which Habakkuk {strong embrace}[a] the prophet saw.
(2) O LORD {Jehovah}, how long shall I cry, and You will not hear! *even* cry out to You *about* violence, and You will not save!
(3) Why do You show me sin, and cause *me* to see perversity? because destruction and violence *are* before me: and there are those who raise up strife and contention.
(4) Therefore the law is not enforced, and justice never goes forth: because the wicked encircle around the righteous; therefore injustice continues.
(5) Listen you who live among the heathen {ungodly nations}, and pay attention, and wonder marvelously: because *I* will work a work in your days, *which* you will not believe, though it is told *you*.
(6) Because, indeed, I raise up the Chaldeans,[b] *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the homes *that are* not theirs.
(7) They *are* terrible and dreadful: their judgment and their dignity will proceed from themselves.
(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from far away; they will fly as the eagle *that* hurries to eat.
(9) They will all come for violence: their faces will devour *as* the east wind, and they will gather the captives as the sand.
(10) And they will scoff at the kings, and the princes will be a scorn to them: they will deride every stronghold; because they will heap up dirt, and take it.
(11) Then *his* mind will change, and he will pass over, and offend, giving credit to his god for his power.
(12) *Are* You not from everlasting, O LORD {Jehovah} my God, my Holy One? we shall not die. O LORD {Jehovah}, You have ordained them for judgment; and, O mighty God, You have established them for correction.
(13) *You are* of purer eyes than to look upon evil, and cannot look on sin: why do You look upon those who deal treacherously, *and* hold Your tongue when the wicked *man* devours *one who is* more righteous than he?

We believe that Habakkuk prophesied at a time just prior to the Babylonian invasion of Judah. The Babylonians conquered Jerusalem in 3520 A.H./C-522 B.C. - 114 years after the fall of the Northern Kingdom of Israel to the Assyrians and 377 years after the death of King Solomon. [II Ki. 24:1; II Chron. 36:5-11; Dan. 2:1] {Jerusalem and the Temple will be totally destroyed 19 years later in 3539 A.H. due to the rebellion of King Zedekiah against Nebuchadnezzar.} II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7 – See: Appendix G: World Time Line of Biblical History

1:1a - Habakkuk {חבקוק} - strong embrace

1:6b - Chaldeans - i.e. Babylonians

(14) And make men as the fish of the sea, as the crawling things, *that have* no ruler over them?
(15) All of them take up with the hook, they catch them in their net, and gather them in their fishing net: therefore they rejoice and are glad.
(16) Therefore they sacrifice to their net, and burn incense to their fishing net; because by them their portion *is* fat, and their meat plenteous.
(17) Shall they therefore empty their net, and not spare continually to kill the nations?

Chapter 2

(1) I will stand upon my watch, and set myself upon the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved.
(2) And the LORD {Jehovah} answered me, and said, Write the vision, and make *it* plain upon tablets, that he who reads it may run.
(3) Because the vision *is* yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not delay.
(4) Indeed, he whose soul is puffed up is not upright in himself: but the just will live by his faith.[a]

(5) Yes also, because he sins by wine, *he is* a proud man, neither stays at home, who enlarges his desire as hell, and *is* as death, and cannot be satisfied, but gathers to himself all nations, and heaps up to himself all people:
(6) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him who increases *that which is* not his! how long? and to him who loads himself up with pledges he does not plan to keep![b]
(7) Shall they not rise up suddenly who will bite you, and awake who will torment you, and you will be for their booty?
(8) Because you have spoiled many nations, all the remnant of the people will spoil you; because of men's blood, and *for* the violence of the land, of the city, and of all who live in it.
(9) Woe to him who desires an evil desire for what belongs to someone else[c] for his house, that he may set his nest on high, that he may be delivered from the power of evil!
(10) You have consulted shame to your house by cutting off many people, and have sinned *against* your own soul.
(11) Because the stone will cry out of the wall, and the beam out of the timber will answer it.
(12) Woe to him who builds a town with blood, and establishes a city by sin!

2:4a – Rom. 1:17; Gal. 3:11; Heb. 10:38
2:6b - ladens himself with thick clay - clay was used for pledges - a lump of clay was used and each individual pressed his signet ring into the clay to seal his pledge. The issue here is that he is making many pledges that he has no intention of keeping.
2:9c - covets an evil covetousness - i.e. has an evil desire to take that which is not rightfully his for himself

(13) Indeed, *is it* not of the LORD {Jehovah} of hosts {armies; multitudes} that the people shall labor in the very fire, and the people will weary themselves for only vanity?
(14) Because the earth will be filled with the knowledge of the glory of the LORD {Jehovah}, as the waters cover the sea.
(15) Woe to him who gives his neighbor drink, that puts your bottle to *him,* and also causes *him to be* drunk, that you may look on their nakedness!
(16) You are filled with shame for glory: you also drink, and expose yourself: the cup of the LORD's {Jehovah's} right hand will be turned against you, and shameful vomiting *will be* on your glory.
(17) Because the violence of Lebanon will cover you, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all who live in it.
(18) What does the graven image profit that its maker has formed it; the molten image, and a teacher of lies, that the maker of his work trusts in it, to make idols that cannot speak?
(19) Woe to him who says to the wood, Awake; to the stone that cannot speak, Arise, it shall teach! Indeed, it *is* overlaid with gold and silver, and *there is* no breath at all in its midst.
(20) But the LORD {Jehovah} *is* in His holy temple: let all the earth keep silence before Him.

Chapter 3

(1) A prayer of Habakkuk the prophet set to poetic verse.[a]
(2) O LORD {Jehovah}, I have heard Your speech, *and* was afraid: O LORD {Jehovah}, revive Your work in the midst of the years, in the midst of the years make known; in wrath {anger; jugment} remember mercy.
(3) God came from Teman, and the Holy One from mount Paran.[b] Selah {musical pause}.[c] His glory covered the heavens, and the earth was full of His praise.
(4) And *His* brightness was as the light; He had horns *coming* out of his hand:[d] and there *was* the hiding of His power.
(5) Before Him went the pestilence, and burning coals went forth at His feet.
(6) He stood, and measured the earth: He looked, and violently shook the nations; and the everlasting mountains were scattered, the perpetual hills bowed down {before Him}: His ways *are* everlasting.

3:1a - upon Shigionoth {על שגינות} i.e. set to poetic verse

3:3b - Teman and mount Paran - both near Mount Sinai

3:3c - Selah {סלה} - musical pause

3:4d - horns coming out of His hands - horns are used symbolically throughout scripture as a symbol of kingly authority – see Dan. 7:24 - i.e. all ruling authority comes from the Lord

(7) I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian trembled.
(8) Was the LORD {Jehovah} displeased against the rivers? *Was* Your anger against the rivers? *Was* Your wrath {anger; judgment} against the sea, that You rode upon Your horses *and* Your chariots of salvation?
(9) Your bow was made quite naked, *according* to the oaths of the tribes, *even Your* word. Selah {musical pause}. You divided the earth with rivers.
(10) The mountains saw You, *and* they trembled: the overflowing of the water passed by: the deep spoke, *and* lifted up his hands on high.
(11) The sun *and* moon stood still in their homes: at the light of Your arrows they went, *and* at the shining of Your glittering spear.
(12) You marched through the land in indignation, You threshed the heathen {ungodly nations} in anger.
(13) You went forth for the salvation of Your people, *even* for salvation with Your anointed; You wounded the head out of the house of the wicked, by uncovering the foundation up to the neck. Selah {musical pause}
(14) You stuck through with his clubs the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.
(15) You walked through the sea with Your horses, *through* the heap of great waters.
(16) When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He comes up to the people, He will invade them with His troops.[e]
(17) Although the fig tree shall not blossom, neither *will* fruit *be* in the vines; the labor of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and *there will be* no herd in the stalls:
(18) Yet I will rejoice in the LORD {Jehovah}, I will rejoice in the God of my salvation.
(19) The LORD {Jehovah} God *is* my strength, and He will make my feet like deer's *feet,* and He will cause me to walk upon my high places.

To the chief singer on my stringed instruments.

3:16e - His troops -- the Lord will use the ungodly Babylonians as His instruments to discipline His people

{36} Zephaniah

Chapter 1

(1) The word of the LORD {Jehovah} which came to Zephaniah {Jehovah has revealed secrets}[a] the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah[b] the son of Amon, king of Judah.

(2) I will completely consume all *things* from off the land, says the LORD {Jehovah}.

(3) I will consume man and beast; I will consume the birds of the heaven, and the fish of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, says the LORD {Jehovah}.

(4) I will also stretch out My hand upon Judah, and upon all those who live in Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the idol worshipers with the priests;

(5) And those who worship the host of heaven upon the housetops; and those who worship *and* who swear by the LORD {Jehovah}, and who swear by Malcham {Molech; idol of Ammonites};[c]

(6) And those who have turned away from the LORD {Jehovah}; and *those* that have not sought the LORD {Jehovah}, nor inquired for Him.

(7) Hold your peace at the presence of the Lord GOD {Jehovah}: because the day of the LORD {Jehovah}[d] *is* at hand: because the LORD {Jehovah} has prepared a sacrifice, He has invited His guests.

(8) And it shall come to pass in the day of the LORD's {Jehovah's} sacrifice, that I will punish the princes, and the king's children, and all those who are clothed with foreign clothing.[e]

(9) In the same day I will also punish all those who leap on the threshold, who fill their masters' houses with violence and deceit.

(10) And it will come to pass in that day, says the LORD {Jehovah}, *that there will be* the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills.

1:1a - Zephaniah {צפניה} - Jah has revealed secrets [Jah is short for Jehovah]

1:1b - Josiah reigned from [3487 A.H./C-555 B.C] to [3517 A.H./C-525 B.C.] - for 31 years - Josiah's reign ended 3 years before the Babylonian captivity of Judah. The Great Revival during Josiah's reign occurred 16 years before the Babylonian captivity [II Ki. 22:3-8; 22-23; II Chr. 34:8-15; 35:1, 18-19]. - see Appendix G: World Time Line of Biblical History

1:5c – Malcham {Molech} – I Ki. 11: 7, 33; Amos 5:26 – i.e. they worshiped God and pagan gods

1:7d – the day of the Lord – Armageddon - Rev. 16:16 - See note on I Cor. 1:8

1:8e – strange clothing – foreign clothing – copying and wearing clothing similar to the ungodly nations that surrounded them - Deut. 22:5 {men and women wearing inappropriate clothing}; II Ki. 10:22 {wearing clothing to worship idols}; Is. 3:18-24 {flaunting luxury}. The Law of Moses forbade mixing wool with linen in their clothing [Lev. 19:19; Ezek. 44:17] etc.

(11) Howl, you who live in Maktesh {a part of Jerusalem}, because all the merchant people are cut down; all those who carry silver are cut off.
(12) And it will come to pass at that time, *that* I will search Jerusalem with candles, and punish the men who are settled on their wine dregs: who say in their heart, The LORD {Jehovah} will not do good, neither will He do evil.
(13) Therefore their goods will become a booty, and their houses a desolation: they will also build houses, but not live in *them;* and they will plant vineyards, but not drink its wine.
(14) The great day of the LORD {Jehovah}[f] *is* near, *it is* near, and it comes speedily, *even* the voice of the day of the LORD {Jehovah}: the mighty man will cry there bitterly.
(15) That day *is* a day of wrath {anger; judgment}, a day of trouble and distress, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
(16) A day of the trumpet and alarm against the fenced cities, and against the high towers.
(17) And I will bring distress upon men, that they will walk like blind men, because they have sinned against the LORD {Jehovah}: and their blood will be poured out as dust, and their flesh as the dung.
(18) Neither their silver nor their gold will be able to deliver them in the day of the LORD's {Jehovah's} wrath {anger; judgment}; but the whole land will be devoured by the fire of His jealousy: because He will make even a speedy end of all those who live in the land.

Chapter 2

(1) Gather yourselves together, yes, gather together, O nation not desired;
(2) Before the decree bring forth, *before* the day passes as the chaff, before the fierce anger of the LORD {Jehovah} comes upon you, before the day of the LORD's {Jehovah's} anger comes upon you.
(3) Seek the LORD {Jehovah}, all you humble of the earth, who have done His judgment; seek righteousness, seek humility: it may be you will be hidden in the day of the LORD's {Jehovah's} anger.
(4) Because Gaza will be forsaken, and Ashkelon a desolation: they will drive out Ashdod at the noon day, and Ekron will be rooted up.
(5) Woe to those who live on the sea coast, the nation of the Cherethites! the word of the LORD {Jehovah} *is* against you; O Canaan, the land of the Philistines, I will even destroy you, that there will be no one living in you.

1:14f - the day of the Lord – Armageddon - Rev. 16:16 - See note on I Cor. 1:8

(6) And the sea coast will be houses *and* cottages for shepherds, and folds for flocks.
(7) And the coast will be for the remnant of the house of Judah; they will feed upon them: in the houses of Ashkelon they will lie down in the evening: because the LORD {Jehovah} their God will visit them, and turn away their captivity.
(8) I have heard the reproach of Moab, and the curses of the children of Ammon, with which they have reproached My people, and magnified *themselves* against their border.
(9) Therefore *as* I live, says the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, Surely Moab will be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a continual desolation: the remnant of My people will spoil them, and the remnant of My people will possess them.
(10) This they will have for their pride, because they have reproached and magnified *themselves* against the people of the LORD {Jehovah} of hosts {armies; multitudes}.
(11) The LORD {Jehovah} *will be* terrible to them: because He will famish all the gods of the earth; and *men* will worship Him, everyone from his place, *even* all the islands of the heathen {ungodly nations}.
(12) You Ethiopians also, you *will be* killed by My sword.
(13) And He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.
(14) And flocks will lie down in the midst of her, all the beasts of the nations: both the cormorant[a] and the bittern[b] {wild birds and animals} will lodge in its upper ledges; *their* voices will sing in the windows; desolation *will be* in the thresholds: because He will uncover the cedar work.
(15) This *is* the rejoicing city that lived carelessly, that said in her heart, I *am,* and *there is* no one besides me: how she has become a desolation, a place for beasts to lie down in! everyone that passes by her will hiss, *and* wave his hand.

2:14a - cormorant {קָאַת} - some type of bird - some translations translate it as pelican, but the exact species of bird is unclear

2:14b - bittern {קִפּוֹד} - wild bird, porcupine? hedge-hog? we're not sure what this animal is

Note: A lot of our knowledge of various species of plants and animals has been lost through the years so when it comes to translation unfortunately much guess work comes into play. Also, many of the various species have become extinct.

Chapter 3

(1) Woe to her who is filthy and polluted, to the oppressing city!
(2) She did not obey the voice; she did not receive correction; she did not trust in the LORD {Jehovah}; she did not draw near to her God.
(3) Her princes within her *are* roaring lions; her judges *are* evening wolves; they do not gnaw the bones until the morning.
(4) Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.
(5) The just LORD {Jehovah} *is* in the midst of it; He will not commit sin: every morning He brings His judgment to light, He does not fail; but the unjust know no shame.
(6) I have cut off the nations: their towers are desolate; I made their streets waste, that no one passes by: their cities are destroyed, so that there is no man, that there is no one living in them.
(7) I said, Surely you will fear Me, you will receive instruction; so their homes should not be cut off, however I punished them: but they rose early, *and* corrupted everything they did.
(8) Therefore wait upon Me, says the LORD {Jehovah}, until the day that I rise up to the prey: because My determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, *even* all My fierce anger: because all the earth will be devoured with the fire of My jealousy.
(9) Because then I will turn to the people a pure language, that they may all call upon the Name of the LORD {Jehovah}, to serve Him with one consent.
(10) From beyond the rivers of Ethiopia My worshipers, *even* the daughter of My dispersed, will bring My offering.
(11) In that day you will not be ashamed because of everything you have done, in which you have sinned against Me: because then I will take away out of the midst of you those who rejoice in your pride, and you will no more be arrogant because of My holy mountain.
(12) I will also leave in the midst of you an afflicted and poor people, and they will trust in the Name of the LORD {Jehovah}.
(13) The remnant of Israel will not commit sin, nor speak lies; neither will a deceitful tongue be found in their mouth: because they will feed and lie down, and no one will make *them* afraid.

(14) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
(15) The LORD {Jehovah} has taken away your judgments, He has cast out your enemy: the king of Israel, *even* the LORD {Jehovah}, *is* in the midst of you: you will not see evil anymore.
(16) In that day it will be said to Jerusalem, Do not fear: *and to* Zion, Do not let your hands be slack.
(17) The LORD {Jehovah} your God in your midst *is* mighty; He will save, He will rejoice over you with joy; He will rest in His love, He will rejoice over you with singing.
(18) I will gather *those who are* sorrowful for the solemn assembly, *who* are yours, *to whom* its reproach *was* a burden.
(19) Look, at that time I will undo all who afflict you: and I will save her who is lame, and gather her who was driven out; and I will bring them praise and fame in every land where they have been put to shame.
(20) At that time I will bring you *again,* even in the time that I gather you: because I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says the LORD {Jehovah}.

Chapter 1

(1) In the second year of Darius the king {3605 A.H./C-437 B.C.},[a] in the sixth month {Ellul [Aug.-Sept.]},[b] on the first day of the month {6/1/3605 A.H.}, the word of the LORD {Jehovah} came by Haggai {festive}[c] the prophet to Zerubbabel {descended from Babylon}[d] the son of Shealtiel, governor of Judah, and to Joshua {Jehovah saves}[e] the son of Josedech, the high priest, saying,

(2) This is what the LORD {Jehovah} of hosts {armies; multitudes}[f] says, These people say, The time has not come, the time that the LORD's {Jehovah's} house {temple} should be built.

(3) Then the word of the LORD {Jehovah} came by Haggai the prophet, saying,

(4) *Is it* time for you, O you, to live in your houses with ceilings, and this house {temple}[g] *lies* in waste?

(5) Now therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Consider your ways.

(6) You have sown much, and bring in little; you eat, but you do not have enough; you drink, but you are not filled with drink; you put on clothes, but no one is warm; and he who earns wages earns wages *to put it* into a bag with holes.

(7) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Consider your ways.

(8) Go up to the mountain, and bring wood, and build the house {temple}; and I will take pleasure in it, and I will be glorified, says the LORD {Jehovah}.

1:1a - second year of Darius {Darius Hystaspes} [3605 A.H./C-437 B.C.] - See Appendix G: World Time Line of Biblical History- 16 years after end of 70 year exile
See Ezra 4-6; Zech. 1:1 [Note: temple construction had been started 15 years earlier, but quickly stopped due to opposition.] [The new temple will be completed 19 years after the end of the 70 years exile - the first temple had been destroyed 19 years after the first exile!]

1:1b - sixth month - month of Ellul [August-September] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

1:1c - Haggai {חגי} - festive

1:1d - Zerubbabel {זרבבל} - descended from Babylon - a descendant of King David whom Cyrus [who co-reigned with Darius] appointed to be governor over Jerusalem

1:1e - Joshua {יהושע} - Jehovah saves – see note on Mat. 1:21

1:2f - LORD of hosts - Jehovah sabaoth {יהוה צבאות} - Lord of armies or multitudes

1:4g - this house - i.e. the Temple of the Lord

(9) You looked for much, and, indeed, *it came* to little; and when you brought *it* home, I blew upon it. Why? says the LORD {Jehovah} of hosts {armies; multitudes}. Because of My house {temple} that *is* waste, and every man of you runs to his own house.
(10) Therefore the heaven over you has withheld its dew, and the earth has withheld her fruit.
(11) And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground brings forth, and upon men, and upon cattle, and upon all the labor of the hands.
(12) Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD {Jehovah} their God, and the words of Haggai the prophet, as the LORD {Jehovah} their God had sent him, and the people feared before the LORD {Jehovah}.
(13) Then Haggai the LORD's {Jehovah's} messenger in the LORD'S message spoke to the people, saying, I *am* with you, says the LORD {Jehovah}.
(14) And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and worked in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}, their God,
(15) On the twenty-fourth day of the sixth month {6/24/3605 A.H.} {Ellul [Aug.-Sept.]}, in the second year of Darius the king {3605 A.H./C-437 B.C.}.[h]

Chapter 2
(1) In the seventh *month* {Tishri [Sept.-Oct.]},[a] on the twenty first *day* of the month{7/21/3605 A.H.}, the word of the LORD {Jehovah} came by the prophet Haggai, saying,
(2) Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the remainder of the people, saying,
(3) Who *is* left among you who saw this house {temple} in her first glory? and how do you see it now? *is it* not in your eyes in comparison of it as nothing?

1:15h – sixth month Ellul [Aug./Sept.] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
2:1a - seventh month - Tishri [September-October] - the 21st day of the month is the last day of the Feast of Tabernacles!

(4) Yet now be strong, O Zerubbabel, says the LORD {Jehovah}; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all you people of the land, says the LORD {Jehovah}, and work: because I *am* with you, says the LORD {Jehovah} of hosts:
(5) *According to* the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you: do not be afraid.
(6) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*
(7) And I will shake all nations, and the Desire of all nations will come: and I will fill this house {temple} with glory, says the LORD {Jehovah} of hosts {armies; multitudes}.
(8) The silver *is* Mine, and the gold *is* Mine, says the LORD {Jehovah} of hosts {armies; multitudes}.

(9) The glory of this latter house {temple} shall be greater than of the former,[b] says the LORD {Jehovah} of hosts {armies; multitudes}: and in this place I will give peace, says the LORD {Jehovah} of hosts {armies; multitudes}.
(10) On the twenty-fourth *day* of the ninth *month* {9/24/3605 A.H.}{Kislev [Nov.-Dec.]},[c] in the second year of Darius {3605 A.H./C-437 B.C.}, the word of the LORD {Jehovah} came by Haggai the prophet, saying,
(11) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Ask now the priests *concerning* the law, saying,
(12) If one carries holy meat in the skirt of his clothing, and with his skirt he touches bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.
(13) Then Haggai said, If *one that is* unclean because of a dead body that touches any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

2:10c - the ninth month - Kislev (November-December) - the 24th day - the day before Hanukkah the Feast of Dedication (Also called the Feast of Lights) - Note: the Feast of Dedication is not a Biblical feast, and will not become a time of celebration until the time of the Maccabees a little more than a 100 years after these events -- On this day the foundation of the temple will be laid [Hag. 2:18] – See John 10:22 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

(14) Then Haggai answered, and said, So *is* this people, and so *is* this nation before Me, says the LORD {Jehovah}; and so *is* every work of their hands; and that which they offer there *is* unclean.
(15) And now, I ask you, consider from this day forward, from before a stone was laid upon a stone in the temple of the LORD {Jehovah}:
(16) Since those *days* were, when *one* came to a heap of twenty *measures,* there were *but* ten: when *one* came to the wine press to draw out fifty *vessels* out of the press, there were *but* twenty.
(17) I struck you with blasting {hot wind; judgment} and with mildew and with hail in all the labors of your hands; yet you did not *turn* to Me, says the LORD {Jehovah}.
(18) Consider now from this day forward, from the twenty-fourth day of the ninth *month* {9/24/3605 A.H.}{Kislev [Nov.-Dec.]},[d] *even* from the day that the foundation of the LORD's {Jehovah's} temple was laid, consider *it*.
(19) Is the seed yet in the barn? yes, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, have not brought forth: from this day forward I will bless *you*.
(20) And again the word of the LORD {Jehovah} came to Haggai in the twenty-fourth *day* of the month, saying,
(21) Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;
(22) And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen {ungodly nations}; and I will overthrow the chariots, and those who ride in them; and the horses and their riders shall come down, everyone by the sword of his brother.
(23) In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, I will take you, O Zerubbabel, My servant, the son of Shealtiel, says the LORD {Jehovah}, and will make you as a signet {ring}: because I have chosen you, says the LORD {Jehovah} of hosts {armies; multitudes}.

2:18d - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com – Kislev 24 – Kislev 25 will later become Hanukkah {Feast of Dedication} see note on John 10:22

Chapter 1

(1) In the eighth month {Heshvan [Oct.-Nov.]},[a] in the second year of Darius {3605 A.H./C-437 B.C.},[b] the word of the LORD {Jehovah} came to Zechariah {Jehovah has remembered},[c] the son of Berechiah, the son of Iddo the prophet, saying,

(2) The LORD {Jehovah} has been greatly displeased with your forefathers.

(3) Therefore say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Turn to Me, says the LORD {Jehovah} of hosts {armies; multitudes},[d] and I will turn to you, says the LORD {Jehovah} of hosts {armies; multitudes}.

(4) Do not be as your forefathers, to whom the former prophets have cried, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Turn now from your evil ways, and *from* your evil deeds: but they did not hear, nor listen to Me, says the LORD {Jehovah}.

(5) Your forefathers, where *are* they? and the prophets, do they live forever?

(6) But My words and My laws, which I commanded My servants the prophets, did they not take hold of your forefathers? and they answered and said, The LORD {Jehovah} of hosts {armies; multitudes} has dealt with us just as He thought to do to us, according to our ways, and according to our deeds.

1:1a - eighth month - Heshvan (October-November) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

1:1b - Darius - Darius Hystaspes [Ahasuerus of the book of Esther – see Messiah: His First Coming Scheduled by Dr. David Cooper, p. 436] {not the same as Darius of Daniel chapter 6} - 2nd year of Darius' reign [3605 A.H./C-437 B.C.]
- See Appendix G: World Time Line of Biblical History is 16th year after Cyrus' decree ending the Babylonian captivity of Judah - This same year work on rebuilding the temple resumed. It will be completed 4 years later - 19 years total after Cyrus' decree and 70 years from the destruction of Solomon's temple. - See Haggai 1:1 - Haggai gave some prophecies two months prior to Zechariah.
-- see Ezra 4-6. It will be 14 years after the temple is completed before Nehemiah will come to inspect the broken down walls around Jerusalem.

1:1c - Zechariah {זכריה} - JAH has remembered [JAH is a short form of Jehovah]

1:3d - LORD of hosts - Jehovah sabaoth {יהוה צבאות} - Lord of armies or multitudes

(7) On the twenty-fourth day of the eleventh month, which *is* the month Sebat {11/24/3605 A.H.} {[Jan.-Feb.]},[e] in the second year of Darius {3605 A.H./C-437 B.C.}, the word of the LORD {Jehovah} came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
(8) I saw by night, and a Man riding upon a red horse, and He stood among the myrtle trees that *were* in the valley; and behind Him *there were* red horses, gray-speckled, and white.
(9) Then I said, O my lord, what *are* these? And the Angel who talked with me said to me, I will show you what these *are*.
(10) And the Man who stood among the myrtle trees answered and said, These *are those* whom the LORD {Jehovah} has sent to walk back and forth through the earth.
(11) And they spoke to the Angel of the LORD {Jehovah} Who stood among the myrtle trees, and said, We have walked to and fro through the earth, and, indeed, all the earth sits still, and is at rest.[f]
(12) Then the Angel of the LORD {Jehovah} answered and said, O LORD {Jehovah} of hosts {armies; multitudes}, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You have had indignation these seventy years?
(13) And the LORD {Jehovah} answered the Angel who talked with me *with* good words *and* comfortable words.
(14) So the Angel who communed with me said to me, Cry, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; I am jealous for Jerusalem and for Zion with a great jealousy.
(15) And I am very greatly displeased with the heathen {ungodly nations} *who are* at ease: because I was but a little displeased, and they helped forward the affliction.
(16) Therefore this is what the LORD {Jehovah} says; I have returned to Jerusalem with mercies: My house {temple} shall be built in it, says the LORD {Jehovah} of hosts {armies; multitudes}, and a {measuring} line[g] shall be stretched forth upon Jerusalem.

1:7e - eleventh month - Shebat - (January-February) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
1:11f - the purpose of the horsemen is to report the conditions on the earth [not for the Lord's benefit, but for the angels who can only be in one place at a time]. See Rev. 6:2
1:16g – measuring line – see Zech. 2:1

(17) Cry again, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; My cities through prosperity will yet be spread abroad; and the LORD {Jehovah} will yet comfort Zion, and shall yet choose Jerusalem.
(18) Then I lifted up my eyes, and saw, and look four horns {kings}.[h]
(19) And I said to the Angel Who talked with me, What *are* these? And He answered me, These *are* the horns {kings} who have scattered Judah, Israel, and Jerusalem.
(20) And the LORD {Jehovah} showed me four carpenters.
(21) Then I said, What did these come to do? And He spoke, saying, These *are* the horns {kings}[i] who have scattered Judah, so that no man lifted up his head: but these have come to fight them, to cast out the horns {kings} of the Gentiles {non-Jews; nations}, who lifted up *their* horn {king} over the land of Judah to scatter it.

Chapter 2
(1) I lifted up my eyes again, and looked, and saw a man with a measuring line in his hand.
(2) Then I asked, Where are you going? And he said to me, Measuring Jerusalem, to see what its width *is*, and what its length *is*.
(3) And, indeed, the Angel Who talked with me went forth, and another angel went out to meet Him,
(4) And said to Him, Run, speak to this young man, saying, Jerusalem shall be lived in *as* towns without walls because of the multitude of men and cattle in it:
(5) Because, I, says the LORD {Jehovah}, will be to her a wall of fire all around, and will be the glory in her midst.
(6) Oh, oh, {listen} *come forth,* and flee from the land of the north, says the LORD {Jehovah}: because I have spread you abroad as the four winds of the heaven, says the LORD {Jehovah}.
(7) Deliver yourself, O Zion, who lives *with* the daughter of Babylon.
(8) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; After the glory He has sent me to the nations which spoiled you: because he who touches you touches the apple of His eye.
(9) Because, indeed, I will shake My hand upon them, and they will be a spoil to their servants: and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me.
(10) Sing and rejoice, O daughter of Zion: because, indeed, I am coming, and I will live in the midst of you, says the LORD {Jehovah}.
(11) And many nations will be joined to the LORD {Jehovah} in that day, and will be My people: and I will live in your midst, and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent Me to you.

1:18h - horns - kings - see Dan. 8:20-21 - horns represent kings - see Zech. 1:19
1:21i - horns - kings - see Dan. 8:20-21

(12) And the LORD {Jehovah} will inherit Judah His portion in the holy land, and will choose Jerusalem again.
(13) Be silent, O all flesh, before the LORD {Jehovah}: because He is raised up out of His holy house {temple}.

Chapter 3
(1) And He showed me Joshua the high priest standing before the Angel of the LORD {Jehovah}, and Satan standing at his right hand to resist him.
(2) And the LORD {Jehovah} said to Satan, The LORD {Jehovah} rebuke you, O Satan; even the LORD {Jehovah} Who has chosen Jerusalem rebukes you: *is* this not a brand plucked out of the fire?
(3) Now Joshua was clothed with filthy clothes,[a] and stood before the angel.
(4) And He answered and spoke to those who stood before Him, saying, Take away the filthy clothes from him. And to him He said, Indeed, I have caused your sin to pass from you, and I will clothe you with a change of clothes.
(5) And I said, Let them set a fair mitre {priestly hat}[b] upon his head. So they set a fair mitre {priestly hat} upon his head, and clothed him with robes. And the angel of the LORD {Jehovah} stood by.
(6) And the Angel of the LORD {Jehovah} spoke to Joshua, saying,
(7) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; If you will walk in My ways, and if you will keep My charge, then you shall also judge My house, and shall also keep My courts, and I will give you places to walk among these who stand by.
(8) Listen now, O Joshua the high priest, you, and your fellows who sit before you: because they *are* men wondered at: because, indeed, I will bring forth My servant the BRANCH.
(9) Because look the stone that I have laid before Joshua; upon one stone *shall* seven eyes *be*: see, I will engrave its engraving, says the LORD {Jehovah} of hosts {armies; multitudes}, and I will remove the evil of that land in one day.
(10) In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, everyone of you shall call his neighbor under the vine and under the fig tree.

Chapter 4
(1) And the Angel Who talked with me came again, and awoke me, as a man who is awakened out of his sleep,
(2) And said to me, What do you see? And I said, I have looked, and I see a candlestick all *of* gold, with a bowl upon its top, and its seven lamps on it, and seven pipes to the seven lamps, which *are* upon its top:[a]

3:3a - filthy clothes - filthy clothes represent unrighteousness [by God's standard]; clean, white clothes represent righteousness – see Rev. 19:8
3:5b - mitre - priestly hat [similar to one worn by the pope]
4:2a - seven branched candlestick – menorah – Ex. 25

(3) And two olive trees[b] by it, one upon the right *side* of the bowl, and the other upon the left *side* of it.
(4) So I answered and spoke to the Angel Who talked with me, saying, What *are* these, my lord?
(5) Then the Angel who talked with me answered and said to me, Do you not know what these are? And I said, No, my lord.
(6) Then He answered and spoke to me, saying, This *is* the word of the LORD {Jehovah} to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, says the LORD {Jehovah} of hosts {armies; multitudes}.
(7) Who *are* you, O great mountain? before Zerubbabel *you shall become* a plain: and he shall bring forth its headstone *with* shouts, *crying,* Grace, grace {undeserved favor}[c] to it.
(8) Furthermore the word of the LORD {Jehovah} came to me, saying,
(9) The hands of Zerubbabel have laid the foundation of this house {temple};[d] his hands will also finish it; and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me to you.
(10) Because who has despised the day of small things? because they will rejoice, and will see the plumb line[e] in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD {Jehovah}, which run back and forth through the whole earth.
(11) Then I answered, and said to Him, What *are* these two olive trees upon the right *side* of the candlestick and upon its left *side*?
(12) And I asked again, and asked Him, What *are these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?
(13) And He answered me and said, Do you not know what these *are?* And I said, No, my Lord.
(14) Then He said, These *are* the two anointed ones, who stand by the Lord of the whole earth.[f]

4:3b – two olive trees – Zech. 4:14; Rev. 11:1-7
4:7c – grace – undeserved favor
4:9d - this house - i.e. the temple
4:10e - plummet - plumb line used to measure how straight up and down something is
4:14f- Rev. 11:1-7

Chapter 5

(1) Then I turned, and lifted up my eyes, and looked, and saw a flying scroll.
(2) And He said to me, What do you see? And I answered, I see a flying scroll; its length *is* twenty cubits {about 30 ft.; 9.2 m.},[a] and its width ten cubits {about 15 ft.; 4.6 m.}.[b]
(3) Then He said to me, This *is* the curse that goes forth over the face of the whole earth: because according to this side everyone who steals shall be cut off; and according to the other side everyone who swears shall be cut off.
(4) I will bring it forth, says the LORD {Jehovah} of hosts {armies; multitudes}, and it shall enter into the house of the thief, and into the house of him who swears falsely by My Name: and it shall remain in the midst of his house, and shall consume it with its timbers and its stones.
(5) Then the Angel Who talked with me went forth, and said to me, Lift up now your eyes, and see what this *is* that goes forth.
(6) And I said, What *is* it? And He said, This *is* an ephah {a container that holds about 6 gal.; 22 L.}[c] that goes forth. Furthermore He said, This *is* what they represent through all the earth.
(7) And, look, there was lifted up a talent of lead: {about 75.6 lbs; 34.3 kg.}[d] and this *is* a woman who sits in the midst of the ephah {container}.
(8) And He said, This *is* wickedness. And He cast it into the midst of the ephah {a container that holds about 6 gal.; 22 L.}; and He cast the weight of lead upon its mouth.
(9) Then I lifted up my eyes, and looked, and, there came out two women, and the wind *was* in their wings; because they had wings like the wings of a stork: and they lifted up the ephah {container} between the earth and the heaven.
(10) Then I asked the Angel Who talked with me, Where are these carrying the ephah {container}?
(11) And He said to me, To build it a house in the land of Shinar: and it shall be established, and set there upon its own base.

Chapter 6

(1) And I turned, and lifted up my eyes, and looked, and there came four chariots out from between two mountains; and the mountains *were* mountains of brass.
(2) In the first chariot *were* red horses; and in the second chariot black horses;

5:2a - 20 cubits - about 30 feet - about 9.2 meters
5:2b - 10 cubits - about 15 feet - about 4.6 meters
5:6c - ephah - 22 liters - 24 quarts - 6 gallons - 3 pecks - a container that holds this amount
5:7d - talent - 75.6 lbs - 34.3 kilograms
- see Appendix J: Bible Weights and Measures

(3) And in the third chariot white horses; and in the fourth chariot gray-speckled and red horses.[a]
(4) Then I answered and asked the Angel Who talked with me, What *are* these, my Lord?
(5) And the Angel answered and said to me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
(6) The black horses which *are* in it go forth into the north country; and the white go forth after them; and the gray-speckled go forth towards the south country.
(7) And the red went forth, and sought to go that they might walk back and forth through the earth: and He said, Go from here, walk back and forth through the earth. So they walked back and forth through the earth.
(8) Then He cried to me, and spoke to me, saying, Indeed, these who go toward the north country have quieted My Spirit in the north country.
(9) And the word of the LORD came to me, saying,
(10) Take of *those of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, who have come from Babylon, and you come the same day, and go into the house of Josiah the son of Zephaniah;
(11) Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;
(12) And speak to him, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes}, says, Indeed the Man Whose Name *is* The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD {Jehovah}:
(13) Even He shall build the temple of the LORD {Jehovah}; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.
(14) And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD {Jehovah}.
(15) And those *who are* far off will come and build in the temple of the LORD {Jehovah}, and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me to you. And *this* will come to pass, if you will diligently obey the voice of the LORD {Jehovah} your God.

6:3a – Zech. 18

Chapter 7

(1) And it came to pass in the fourth year of king Darius {3607 A.H./C-435 B.C.},[a] *that* the word of the LORD {Jehovah} came to Zechariah in the fourth *day* of the ninth month, *even* in Chisleu {9/4/3607 A.H.} {[Nov.-Dec.]};[b]

(2) When they had sent to the house {temple} of God Sherezer and Regemmelech, and their men, to pray before the LORD {Jehovah},

(3) *And* to speak to the priests who *were* in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}, and to the prophets, saying, Should I weep in the fifth month {Ab [Jul.-Aug.]},[c] separating Myself, as I have done these so many years?

(4) Then the word of the LORD {Jehovah} of hosts {armies; multitudes} came to me, saying,

(5) Speak to all the people of the land, and to the priests, saying, When you fasted and mourned in the fifth *month* {Ab [Jul.-Aug.]} and seventh *month* {Tishri [Sept.-Oct.]},[d] even those seventy years,[e] did you at all fast to Me, *even* to Me?

(6) And when you ate, and when you drank, did you not eat *for yourselves,* and drink *for yourselves?*

(7) *Should you* not *hear* the words which the LORD {Jehovah} has cried by the former prophets, when Jerusalem was inhabited {lived in} and in prosperity, and its cities all around her, when *men* lived in the south and the plain?

(8) And the word of the LORD {Jehovah} came to Zechariah, saying,

(9) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, saying, Let everyone execute true judgment, and show mercy and compassion to his brother:

7:1a - 4th year of king Darius - 2 years before the temple will be completed, 17 years after Cyrus' decree to restore and rebuild Jerusalem [3607 A.H./C-435 B.C.] - see Appendix G: World Time Line of Biblical History

7:1b - ninth month - Kislev (November-December) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

7:3c - fifth month - Ab - (July-August) - according to Jewish tradition, both Solomon's temple and Herod's temple were destroyed on the 9th day of the fifth month - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com

7:5d - seventh month - Tishri (September-October)

7:5e - seventy years - i.e. the seventy years of Babylonian captivity and destruction of the temple - see Appendix G: World Time Line of Biblical History

(10) And do not oppress the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.
(11) But they refused to listen, and pulled away the shoulder, and stopped their ears, that they should not hear.
(12) Yes, they made their hearts *as* a hardened stone, lest they should hear the law, and the words which the LORD {Jehovah} of hosts {armies; multitudes} has sent in His Spirit by the former prophets: therefore a great wrath {anger; judgment} came from the LORD {Jehovah} of hosts {armies; multitudes}.
(13) Therefore it has come to pass, *that* as He cried, and they would not hear; so they cried, and I would not hear, says the LORD {Jehovah} of hosts {armies; multitudes}:
(14) But I scattered them with a whirlwind among all the nations whom they did not know. And so the land became desolate after them, so that no man passed through nor returned: because they laid the pleasant land desolate.

Chapter 8
(1) Again the word of the LORD {Jehovah} of hosts {armies; multitudes} came *to me,* saying,
(2) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.
(3) This is what the LORD {Jehovah} says; I have returned to Zion, and will live in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD {Jehovah} of hosts {armies; multitudes} the holy mountain.
(4) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; There will yet live old men and old women in the streets of Jerusalem, and every man with his staff in his hand because of old age.
(5) And the streets of the city will be full of boys and girls playing in its streets.
(6) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in My eyes? says the LORD {Jehovah} of hosts {armies; multitudes}.
(7) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will save My people from the east country, and from the west country;
(8) And I will bring them, and they shall live in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness.

(9) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Let your hands be strong, you who hear in these days these words by the mouth of the prophets, who *were* in the day *that* the foundation of the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes} was laid, that the temple might be built.
(10) Because before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him who went out or came in because of the affliction: because I set all men everyone against his neighbor.
(11) But now I *will* not *be* to the remnant of this people as in the former days, says the LORD {Jehovah} of hosts {armies; multitudes}.
(12) Because the seed *shall be* prosperous; the vine will give her fruit, and the ground will give her increase, and the heavens will give their dew; and I will cause the remnant of this people to possess all these *things*.
(13) And it will come to pass, *that* as you were a curse among the heathen {ungodly nations}, O house of Judah, and house of Israel; so I will save you, and you will be a blessing: do not fear, *but* let your hands be strong.
(14) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; As I thought to punish you, when your forefathers provoked Me to wrath {anger; judgment}, says the LORD {Jehovah} of hosts {armies; multitudes}, and I did not repent:
(15) So again I have thought in these days to do well to Jerusalem and to the house of Judah: do not fear.
(16) These *are* the things that you shall do; Let every man speak the truth to his neighbor; execute the judgment of truth and peace in your gates:
(17) And let none of you imagine evil in your hearts against his neighbor; and love no false oath: because all these *are things* that I hate, says the LORD {Jehovah}.
(18) And the word of the LORD {Jehovah} of hosts {armies; multitudes} came to me, saying,
(19) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The fast of the fourth *month* {Tammuz [Jun.-Jul.]},[a] and the fast of the fifth *month* {Ab [Jul.-Aug.]},[b] and the fast of the seventh *month* {Tishri [Sept.-Oct.]},[c] and the fast of the tenth *month* {Tebeth [Dec.-Jan.]},[d] shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

8:19a - fourth month - Tammuz (June-July) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com
8:19b - fifth month - Ab (July-August) - month temple was destroyed
8:19c - seventh month - Tishri (September-October)
8:19d - tenth month - Tebeth (December-January)

(20) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; *It will* yet *come to pass,* that there will come people, and those who live in many cities:
(21) And those who live in one *city* will go to another, saying, Let us quickly go to pray before the LORD {Jehovah}, and to seek the LORD {Jehovah} of hosts {armies; multitudes}: I will go also.
(22) Yes, many people and strong nations will come to seek the LORD {Jehovah} of hosts {armies; multitudes} in Jerusalem, and to pray before the LORD {Jehovah}.
(23) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; In those days *it will come to pass,* that ten men will take hold out of all languages of the nations, even will take hold of the clothes of him who is a Jew, saying, We will go with you: because we have heard *that* God *is* with you.

Chapter 9
(1) The vision of the word of the LORD {Jehovah} in the land of Hadrach, and Damascus *will be* its rest; when the eyes of man, as of all the tribes of Israel, *will be* towards the LORD {Jehovah}.
(2) And Hamath also will border by it; Tyrus, and Zidon, though it is very wise.
(3) And Tyrus built herself a stronghold, and heaped up silver as the dust, and fine gold as the mire {mud} of the streets.
(4) Indeed, the Lord will cast her out, and He will strike her power in the sea; and she shall be burned up with fire.
(5) Ashkelon will see *it,* and fear; Gaza also *shall see it,* and be very sorrowful, and Ekron; because her expectation will be ashamed; and the king will perish from Gaza, and no one will live in Ashkelon.
(6) And an illegitimate child will live in Ashdod, and I will cut off the pride of the Philistines.
(7) And I will take away his blood out of his mouth, and his abominations from between his teeth: but he who remains, even he, *will be* for our God, and he will be as a governor in Judah, and Ekron as a Jebusite.
(8) And I will encamp around My house {temple} because of the army, because of him who passes by, and because of him who returns: and no oppressor will pass through them any more: because now I have seen with My eyes.
(9) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Look, your King comes to you: He *is* just, and having salvation; humble, and riding upon a donkey; upon a colt the foal of a donkey.[a]
(10) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off: and He will speak peace to the heathen {ungodly nations}: and His Kingdom *will be* from sea *even* to sea, and from the river *even* to the ends of the earth.
(11) As for you also, by the blood of your covenant I have sent forth your prisoners out of the pit in which there *is* no water.

9:9a - Mat. 21:5; John 12:15

(12) Turn to the stronghold, you prisoners of hope: even today I do declare *that* I will pay double to you;
(13) When I have bent Judah for Myself, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man.
(14) And the LORD {Jehovah} will be seen over them, and His arrow will go forth as the lightning: and the Lord GOD {Jehovah} will blow the trumpet, and will go with whirlwinds of the south.
(15) The LORD {Jehovah} of hosts {armies; multitudes} will defend them; and they will devour, and subdue with sling stones; and they will drink, *and* make a noise as through wine; and they will be filled like bowls, *and* as the corners of the altar.
(16) And the LORD {Jehovah} their God will save them in that day as the flock of His people: because they *will be as* the stones of a crown, lifted up as a banner {flag} upon His land.
(17) Because how great His goodness *is*, and how great His beauty *is*! corn will make the young men cheerful, and new wine the maids.

Chapter 10
(1) Ask of the LORD {Jehovah} rain in the time of the latter rain; *so* the LORD {Jehovah} will make bright clouds, and give them showers of rain, to everyone grass in the field.
(2) Because the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.
(3) My anger was kindled against the shepherds, and I punished the goats: because the LORD {Jehovah} of hosts {armies; multitudes} has visited His flock the house of Judah, and has made them as His good horse in the battle.
(4) Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.
(5) And they will be as mighty *men,* who tread down *their enemies* in the mire {mud} of the streets in the battle: and they shall fight, because the LORD {Jehovah} *is* with them, and the riders on horses shall be confounded.
(6) And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; because I have mercy upon them: and they shall be as though I had not cast them off: because I *am* the LORD {Jehovah} their God, and will hear them.
(7) And *those of* Ephraim will be like a mighty *man,* and their hearts will rejoice as through wine: yes, their children will see *it,* and be glad; their hearts will rejoice in the LORD {Jehovah}.
(8) I will whistle for them, and gather them; because I have redeemed them: and they will increase as they have increased.

(9) And I will sow them among the people: and they will remember Me in far countries; and they will live with their children, and return.
(10) I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* will not be found for them.
(11) And He will pass through the sea with affliction, and will strike the waves in the sea, and all the deeps of the river will dry up: and the pride of Assyria will be brought down, and the sceptre {kingdom} of Egypt will depart away.
(12) And I will strengthen them in the LORD {Jehovah}; and they will walk up and down in His Name, says the LORD {Jehovah}.

Chapter 11
(1) Open your doors, O Lebanon, that the fire may devour your cedars.
(2) Howl, fir tree; because the cedar has fallen; because the mighty are spoiled: howl, O you oaks of Bashan; because the forest of the vintage has come down.
(3) *There is* a voice of the howling of the shepherds; because their glory is spoiled: a voice of the roaring of young lions; because the pride of Jordan is spoiled.
(4) This is what the LORD {Jehovah} my God says; Feed the flock of the slaughter;
(5) Whose possessors kill them, and do not hold themselves guilty: and those who sell them say, Blessed *is* the LORD {Jehovah}; because I am rich: and their own shepherds do not pity them.
(6) Because I will no more pity those who live in the land, says the LORD {Jehovah}: but, indeed, I will deliver every man into his neighbor's hand, and into the hand of his king: and they will strike the land, and out of their hand I will not deliver *them*.
(7) And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took to Myself two clubs; the one I called Beauty, and the other I called Bands; and I fed the flock.
(8) Three shepherds also I cut off in one month; and My soul hated them, and their souls also hated Me.
(9) Then I said, I will not feed you: let that which dies, let it die; and let that which is to be cut off, let it be cut off; and let all the rest eat the flesh of another.
(10) And I took My staff, *even* Beauty, and cut it away, that I might break My covenant which I had made with all the people.
(11) And it was broken in that day: and so the poor of the flock that waited upon Me knew that it *was* the word of the LORD {Jehovah}.

(12) And I said to them, If you think clearly, give *Me* My price; and if not, forbear. So they weighed for My price thirty *pieces* of silver.[a]
(13) And the LORD {Jehovah} said to me, Cast it to the potter: a goodly price that I was valued by them. And I took the thirty *pieces* of silver, and cast them to the potter in the house {temple} of the LORD {Jehovah}.[b]
(14) Then I cut my other staff in pieces, *even* Bands, that I might break the brotherhood between Judah and Israel.
(15) And the LORD {Jehovah} said to me, Take to yourself the instruments of a foolish shepherd.
(16) Because, indeed, I will raise up a shepherd in the land, *who* will not visit those who are cut off, neither will seek the young one, nor heal that which is broken, nor feed that which stands still: but he will eat the flesh of the fat, and tear their claws in pieces.
(17) Woe to the idol shepherd who leaves the flock! the sword *will be* upon his arm, and upon his right eye: his arm will be completely dried up, and his right eye will be completely darkened.

Chapter 12
(1) The vision of the word of the LORD {Jehovah} for Israel, This is what the LORD {Jehovah} says, Who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him.
(2) Indeed, I will make Jerusalem a cup of trembling to all the people all around, when they will be in the siege both against Judah *and* against Jerusalem.
(3) And in that day[a] I will make Jerusalem a burdensome stone for all people: all who burden themselves with it will be cut in pieces, though all the people of the earth will be gathered together against it.
(4) In that day, says the LORD {Jehovah}, I will strike every horse with astonishment, and his rider with madness: and I will open My eyes upon the house of Judah, and will strike every horse of the people with blindness.
(5) And the governors of Judah will say in their hearts, Those who live in Jerusalem *will be* my strength in the LORD {Jehovah} of hosts {armies; multitudes} their God.
(6) In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they will devour all the people all around, on the right hand and on the left: and Jerusalem will be lived in again in her own place, *even* in Jerusalem.
(7) The LORD {Jehovah} also will save the tents of Judah first, that the glory of the house of David and the glory of those who live in Jerusalem do not magnify *themselves* against Judah.

11:12a - Mat. 26:15; 27:3; 27:9; Ex. 21:32 – see note on Hos. 3:2
11:13b – Mat. 27:5-8
12:3a – in that day – Rev. 16:19; Rom. 9:11

(8) In that day the LORD {Jehovah} will defend those who live in Jerusalem; and he who is feeble among them at that day will be as David; and the house of David *will be* as God, as the Angel of the LORD {Jehovah} before them.
(9) And it will come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.
(10) And I will pour upon the house of David, and upon those who live in Jerusalem, the spirit of grace and of requests: and they will look upon Me whom they have pierced,[b] and they will mourn for Him, as one mourns for *his* only *son,* and will be in bitterness for Him, as one who is in bitterness for *his* firstborn.
(11) In that day there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Mageddon.
(12) And the land will mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
(13) The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
(14) All the families that remain, every family apart, and their wives apart.

Chapter 13
(1) In that day[a] there shall be a Fountain opened to the house of David and to those who live in Jerusalem for sin and for uncleanness.
(2) And it will come to pass in that day, says the LORD {Jehovah} of hosts {armies; multitudes}, *that* I will cut off the names of the idols out of the land, and they will be remembered no more: and also I will cause the prophets and the unclean spirit to pass out of the land.
(3) And it will come to pass, *that* when any will yet prophesy, then his father and his mother who gave birth to him will say to him, You shall not live; because you speak lies in the Name of the LORD {Jehovah}: and his father and mother who gave birth to him will thrust him through {kill him with a sword} when he prophesies.
(4) And it will come to pass in that day, *that* the prophets will be ashamed everyone of his vision, when he has prophesied; neither will they wear rough clothes to deceive:
(5) But he will say, I *am* no prophet, I *am* a husbandman {farmer; rancher}; because man taught me to keep cattle from my youth.
(6) And *one* will say to him, What *are* these wounds in your hands? Then he will answer, I was wounded with *these in* the house of my friends.

12:10b – Matt. 27:25-26
13:1a – in that day – Armageddon – Second Coming – Rev. 16:19; Rom. 9:11

(7) Awake, O sword, against My Shepherd, and against the Man *Who is* My Fellow, says the LORD {Jehovah} of hosts {armies; multitudes}: strike the Shepherd, and the sheep will be scattered:[b] and I will turn My hand upon the little ones.
(8) And it will come to pass, *that* in all the land, says the LORD {Jehovah}, two parts in it will be cut off *and* die; but the third will be left in it.
(9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they will call on My Name, and I will hear them: I will say, These *are* My people: and they will say, The LORD {Jehovah} *is* my God.

Chapter 14
(1) Indeed, the day of the LORD {Jehovah} is coming, and your spoil will be divided in your midst.
(2) Because I will gather all nations against Jerusalem to battle; and the city will be taken, and the houses rifled, and the women ravished; and half of the city will go forth into captivity, and the remnant of the people will not be cut off from the city.
(3) Then the LORD {Jehovah} will go forth, and fight against those nations, as when He fought in the day of battle.
(4) And His feet will stand in that day upon the mount of Olives,[a] which *is* before Jerusalem on the east, and the mount of Olives will split in its midst towards the east and towards the west, *and there will be* a very great valley; and half of the mountain will move towards the north, and half of it towards the south.
(5) And you will flee *to* the valley of the mountains; because the valley of the mountains will reach to Azal: yes, you will flee, as you fled from before the earthquake in the days of Uzziah king of Judah: and the LORD {Jehovah} my God will come, *and* all the saints with you.
(6) And it will come to pass in that day, *that* the light will not be clear, *nor* dark:
(7) But it will be one day which will be known to the LORD {Jehovah}, not day, nor night: but it will come to pass, *that* at evening time it will be light.
(8) And it will be in that day, *that* living waters will go out from Jerusalem; half of them towards the eastern {Dead} Sea,[b] and half of them towards the western {Mediterranean} Sea:[c] in summer and in winter it will be.
(9) And the LORD {Jehovah} will be King over all the earth: in that day there will be one LORD {Jehovah}, and His Name one.

13:7b – Mat. 26:31
14:4a – mount of Olives – Acts 1:11-12
14:8b - eastern sea - Dead Sea
14:8c - western sea - Mediterranean Sea

(10) All the land will be turned into a plain from Geba to Rimmon south of Jerusalem: and it will be lifted up, and lived in in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and *from* the tower of Hananeel to the king's wine-presses.
(11) And *men* will live in it, and there will be no more complete destruction; but Jerusalem will be safely lived in.
(12) And this will be the plague with which the LORD {Jehovah} will strike all the people who have fought against Jerusalem; Their flesh will consume away while they stand upon their feet, and their eyes will consume away in their holes, and their tongue will consume away in their mouth.
(13) And it will come to pass in that day, *that* a great tumult from the LORD {Jehovah} will be among them; and they will lay hold everyone on the hand of his neighbor, and his hand will rise up against the hand of his neighbor.
(14) And Judah also will fight at Jerusalem; and the wealth of all the heathen {ungodly nations} all around will be gathered together, gold, and silver, and clothing, in great abundance.
(15) And so shall the plague of the horse be, of the mule, of the camel, and of the donkey, and of all the beasts that will be in these tents, as this plague.

(16) And it will come to pass, *that* everyone who is left of all the nations which came against Jerusalem will even go up from year to year to worship the King, the LORD {Jehovah} of hosts {armies; multitudes}, and to keep the Feast of Tabernacles.[d]
(17) And it will be, *that* whoever will not come up of *all* the families of the earth to Jerusalem to worship the King, the LORD {Jehovah} of hosts {armies; multitudes}, even upon them there will be no rain.
(18) And if the family of Egypt does not go up, and does not come, who *has* no *rain;* there will be the plague, with which the LORD {Jehovah} will strike the heathen {ungodly nations} who do not come up to keep the Feast of Tabernacles.
(19) This will be the punishment of Egypt, and the punishment of all nations that do not come up to keep the Feast of Tabernacles.
(20) In that day there will be *inscribed* upon the bells of the horses, HOLINESS TO THE LORD {Jehovah}; and the pots in the LORD's {Jehovah's} house {temple} will be like the bowls before the altar.
(21) Yes, every pot in Jerusalem and in Judah will be holiness to the LORD {Jehovah} of hosts {armies; multitudes}: and all those who sacrifice will come and take of them, and boil in them: and in that day the Canaanite will no more be in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}.

14:16d – Feast of Tabernacles – Lev. 23:34

Chapter 1

(1) The vision of the word of the LORD {Jehovah} to Israel by Malachi {messenger}.[a]

(2) I have loved you, says the LORD {Jehovah}. Yet you say, How have You loved us? *Was* not Esau Jacob's brother? says the LORD {Jehovah}: yet I loved Jacob,

(3) And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

(4) Whereas Edom said, We are impoverished, but we will return and build the desolate places; this is what the LORD {Jehovah} of hosts {armies; multitudes} says, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD {Jehovah} has indignation forever.

(5) And your eyes will see, and you will say, The LORD {Jehovah} will be magnified from the border of Israel.

(6) A son honors *his* father, and a servant his master: if then I *am* a father, where *is* My honor? and if I *am* a master, where *is* My fear {respect}?[b] says the LORD {Jehovah} of hosts {armies; multitudes}[c] to you, O priests, who despise My Name. And you say, How have we despised Your Name?

(7) You offer polluted bread upon My altar; and you say, How have we polluted You? In that you say, The table of the LORD {Jehovah} *is* contemptible.[d]

(8) And if you offer the blind for sacrifice, *is it* not evil? and if you offer the lame and sick, *is it* not evil?[e] offer it now to your governor; will he be pleased with you, or accept your person? says the LORD {Jehovah} of hosts {armies; multitudes}.

(9) And now, I ask you, call upon God that He will be gracious to us: this has been by your means: will He regard your persons?[f] says the LORD {Jehovah} of hosts {armies; multitudes}.

1:1a - Malachi {מלאכי} - messenger, ambassador

Based on Malachi 3:10 which talks about the temple, Malachi prophesied sometime after the temple was rebuilt following the Babylonian captivity and before Israel was conquered by the Greeks.

1:6b - fear - reverence, great respect

1:6c - Lord of hosts [multitudes, armies] - Hebrew: Sabaoth {צבאות}

1:7d - they offered their offerings to the Lord in a disrespectful attitude, they considered their offerings to the Lord a waste of their money and resources.

1:8e - the Lord expects us to offer our very best with thanksgiving to Him. Anything less than our best is unacceptable. The Israelites were offering sacrifices that were crippled and of no value in the market place. – Mal. 1:13

1:9f - regard for persons - your position in society does not impress the Lord Who is your Creator and the Creator of all things.

(10) Who *is there* even among you who would shut the doors *for nothing?* neither do you kindle *fire* on My altar for nothing. I have no pleasure in you, says the LORD {Jehovah} of hosts {armies; multitudes}, neither will I accept an offering at your hand.
(11) Because from the rising of the sun even to the going down of the same My Name *shall be* great among the Gentiles {nations; non-Jews}; and in every place incense *shall be* offered to My Name, and a pure offering: because My Name *shall be* great among the heathen {ungodly nations},[g] says the LORD {Jehovah} of hosts {armies; multitudes}.
(12) But you have profaned it, in that you say, The table of the LORD {Jehovah} *is* polluted; and its fruit, *even* His meat, *is* contemptible.
(13) You also said, Indeed, what a weariness *it is!* and you have snuffed at it, says the LORD {Jehovah} of hosts {armies; multitudes}; and you brought *that which was* torn, and the lame, and the sick; this is what you brought for an offering: should I accept this of your hand? says the LORD {Jehovah}.
(14) But cursed *is* the deceiver, who has in his flock a male, and vows, and sacrifices to the Lord a corrupt thing: because I *am* a great King, says the LORD {Jehovah} of hosts {armies; multitudes}, and My Name brings fear among the heathen {ungodly nations}.

Chapter 2
(1) And now, O you priests, this commandment *is* for you.
(2) If you will not hear, and if you will not lay *it* to heart, to give glory to My Name, says the LORD {Jehovah} of hosts {armies; multitudes}, I will even send a curse upon you, and I will curse your blessings: yes, I have cursed them already, because you do not lay *it* to heart.
(3) Indeed, I will corrupt your seed, and spread manure upon your faces, *even* the manure of your solemn feasts; and *one* will take you away with it.
(4) And you will know that I have sent this commandment to you, that My covenant might be with Levi,[a] says the LORD {Jehovah} of hosts {armies; multitudes}.

1:11g - heathen - ungodly, worshipers of idols, those who are opposed to God - even they will one day have to acknowledge that He is the Creator of all things and He deserves praise
2:4a - the tribe of Levi [descendants of Jacob's son Levi] was to supply the priests for the Lord's temple

(5) My covenant was with him of life and peace; and I gave them to him *because of* the fear {reverence} with which he feared {revered} Me, and was afraid before My Name.
(6) The law of truth was in his mouth, and evil was not found in his lips: he walked with Me in peace and equity {fairness}, and turned many away from evil.
(7) Because the priest's lips should keep knowledge, and they should seek the law at his mouth: because he *is* the messenger of the LORD {Jehovah} of hosts {armies; multitudes}.
(8) But you have departed out of the way; you have caused many to stumble at the law; you have corrupted the covenant of Levi, says the LORD {Jehovah} of hosts {armies; multitudes}.
(9) Therefore I have also made you contemptible and base before all the people, because you have not kept My ways, but have been partial in the law.[b]

(10) Have we not all one father? has not one God created us? why do we deal treacherously each man against his brother, by profaning the covenant of our fathers?
(11) Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; because Judah has profaned the holiness of the LORD {Jehovah} which he loved, and has married the daughter of a strange god.[c]
(12) The LORD {Jehovah} will cut off the man who does this, the master and the scholar, out of the tabernacles of Jacob, and he who offers an offering to the LORD {Jehovah} of hosts {armies; multitudes}.
(13) And this you have done again, covering the altar of the LORD {Jehovah} with tears, with weeping, and with crying out,[d] so much that He does not regard the offering anymore, or receives *it* with good will at your hand.

2:9b - partial in the law - they have been unfair and have shown preference to their friends and those of higher social status when judgments of the law are made.
2:11c - believers are never allowed to intermarry with unbelievers who worship other gods - Lev. 34:16; I Cor. 7:39; II Cor. 6:14-15 - many of the tribe of Judah [Judah refers to the descendants of Jacob's son Judah] - the tribe of Judah along with the tribe of Benjamin was carried into exile into Babylon as discipline because of their disobedience to the Lord's commands.
2:13d - they put on a good show at the temple, but they are not sincere, therefore their offerings are rejected by the Lord.

(14) Yet you say, Why? Because the LORD {Jehovah} has been witness between you and the wife of your youth, against whom you have dealt treacherously: yet she *is* your companion, and the wife of your covenant.[e]
(15) And did He not make one? Yet He had the left-overs of the spirit. And why one? That He might seek a godly offspring.[f] Therefore take heed to your spirit, and let no one deal treacherously against the wife of his youth.
(16) Because the LORD {Jehovah}, the God of Israel, says that He hates divorce: because *one* covers violence with his clothing, says the LORD {Jehovah} of hosts {armies; multitudes}: therefore take heed to your spirit, that you not deal treacherously.
(17) You have wearied the LORD {Jehovah} with your words. Yet you say, How have we wearied *Him?* When you say, Everyone who does evil *is* good in the sight of the LORD {Jehovah}, and He delights in them; or, Where *is* the God of judgment?[g]

Chapter 3
(1) Look, I will send My messenger, and he shall prepare the way before Me:[a] and the Lord, Whom you seek, shall suddenly come to His temple, even the messenger of the covenant, Whom you delight in: indeed, He shall come, says the LORD {Jehovah} of hosts {armies; multitudes}.
(2) But who may live in the day of His coming? and who shall stand when He appears? because He *is* like a refiner's fire, and like fullers' soap {laundry soap}:[b]
(3) And He will sit *as* a refiner and purifier of silver: and He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD {Jehovah} an offering in righteousness.
(4) Then the offering of Judah and Jerusalem will be pleasant to the LORD {Jehovah}, as in the days of old, and as in former years.

2:14e - they had made marriage vows, but did not treat their wives with the love and respect commanded by the Lord, they had treated their marriage vows with disrespect and did not honor their wives.
2:15f - in a godly marriage, the children are brought up in a godly manner to love and respect the Lord and others.
2:17g - they were acting like they were not going to be held accountable for the lives they were living. They didn't really believe God would judge them for their disobedience to Him.
3:1a – Is. 40:3; Mat. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23
3:2b - fuller's soap - strong soap used to get all impurities out of a piece of cloth before it was used to make clothing

(5) And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hired one in *his* wages, the widow, and the fatherless, and who turn aside the stranger *from his right,* and do not fear {revere} Me, says the LORD {Jehovah} of hosts {armies; multitudes}.
(6) Because I *am* the LORD {Jehovah}, I do not change; therefore you sons of Jacob are not consumed.
(7) Even from the days of your forefathers you have gone away from My commands, and have not kept *them*. Return to Me, and I will return to you, says the LORD {Jehovah} of hosts {armies; multitudes}. But you said, How shall we return?
(8) Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.
(9) You *are* cursed with a curse: because you have robbed Me, *even* this whole nation.
(10) Bring all the tithes into the storehouse, that there may be food in My house[c] {temple}, and prove Me now in this, says the LORD {Jehovah} of hosts {armies; multitudes}, if I will not open *to* you the windows of heaven, and pour out *upon* you a blessing, that *there will* not *be room* enough *to receive it*.
(11) And I will rebuke the devourer for your sakes, and he will not destroy the fruits of your ground; neither will your vine cast her fruit before the time in the field, says the LORD {Jehovah} of hosts {armies; multitudes}.
(12) And all nations will call you blessed: because you will be a delightful land, says the LORD {Jehovah} of hosts {armies; multitudes}.
(13) Your words have been strong against Me, says the LORD {Jehovah}. Yet you say, What have we spoken *so much* against You?
(14) You have said, It *is* a waste of time to serve God: and what profit *is it* that we have kept His commands, and that we have walked mournfully before the LORD {Jehovah} of hosts {armies; multitudes}?
(15) And now we call the proud happy; yes, those who work wickedness are set up; yes, *those who* tempt God are even delivered.
(16) Then those who feared {revered} the LORD {Jehovah} spoke often one to another: and the LORD {Jehovah} listened, and heard *it,* and a book of remembrance was written before Him for those who feared {revered} the LORD {Jehovah}, and who thought upon His Name.

3:10c – that there may be food in My house – the tithes provided food for the Levitical priests.

(17) And they will be Mine, says the LORD {Jehovah} of hosts {armies; multitudes}, in that day when I make up My jewels; and I will spare them, as a man spares his own son who serves him.
(18) Then you will return, and discern between the righteous and the wicked, between him who serves God and him who does not serve Him.

Chapter 4

(1) Because, the day comes, that will burn as an oven; and all the proud, yes, and all who do wickedly, will be stubble: and the day that comes will burn them up, says the LORD {Jehovah} of hosts {armies; multitudes}, that it will leave them neither root nor branch.
(2) But to you who fear My Name the Sun of Righteousness will arise with healing in His wings; and you will go forth, and grow up as calves of the stall.
(3) And you will tread down the wicked; because they will be ashes under the soles of your feet in the day that I will do *this*, says the LORD {Jehovah} of hosts {armies; multitudes}.
(4) Remember the law of Moses My servant, which I commanded to him in Horeb for all Israel, *with* the laws and judgments.
(5) Look, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD {Jehovah}:[a]
(6) And he will turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and strike the earth with a curse.

4:5a – Mat. 11:14; Mat. 17:10; Mk. 1:6; Mk. 9:11; Lk. 1:17

Chapter 1

(1) The book of the record of Jesus Christ, the Descendant of David, the Descendant of Abraham.
(2) Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judas and his brothers;
(3) And Judas fathered Phares[a] and Zara by Tamar;[b] and Phares fathered Esrom; and Esrom fathered Aram;
(4) And Aram fathered Aminadab; and Aminadab fathered Naasson; and Naasson fathered Salmon;
(5) And Salmon fathered Boaz by Rahab;[b] and Boaz fathered Obed by Ruth;[b] and Obed fathered Jesse;
(6) And Jesse fathered David the king; and David the king fathered Solomon by her *who had been the wife* of Uriah;[c]
(7) And Solomon fathered Roboam; and Roboam fathered Abia; and Abia fathered Asa;
(8) And Asa fathered Jehoshaphat; and Jehoshaphat fathered Joram; and Joram fathered Ozias;
(9) And Ozias fathered Joatham; and Joatham fathered Achaz; and Achaz fathered Ezekias;
(10) And Ezekias fathered Manasses; and Manasses fathered Amon; and Amon fathered Josiah;
(11) And Josiah fathered Jechoniah and his brothers, about the time they were carried away to Babylon:
(12) And after they were brought to Babylon, Jechoniah fathered Shealtiel;[d] and Shealtiel fathered Zorobabel;
(13) And Zorobabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor;
(14) And Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud;
(15) And Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob;
(16) And Jacob fathered Joseph the husband of Mary, of whom Jesus was born, Who is called Christ.

1:3a - Gen. 38 - by physical descent Phares is Judah's son, by legal descent Judah raised up Phares as his son Er's son. Therefore legally, Phares is Judah's grandson even though physically he is his son. [4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}
1:3&5b - Note three women are named by name: Tamar [v3], Rahab [v5] and Ruth [v5]
1:6c - Note: Matthew does not call Bathesheba by name, but only refers to her as the wife of Uriah
1:12d - I Chr. 1-3 – Ahaziah, Joash, Amaziah, Jehoiakim – omitted by Matthew. The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated [II Ki. 11:1-20]. Matthew gives the physical descent of Joseph rather than the legal descent. See Mat. 1:3
See also: Appendix C: Genealogy of Jesus

(17) So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon to Christ *are* fourteen generations.
(18) Now the birth of Jesus Christ took place this way: When His mother Mary was espoused {engaged} to Joseph, before they came together {sexually}, she was found *to be* with child by the Holy Spirit.
(19) Then Joseph her husband, being a just *man,* and not willing to make her a public example, decided to divorce her privately.
(20) But while he thought about these things, The Angel of the Lord appeared to him in a dream, saying, Joseph, descendant of David, do not be afraid to take Mary to be your wife; because that which is conceived in her is by the Holy Spirit.
(21) And she will bring forth a son, and you shall call His Name JESUS {Jehovah saves}:[e] because He will save His people from their sins.
(22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
(23) **Behold, a [the] virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Emmanuel,**
which being interpreted is, God with us.[f]
(24) Then Joseph waking up from sleep did as The Angel of the Lord had commanded him, and took his wife to himself:
(25) But had no sex with her until she had brought forth her firstborn son: and he called His name JESUS {4038 A.H./C-4 B.C.}.[g]

Chapter 2
(1) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king,[a] there came wise men from the east to Jerusalem,[b]
(2) Asking, Where is He Who is born King of the Jews? Because we have seen His star in the east, and have come to worship Him.

1:21e - Jesus {Ιησους}- from Hebrew Joshua {יהושע} - Jehovah saves -note the gematria {numerical value of the letters} of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666.
- See "Use of Numbers in Scripture" at www.TheWordNotes.com

1:23f – the virgin {η παρθενος} - Is. 7:14 - see: Appendix H: Does Isaiah 7:14 Refer to A Virgin? - Yes!!! - ha-almah {העלמה} -Hebrew: literally "the virgin"

1:25g - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.] {See: Appendix G: World Time Line of Biblical History}

2:1a – Herod I [Herod the Great] died of worms shortly after killing babies in Bethlehem. – See notes on: Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1; Acts 25:13 {see Josephus} See: Appendix O: The Herods of Scripture.

2:1b – If the wisemen came from the Babylon area the trip was about four months - see Ezra 7:9

(3) When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
(4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ was supposed to be born.
(5) And they said to him, In Bethlehem of Judea: because it is written by the prophet,
(6) **And you Bethlehem, in the land of Judah, are not the least among the princes of Judah: because out of you shall come a Governor, Who shall rule My people Israel.**[c]
(7) Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.
(8) And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when you have found *Him,* bring me word again, that I too may come and worship Him.
(9) When they had heard the king, they departed; and, the star, which they saw in the east, went before them, until it came and stood over where the young Child was.
(10) When they saw the star, they rejoiced with exceedingly great joy.
(11) And when they had come into the house, they saw the young Child with Mary His mother, and fell down, and worshiped Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh.[d]
(12) And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.
(13) And when they had departed, The Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and stay there until I bring you word: because Herod will seek the young Child to destroy Him.
(14) When he arose, he took the young Child and His mother by night, and departed into Egypt:
(15) And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,
Out of Egypt I have called My Son.[e]

2:6c -Micah 5:2 -- According to tradition the wise men came to Jesus when He was twelve days old, hence the "twelve days of Christmas", and "epiphany". This fits with Luke's account Luke 2:22, 39 – but not with modern "pop" theology. The "star" probably first appeared at Jesus' conception so the wise men had 9 months to prepare and make their journey from the Babylonian area to Jerusalem and then to Bethlehem. Note: modern "pop" theology rejects Luke 2:22 and 2:39 and states the wise men came two years after Jesus' birth. See notes on "The Magi and The Date of Jesus' Birth" at: www.TheWordNotes.com
2:11d – Is. 60:6
2:15e - Hosea 11:1

(16) Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent forth, and killed all the children that were in Bethlehem, and in all its surroundings, from two years old and under, according to the time which he had diligently inquired of the wise men.
(17) Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
(18) **A voice was heard in Ramah, lamentation {loud crying}, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they were no more.**[f]
(19) But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt,
(20) Saying, Arise, and take the young Child and His mother, and go into the land of Israel: because those who sought the young Child's life are dead.
(21) And he arose, and took the young Child and His mother, and came into the land of Israel.
(22) But when he heard that Archelaus[g] reigned in Judea in the place of his father Herod, he was afraid to go there: nevertheless, being warned by God in a dream, he turned aside into the parts of Galilee:
(23) And he came and lived in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,
He shall be called a Nazarene.[h]

Chapter 3
(1) In those days John the Baptist came, preaching in the wilderness of Judea,
(2) And saying, Repent: because the kingdom of heaven is at hand.
(3) Because this is he who was spoken of by the prophet Isaiah, saying,
The voice of one crying in the wilderness, Prepare the way of the LORD {Jehovah}, make His paths straight.[a]
(4) And this same John had his clothing of camel's hair, and a leather belt about his waist;[b] and his food was locusts and wild honey.
(5) Then Jerusalem and all Judea and all the region around the Jordan went out to him.

2:18f - Jer. 31:15
2:22g – Herod Archelaus – 6th son of Herod I [Herod the Great] {see Josephus} – see notes on: Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1; Acts 25:13
See Appendix O: The Herods of Scripture.
2:23h - Num. 6:2; Jg 13:5; I Sam 1:11- Nazareth in Hebrew means “sprout” or “shoot” and the name is given to the Messiah in Is. 11:1
3:3a - Is. 40:3
3:4b – II Ki. 1:8; dressed as Elijah; Mk. 1:6; Mat. 11:14; Mat. 17:12; Mk. 9:13; Lk. 1:17

(6) And were baptized by him in *the* Jordan River, confessing their sins.
(7) But when he saw many of the Pharisees and Sadducees[c] coming to his baptism, he said to them, O generation of vipers {snakes}, who has warned you to flee from the wrath {anger; judgment} to come?
(8) Therefore bring forth fruits worthy for repentance:
(9) And do not think to say within yourselves, We have Abraham as *our* forefather: because I say to you, that God is able of these stones to raise up children to Abraham.
(10) And now also the ax is laid to the root of the trees: therefore every tree which does not bring forth good fruit is cut down, and cast into the fire.
(11) I indeed baptize you with water for repentance: but He Who comes after me is mightier than I, Whose shoes I am not worthy to pick up: He shall baptize you with the Holy Spirit, and *with* fire:
(12) Whose {*winnowing*} fan[d] *is* in His hand, and He will thoroughly purge His floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.
(13) Then Jesus came from Galilee to *the* Jordan River to John, to be baptized by him.
(14) But John forbade Him, saying, I have need to be baptized by You, and You come to me?
(15) And Jesus answering said to him, Allow *it to be so* now: because it becomes us to fulfill all righteousness. Then he allowed Him.
(16) And Jesus, when He was baptized, went up straightway out of the water: and, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon Him:
(17) And a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.[e]

Chapter 4
(1) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.
(2) And when He had fasted forty days and forty nights, He was hungry.
(3) And when the tempter came to Him, he said, If You are the Son of God, command that these stones be made bread.

3:7c - Pharisees and Sadducees – both teach scriptures – pharisees believe the old testament is literally true. They believe in the miracles of the old testament really happened; they believe in angels, and life after death. Sadducees do not believe the miracles of the old testament really happened; they do not believe in angels, or life after death. See Mat. 22:23-32; Acts 23:8
3:12d - winnowing fan - basically like a shovel used to scoop up the grain from the threshing floor and toss it up into the air in order to allow the wind to blow away dust and chaff [husks] which are lighter than the grain until all that is left is the clean grain
3:17e – Mk. 1:11; Lk. 3:22

(4) But He answered and said, It is written,

Man shall not live by bread alone, but by every word that proceeds out of the mouth of God [a]

(5) Then the devil took Him up into the holy city, and set Him on a pinnacle of the temple,

(6) And said to Him, If You are the Son of God, cast yourself down: because it is written,

He shall give His angels charge concerning you: and in *their* hands they shall bear you up, lest at any time you dash your foot against a stone. [b]

(7) Jesus said to him, It is also written,

You shall not tempt the LORD {Jehovah} your God. [c]

(8) Again, the devil took Him up into an exceedingly high mountain, and showed Him all the kingdoms of the world, and their glory;

(9) And said to Him, All these things I will give You, if You will fall down and worship me.

(10) Then Jesus said to him, Get yourself away from here, Satan: because it is written,

You shall worship the LORD {Jehovah} your God, and Him only shall you serve. [d]

(11) Then the devil left Him, and, angels came and ministered to Him.

(12) Now when Jesus had heard that John was cast into prison, He departed into Galilee;

(13) And leaving Nazareth, He came and lived in Capernaum, which is upon the sea {of Galilee} coast, in the borders of Zebulun and Naphtali:

(14) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

(15) **The land of Zebulun, and the land of Naphtali, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles {non-Jews};** [e]

(16) **The people who sat in darkness saw great light; and to those who sat in the region and shadow of death light has sprung up.** [f]

(17) From that time Jesus began to preach, and to say, Repent: because the kingdom of heaven is at hand.

(18) And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter,[g] and Andrew his brother, casting a net into the sea: because they were fishermen.

(19) And He said to them, Follow Me, and I will make you fishers of men.

(20) And they immediately left *their* nets, and followed Him.

(21) And going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

4:4a - Deut. 8:3; Lk. 4:44:6b - Ps. 91:11-12
4:7c - Deut. 6:16; Lk. 4:12
4:10d - Deut. 6:13; Lk. 4:8
4:15e – Gentiles – people who do not know God
4:16f - Is. 9:2
4:18g – disciples – Mark 3:14-19, Luke 5:27f, John 1:45f
See also: Disciples of Jesus at the end of Matthew.

(22) And they immediately left the ship and their father, and followed Him.
(23) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all kinds of sicknesses and all kinds of diseases among the people.
(24) And His fame went throughout all Syria: and they brought to Him all sick people who were taken with various diseases and torments, and those who were possessed with demons, and those who were lunatic, and those who had paralysis; and He healed them.
(25) And there followed *after* Him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

Chapter 5
(1) And seeing the multitudes, He went up into a mountain: and when He sat down, His disciples came to Him:
(2) And He opened His mouth, and taught them, saying,
(3) Blessed *are* the poor in spirit:[a] because theirs is the kingdom of heaven.
(4) Blessed *are* those who mourn: because they shall be comforted.
(5) Blessed *are* the meek {humble}:[b] because they shall inherit the earth.
(6) Blessed *are* those who hunger and thirst for righteousness: because they shall be filled.
(7) Blessed *are* the merciful: because they shall obtain mercy.
(8) Blessed *are* the pure in heart: because they shall see God.
(9) Blessed *are* the peacemakers: because they shall be called the children of God.
(10) Blessed *are* those who are persecuted because of righteousness' sake: because theirs is the kingdom of heaven.
(11) Blessed are you, when *men* shall revile {curse; say bad things about} you, and persecute *you,* and shall say all manner of evil against you falsely, because of Me.
(12) Rejoice, and be exceedingly glad: because great *is* your reward in heaven: because they also persecuted the prophets who were before you.
(13) You are the salt of the earth: but if the salt has lost its flavor, with what shall it be salted? it is from then on good for nothing, but to be cast out, and to be trodden under foot of men.
(14) You are the light of the world. A city that is set on a hill cannot be hid.
(15) Neither do men light a candle, and put it under a bushel {8 gal.; 30.2 liters}[c] {*basket or pot*}, but on a candlestick; and it gives light to all who are in the house.
(16) Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven.
(17) Do not think that I have come to destroy the law, or the prophets: I have not come to destroy, but to fulfill.

5:3a - "poor in spirit" – submissive, servant attitude – a horse broken in spirit – willing to go where its master wants it to go
5:5b – meek - humble
5:15c – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see Appendix J: Bible Weights and Measures
- Mark 4:21; Luke 11:33 – see Appendix B: Recorded Parables of Jesus

(18) Because truly I say to you, Until heaven and earth pass *away*, not the smallest letter or stroke of the pen[d] shall pass from the law, until all is fulfilled.
(19) Whoever therefore shall break one of these least commandments, and shall teach men to do so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
(20) Because I say to you, That unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you shall not enter into the kingdom of heaven.
(21) You have heard that it was said by those of old time, You shall not kill;[e] and whoever shall kill shall be in danger of the judgment:
(22) But I say to you, That whoever is angry with his brother without a cause[f] shall be in danger of the judgment: and whoever shall call his brother, "idiot",[g] shall be in danger of the council: but whoever shall call him, "stupid",[h] shall be in danger of hell fire.
(23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you;
(24) Leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.
(25) Agree with your creditor quickly, while you are in the way with him; lest at any time the creditor delivers you to the judge, and the judge delivers you to the officer, and you are thrown into prison.
(26) Truly I say to you, You shall by no means come out from there, until you have paid the last cent.
(27) You have heard that it was said by those of old time, You shall not commit adultery:[i]
(28) But I say to you, That whoever looks at a woman to lust after her has committed adultery with her already in his heart.
(29) And if your right eye offends you, pluck it out, and cast *it* from you: because it is better for you that one of your members perish, than *that* your whole body should be cast into hell.

5:18d - jot {Iota} - iota {**ι**}- eighth letter of the Greek alphabet or yod {י} - the tenth letter of the Hebrew alphabet -the smallest letter of each alphabet - or tittle – keraia {κεραία} a small horn-like part of a Hebrew letter
5:21e – Ex. 20:13
5:22f - without a cause - i.e. without a godly reason
5:22g - Raca {ῥακά}- an insult - totally depraved - totally lacking in any good qualities - not worth your time
5:22h - fool - moros {μωρός}- lesser insult - lacking in knowledge or intelligence [word we get moron from] – either insult shows a disrespect for another human being whom God has created.
5:27i – Ex. 20:14

(30) And if your right hand offends you, cut it off, and cast *it* from you: because it is better for you that one of your members should perish, than *that* your whole body should be cast into hell.[j]
(31) It has been said, Whoever shall divorce his wife, let him give her a writing of divorcement:
(32) But I say to you, That whoever shall divorce his wife, unless she is guilty of infidelity,[k] causes her to commit adultery: and whoever shall marry her who is divorced commits adultery.[l]
(33) Again, you have heard that it has been said by those of old time, You shall not swear in your own name, but shall perform to the Lord your oaths:
(34) But I say to you, Do not swear at all; neither by heaven; because it is God's throne:
(35) Nor by the earth; because it is His footstool: neither by Jerusalem; because it is the city of the great King.
(36) Neither shall you swear by your head, because you cannot make one hair white or black.
(37) But let your answer be, Yes, yes; No, no: because whatever is more than these comes from evil.
(38) You have heard that it has been said,
An eye for an eye, and a tooth for a tooth:[m]
(39) But I say to you, That you not resist evil {people}: but whoever shall strike you on your right cheek, turn to him the other also.
(40) And if any man will sue you at the law, and take away your coat, let him have *your* cloak also.
(41) And whoever shall compel you to go a mile, go with him two.[n]
(42) Give to him who asks of you, and from him who would borrow from you do not turn away.
(43) You have heard that it has been said,
You shall love your neighbor,[o]
and hate your enemy.

5:30j – Mat. 18:8f 5:32k - Fornication is having sex with someone you are not married to. If either of the individuals is married, then it is also adultery. Deut. 24:1 See Acts 15:20; I Cor. 6:9-13; Gal. 5:19-21; Rev. 2:4
5:32l - Since the only legitimate reason for a man to divorce a woman is because she has committed adultery – if another man marries her [knowing she is an adulteress] – he himself is guilty of adultery. Or if the man or woman gets a divorce for the purpose of marrying someone else, they are guilty of adultery (see Mark 10:11-12). [Note: a "divorce" by definition means that the woman and the man are legally free to marry someone else.] The certificate of divorce was primarily protection for the woman if she was innocent of adultery since she had no means of financial support. See I Cor. 7:10-11,15f
5:38m - Ex. 21:24; Deut. 19:21 - " Eye for eye" was not intended for revenge by individuals but the standard that judges were to render equal punishment for crimes committed. Men had twisted it to justify revenge.
5:41n - Roman soldiers could require people in occupied territories to carry their bags one mile.
5:43o – Lev. 19:18,30 – They were commanded to love their neighbor, but man had added to God's word.

(44) But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you, and persecute you;
(45) That you may be the children of your Father Who is in heaven: because He causes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.
(46) Because if you love those who love you, what reward do you have? do not even the tax collectors do the same?
(47) And if you greet your brothers only, what do you do more *than others*? do not even the tax collectors do the same?
(48) You therefore be perfect, even as your Father Who is in heaven is perfect.[p]

Chapter 6
(1) Take heed that you do not do your charity before men, to be seen by them: otherwise you have no reward from your Father Who is in heaven.
(2) Therefore when you do *your* charity, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have praise from men. Truly I say to you, They have their reward.
(3) But when you do charitable works, do not let your left hand know what your right hand is doing:
(4) That your charity may be in secret: and your Father Who sees in secret He Himself shall reward you openly.
(5) And when you pray, you shall not be as the hypocrites *are*: because they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you, They have their reward.
(6) But you, when you pray, enter into your closet,[a] and when you have shut your door, pray to your Father Who is in secret; and your Father Who sees in secret shall reward you openly.
(7) But when you pray, do not use worthless repetitions, as the heathen {ungodly; pagans}[b] *do*: because they think that they will be heard because of their many words.
(8) Therefore do not be like them: because your Father knows the things you have need of, before you ask Him.
(9) Therefore you pray in this way:[c] Our Father Who is in heaven, May Your Name be honored.

5:48p – perfect – mature, complete, determined to do what is right
6:6a - enter a closet to pray - note that Jesus did not say to pray only in our minds
- I believe the reason is because angels who are watching us cannot read our minds - and our lives and our prayers are also a witness to them -- so we pray out loud for their benefit, but not to be heard by men - this does not mean that we shouldn't also pray in our minds, but for the benefit of angelic beings we should also pray out loud as we have opportunity. Eph. 3:10
6:7b – heathen; ungodly - pagans - those who worship false gods
6:9c - Luke 11:2

(10) Let Your kingdom come. Let Your will be done on earth, as *it is* in heaven.
(11) Give us today our daily food.
(12) And forgive us our debts, as we forgive those who are in debt to us.
(13) And do not lead us into temptation, but deliver us from evil: Because the kingdom, the power, and the glory are Yours, forever. Amen {let it be}.
(14) Because if you forgive men their sins against you, your heavenly Father will also forgive you:
(15) But if you do not forgive men their sins against you, neither will your Father forgive your sins.
(16) Furthermore when you fast, do not be, as the hypocrites, appearing sad: because they distort their faces, *in order* that they may appear to men to fast. Truly I say to you, They have their reward.
(17) But you, when you fast, anoint your head, and wash your face;
(18) So that you do not appear to men to fast, but *only* to your Father Who is in secret: and your Father, Who sees in secret, will reward you openly.
(19) Do not lay up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal:
(20) But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal:
(21) Because where your treasure is, there your heart will be also.
(22) The light of the body is the eye: if therefore your eye is good, your whole body will be full of light.
(23) But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great that darkness *is*!
(24) No man can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.[d]
(25) Therefore I say Do not take thought for your life, what you shall eat, or what you shall drink; nor even for your body, what you shall put on. Is life not more than food, and the body more than clothing?
(26) Consider the birds of the air: they do not sow, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?
(27) Which of you by taking thought can add one cubit[e] {about 18 in.; 0.46 m.} to how tall you are?
(28) And why worry about your clothing? Consider the lilies of the field, how they grow; they do not toil, neither do they spin:
(29) And yet I say to you, That even Solomon in all his glory was not dressed like one of these.

6:24d – mammon – the god of money or wealth - materialism
6:27e - cubit - about 18 inches or 0.46 meters – see Appendix J: Bible Weights and Measures

(30) Therefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, *shall He* not much more *clothe* you, O you of little faith?
(31) Therefore do not worry, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?
(32) (Because all these things Gentiles {non-Jews}[f] seek after:) because your heavenly Father knows that you have need of all these things.
(33) But you seek first the kingdom of God, and His righteousness; and all these things will be added to you.
(34) Therefore do not worry about tomorrow: because tomorrow will have concerns of its own. Each day has enough evil of its own.

Chapter 7
(1) Do not judge, *so* that you *will* not be judged.
(2) Because with the judgment you judge, you shall be judged: and with the measure you give out, it shall be measured back to you.
(3) And why do you see the splinter that is in your brother's eye, but not consider the beam that *is* in your own eye?
(4) Or how will you say to your brother, Let me pull out the splinter out of your eye; when, *there is* a beam in your own eye?
(5) You hypocrite, first cast out the beam out of your own eye; and then you will see clearly to cast out the splinter out of your brother's eye.
(6) Do not give that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and attack you.[a]
(7) Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:
(8) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.
(9) Or what man is there of you, whom if his son asks *for* food, will he give him a stone?
(10) Or if he asks *for* a fish, will he give him a snake?
(11) If you then, being evil, know how to give good gifts to your children, how much more shall your Father Who is in heaven give good things to those Who ask Him?
(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets.
(13) Enter in at the straight gate: because wide *is* the gate, and broad *is* the way, that leads to destruction, and there are many who enter there:

6:32f – Gentiles – See note on Mat. 4:15
7:6a - Prov. 9:7-8 - those who reject God are sometimes referred to as "dogs" or "swine" which are unclean animals according to the law. See also Prov. 23:9

(14) But straight *is* the gate, and narrow *is* the way, which leads to life, and there are few who find it.[b]
(15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.
(16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
(17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit.
(18) A good tree cannot bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit.
(19) Every tree that does not bring forth good fruit is cut down, and cast into the fire.
(20) Therefore by their fruits you shall know them.
(21) Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven.
(22) Many will say to Me in that day, Lord, Lord, have we not prophesied in Your Name and in Your Name have cast out demons? and in Your Name done many wonderful works?
(23) And then I will say to them, I never knew you: depart from Me, you who do works of sin.
(24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock:
(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock.
(26) And everyone who hears these sayings of Mine, and does not do them, shall be compared to a foolish man, who built his house upon the sand:
(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall.
(28) And it came to pass, when Jesus had ended these sayings, the people were astonished at His teaching:
(29) Because He taught them as *one* having authority, and not as the scribes.

Chapter 8

(1) When He had come down from the mountain, great multitudes followed Him.
(2) And, there came a leper and worshiped Him, saying, Lord, if You will, You can make me clean.
(3) And Jesus put forth *His* hand, and touched him, saying, I will; be clean. And immediately his leprosy was cleansed.

7:14b - we are called to live a righteous life and very few love the Lord enough to make the effort Mat. 5:20; 7:24; I Tim. 6:11-12 – A righteous way of life leads to a life of joy even in bad circumstances.

(4) And Jesus said to him, See that you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them.[a]
(5) And when Jesus had entered into Capernaum, there came to Him a centurion, begging Him,
(6) And saying, Lord, my servant lies at home sick with the paralysis; in great pain.[b]
(7) And Jesus said to him, I will come and heal him.
(8) The centurion answered and said, Lord, I am not worthy that You should come under my roof: but speak the word only, and my servant shall be healed.
(9) Because I am a man under authority, having soldiers under me: and I say to this *man,* Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does *it*.
(10) When Jesus heard *it,* He marveled, and said to those who followed, Truly I say to you, I have not found so great a faith, no, not in Israel.
(11) And I say to you, That many will come from the east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
(12) But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
(13) And Jesus said to the centurion, Go your way; and as you have believed, *so* shall it be done for you. And his servant was healed in the very same hour.
(14) And when Jesus had come into Peter's house, he saw his wife's mother lying down, and sick with a fever.[c]
(15) And He touched her hand, and the fever left her: and she arose, and ministered to them.
(16) When the evening had come, they brought to Him many who were possessed with demons: and He cast out the spirits with *His* word, and healed all who were sick:
(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

He Himself took our sicknesses, and bore *our* pain.[d]

(18) Now when Jesus saw great multitudes around Him, He gave commandment to depart to the other side.
(19) And a certain scribe came, and said to Him, Master, I will follow You wherever You go.
(20) And Jesus said to him, The foxes have holes, and the birds of the air *have* nests; but the Son of man has nowhere to lay *His* head.
(21) And another of His disciples said to Him, Lord, allow me first to go and bury my father.
(22) But Jesus said to him, Follow Me; and let the dead bury their dead.

8:4a – Lev. 14:3f – See Appendix A: Recorded Miracles in the Bible
8:6b – Lk. 7:2f
8:14c – Peter's mother-in-law – Mark 1:30; Luke 4:38
8:17d – Is. 53:4

(23) And when He had entered into a ship, His disciples followed Him,
(24) And, there arose a great storm on the sea {of Galilee}, so much so that the ship was covered with the waves: but He was asleep.[e]
(25) And His disciples came to *Him* and awoke Him, saying, Lord, save us: we are about to perish.
(26) And He said to them, Why are you fearful, O you of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.
(27) But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!
(28) And when He had come to the other side into the country of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.[f]
(29) And, they cried out, saying, What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?
(30) And there was a good way off from them a herd of many swine feeding.
(31) So the demons begged Him, saying, If You cast us out, allow us to go away into the herd of swine.
(32) And He said to them, Go. And when they had come out, they went into the herd of swine: and, the whole herd of swine ran violently down a steep place into the sea {of Galilee}, and perished in the waters.[g]
(33) And those who kept them fled, and went their ways into the city, and told everything, and what had happened to those possessed of the demons.
(34) And, the whole city came out to meet Jesus: and when they saw Him, they begged *Him* that He would depart out of their coasts.

Chapter 9

(1) And He entered into a ship, and passed over, and came into His own city.
(2) And, they brought to Him a man paralyzed, lying on a bed: and Jesus seeing their faith said to the paralyzed one; Son, be of good cheer; your sins are forgiven you.
(3) And, certain of the scribes said within themselves, This *man* blasphemes {claims to be God}.[a]
(4) And Jesus knowing their thoughts said, Why do you think evil in your hearts?

8:24e – Mk. 4:37f
8:28f – Mk. 5:1; Lk. 8:26 – see Appendix A: Recorded Miracles in the Bible
8:32g – "perished in the waters" demons seem to have an attraction to water and a dislike for dry places– see Matt. 12:43-45 ; Luke 11:24-26
9:3a – blasphemes – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – see Lev. 24:11, 16

(5) Which is easier, to say, *Your* sins are forgiven you; or to say, Arise, and walk?
(6) But that you may know that the Son of Man has power on earth to forgive sins, (He then said to the paralyzed one,) Arise, take up your bed, and go to your house.
(7) And he arose, and departed to his house.
(8) But when the multitudes saw *it,* they marveled, and glorified God, Who had given such power to men.
(9) And as Jesus passed forth from there, He saw a man, named Matthew, sitting at the receipt of taxes: and He said to him, Follow Me. And he arose, and followed Him.
(10) And it came to pass, as Jesus sat at a meal in the house, many tax collectors and sinners came and sat down with Him and His disciples.
(11) And when the Pharisees saw *it,* they said to His disciples, Why does your Master eat with tax collectors and sinners?
(12) But when Jesus heard *that,* He said to them, Those who are well do not need a physician, but those who are sick.
(13) But you go and learn what *this* means,

I will have mercy, and not sacrifice:[b]

because I have not come to call the righteous, but sinners to repentance.[c]
(14) Then the disciples of John came to Him, saying, Why do we and the Pharisees fast often, but Your disciples do not fast?[d]
(15) And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they will fast.
(16) No man puts a piece of new cloth onto old clothing, because that which is put on to fill it up tears from the clothing, and the tear is made worse.
(17) Neither do men put new wine into old wine skins: else the bottles will break, and the wine runs out, and the wine skins perish: but they put new wine into new wine skins, and both are preserved.[e]

9:13b - Hos. 6:6
9:13c - not that the Pharisees were righteous, but they <u>thought</u> they were righteous
9:14d – Mk. 2:18
9:17e - wine was kept in bottles made of animal skin (leather). New wine (grape juice) as it ferments causes the skins to expand. If the wine skin is old, the skin will burst instead of expand. - see <u>Appendix B: Recorded Parables of Jesus</u>

(18) While He spoke these things to them, there came a certain ruler, and worshiped Him, saying, My daughter is even now dead: but come and lay Your hand upon her, and she shall live.[f]
(19) And Jesus arose, and followed him, and *so did* His disciples.
(20) And, a woman, who was diseased with an issue of blood twelve years, came behind *Him,* and touched the hem of His clothing:[g]
(21) Because, she said within herself, If I may but touch His clothing, I shall be healed.
(22) But Jesus turned Himself around, and when He saw her, He said, Daughter, be of good comfort; your faith has made you well. And the woman was made well from that hour.
(23) And when Jesus came into the ruler's house, and saw the musicians and the people making a noise,
(24) He said to them, Make room: because the maid is not dead, but sleeps. And they laughed Him to scorn.
(25) But when the people were put out, He went in, and took her by the hand, and the maid arose.
(26) And the fame of it went abroad into all the land.
(27) And when Jesus departed from there, two blind men followed Him, crying, and saying, *You* Descendant of David,[h] have mercy on us.
(28) And when He had come into the house, the blind men came to Him: and Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord.
(29) Then He touched their eyes, saying, According to your faith so be it to you.
(30) And their eyes were opened; and Jesus strictly charged them, saying, See *that* no man knows *it.*
(31) But they, when they had departed, spread abroad His fame in all that country.
(32) As they went out, they brought to Him a dumb man {unable to speak}[i] possessed with a demon.
(33) And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying, This has never *been* so seen in Israel.
(34) But the Pharisees said, He casts out demons through the prince of the demons.[j]
(35) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
(36) But when He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd.
(37) Then He said to His disciples, The harvest truly *is* plentiful, but the laborers *are* few;

9:18f – Mark 5:22- See Appendix A: Recorded Miracles in the Bible
9:20g – Mark 5:25
9:27h - Descendant of David - i.e. the Messiah
9:32i - dumb - unable to speak
9:34j – see note on Mat. 10:25

(38) You pray therefore to the Lord of the harvest, that He will send forth laborers into His harvest.

Chapter 10

(1) And when He had called to *Himself* His twelve disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all kinds of sicknesses and all kinds of diseases.
(2) Now the names of the twelve apostles are these;[a] The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;
(3) Philip, and Bartholomew; Thomas, and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;
(4) Simon the Canaanite, and Judas Iscariot, who also betrayed Him.
(5) These twelve Jesus sent forth, and commanded them, saying, Do not go into the way of the Gentiles {non-Jews}, and do not enter into *any* city of the Samaritans:[b]
(6) But go rather to the lost sheep of the house of Israel.
(7) And as you go, preach, saying, The kingdom of heaven is at hand.
(8) Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely you have received, freely give.
(9) Provide neither gold, nor silver, nor brass in your purses,
(10) Nor money for *your* journey, neither two coats, neither shoes, nor staff: because the workman is worthy of his food.
(11) And into whatever city or town you enter, inquire who in it is worthy; and stay there until you leave from there.
(12) And when you come into a house, salute {greet} it.
(13) And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you.
(14) And whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust from your feet.
(15) Truly I say to you, It shall be more tolerable for the land of Sodom and Gomorrah[c] in the day of judgment, than for that city.
(16) Indeed, I send you forth as sheep in the midst of wolves: therefore be wise as serpents {snakes}, and harmless as doves.
(17) But beware of men: because they will deliver you up to the councils, and they will scourge you in their synagogues;
(18) And you shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles {non-Jews}.

10:2a – see list of disciples at the end of Matthew
10:5b – Mk. 6:7f
10:15c – Gen. 18:16f; Mark 6:11; Luke 10:12

(19) But when they deliver you up, do not worry how or what you shall speak: because it shall be given you in that same hour what you shall speak.
(20) Because it is not you who speak, but the Spirit of your Father Who speaks in you.
(21) And the brother will deliver up the brother to death, and the father the child: and the children will rise up against *their* parents, and cause them to be put to death.
(22) And you will be hated by all *men* because of My Name's sake: but he who endures to the end will be saved.
(23) But when they persecute you in this city, flee into another: because truly I say to you, You will not have gone through the cities of Israel, before the Son of Man comes.
(24) The disciple is not above *his* master, nor the servant above his lord.
(25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub {prince of demons},[d] how much more *will they call* those of His household?
(26) Therefore do not fear them: because there is nothing covered, that will not be revealed; and hid, that will not be known.
(27) What I tell you in darkness, *that* you speak in light: and what you hear in the ear, *that* preach upon the housetops.
(28) And do not be afraid of those who kill the body, but are not able to kill the soul: but rather fear Him Who is able to destroy both soul and body in hell.
(29) Are not two sparrows sold for a farthing[e] {about a penny}? and yet not one of them shall fall on the ground without your Father.
(30) But the very hairs of your head are all numbered.
(31) Therefore do not be afraid, you are of more value than many sparrows.
(32) Therefore whoever will confess Me before men, him I will also confess before My Father Who is in heaven.
(33) But whoever denies Me before men, him I will also deny before My Father Who is in heaven.
(34) Do not think that I have come to send peace on earth: I have not come to send peace, but a sword.
(35) Because I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.
(36) And a man's foes *shall be* those of his own household.
(37) He who loves father or mother more than Me is not worthy of Me: and he who loves son or daughter more than Me is not worthy of Me.[f]
(38) And he who does not take his cross, and follow after Me, is not worthy of Me.

10:25d– Beelzebub - [βεελζεβουλ] – "dung god" – "god of flies" – "prince of demons"
i.e. Satan - Mat. 9:34; Mat. 12:24; Mk 3:22, 30
10:29e – farthing – [ασσαριου] (assarion) small copper/bronze coin – penny
10:37f – Lk. 14:26

(39) He who finds his life shall lose it: and he who loses his life for My sake shall find it.
(40) He who receives you receives Me, and he who receives Me receives Him Who sent Me.
(41) He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.
(42) And whoever shall give a cup of cold *water* to drink to one of these little ones in the name of a disciple, truly I say to you, he shall in no wise lose his reward.

Chapter 11
(1) And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities.
(2) Now when John had heard in the prison the works of Christ, he sent two of his disciples,
(3) And said to Him, Are You the One Who is to come, or do we look for another?
(4) Jesus answered and said to them, Go and tell John again those things which you are hearing and seeing:
(5) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
(6) And blessed is *he,* whoever shall not be offended in Me.
(7) And as they departed, Jesus began to say to the multitudes concerning John, What did you go out into the wilderness to see? A reed shaken with the wind?
(8) But what did you go out to see? A man clothed in soft clothing? Indeed, those who wear soft *clothing* are in kings' houses.
(9) But what did you go out to see? A prophet? yes, I say to you, and more than a prophet.
(10) Because this is *he,* of whom it is written,

Look, I send My messenger
before Your face, who shall
prepare Your way before You.[a]

(11) Truly I say to you, Among those who are born of women there has not risen one greater than John the Baptist: nevertheless he who is least in the kingdom of heaven is greater than he.
(12) And from the days of John the Baptist until now the kingdom of heaven allows violence, and the violent take it by force.
(13) Because all the prophets and the law prophesied until John.
(14) And if you will receive *it,* this is Elijah,[b] who was to come.
(15) He who has ears to hear, let him hear.
(16) But to what shall I compare this generation? It is like children sitting in the markets, and calling to their fellows,

11:10a – Mal. 3:1; Mk. 1:2; Lk. 7:27; Rev. 2:1
11:14b – Mal. 4:5; Mat. 3:4

(17) And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.
(18) Because John came neither eating nor drinking, and they say, He has a demon.
(19) The Son of Man came eating and drinking, and they say, Look a gluttonous[c] man, and a drunk, a friend of tax collectors and sinners. But wisdom is justified of her children.
(20) Then He began to scold the cities in which most of His mighty works were done, because they did not repent:
(21) Woe to you, Chorazin! woe to you, Bethsaida {house of hunter}![d] because if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
(22) But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
(23) And you, Capernaum, who are exalted to heaven, shall be brought down to hell: because if the mighty works, which have been done in you, had been done in Sodom,[e] it would have remained until this day.
(24) But I say to you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for you.
(25) At that time Jesus answered and said, I thank You, O Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent, and have revealed them to babes.
(26) Even so, Father: because it seemed good in Your sight.
(27) All things are delivered to Me by My Father: and no man knows the Son, except the Father; neither does any man know the Father, except the Son, and *he* to whomever the Son will reveal *Him*.
(28) Come to Me, all *you* who labor and are heavy burdened, and I will give you rest.
(29) Take My yoke upon you, and learn from Me; because I am humble and lowly in heart: and you shall find rest for your souls.
(30) Because My yoke *is* easy, and My burden is light.

Chapter 12

(1) At that time Jesus went on the sabbath day {Saturday}, through the corn; and His disciples were hungry, and began to pluck the ears of corn, and to eat.[a]
(2) But when the Pharisees saw *it,* they said to Him, Look, Your disciples do that which is not lawful to do on the sabbath day {Saturday}.

11:19c - gluttonous - someone who stuffs themselves to excess with food – someone who eats uncontrollably, without moderation
11:21d – Bethsaida – house of hunter - Mk. 6:45; Lk. 9:10
11:23e - Gen. 19:16f
12:1a – Deut. 23:24-25

(3) But He said to them, Have you not read what David did, when he was hungry, and those who were with him;
(4) How he entered into the house {tabernacle} of God, and ate the holy bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests.[b]
(5) Or have you not read in the law, how that on the sabbath days {Saturdays}, the priests in the temple profane the sabbath {Saturday}, and are blameless
(6) But I say to you, That in this place is *One* greater than the temple.
(7) But if you had known what *this* means,

I will have mercy, and not sacrifice,[c]

you would not have condemned the innocent.
(8) Because the Son of Man is Lord even of the sabbath day {Saturday}.[d]
(9) And when He had departed from there, He went into their synagogue:
(10) And, there was a man who had a withered hand.[e] And they asked Him, saying, Is it lawful to heal on the sabbath days {Saturdays}? that they might accuse Him.
(11) And He said to them, What man is there be among you, who has one sheep, and if it falls into a pit on the sabbath day {Saturday}, will he not lay hold on it, and lift *it* out?
(12) How much then is a man better than a sheep? Therefore it is lawful to do good on the sabbath days {Saturdays}.
(13) Then He said to the man, Stretch forth your hand. And he stretched *it* forth; and it was restored whole, like the other.
(14) Then the Pharisees went out, and held a council against Him, how they might destroy Him.
(15) But when Jesus knew *it,* He withdrew Himself from there: and great multitudes followed Him, and He healed them all;
(16) And charged them that they should not make Him known:
(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,
(18) **Look My servant, Whom I have chosen; My beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles {non-Jews}.**

12:4b - I Sam. 21:1-6
12:7c – Hos. 6:6
12:8d – Mk. 2:28
12:10e – withered hand – Mark 3:1f; Luke 6:6f – see Appendix A: Recorded Miracles in the Bible
12:18-21f -Is 42:1-4

(19) **He shall not strive, nor cry; neither shall any man hear His voice in the streets.**
(20) **A bruised reed He shall not break, and smoking flax He shall not quench, until He sends forth judgment to victory.**
(21) **And in His Name shall the Gentiles {non-Jews} trust.**[f]
(22) Then one possessed with a demon, blind, and dumb was brought to Him: and He healed him, so that the blind and dumb both spoke and saw.
(23) And all the people were amazed, and said, Is not this The Descendant of David?[g]
(24) But when the Pharisees heard *it,* they said, This *fellow* does not cast out demons, except by Beelzebub[h] the prince of the demons.
(25) And Jesus knew their thoughts, and said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
(26) And if Satan casts out Satan, he is divided against himself; how shall then his kingdom stand?
(27) And if I by Beelzebub cast out demons, by whom do your children cast *them* out? therefore they will be your judges.
(28) But if I cast out demons by the Spirit of God, then the kingdom of God has come to you.
(29) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man and then he will spoil his house.
(30) He who is not with Me is against Me; and he who does not gather with Me scatters abroad.
(31) Therefore I say to you, All manner of sin and blasphemy shall be forgiven men: but the blasphemy *against* the *Holy* Spirit shall not be forgiven men.[i]
(32) And whoever speaks a word against the Son of Man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the *world* to come.
(33) Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: because the tree is known by *its* fruit.

12:23g - The Descendant of David - i.e. the Messiah
12:24h – Beelzebub - [βεελζεβουλ] – "dung god" – "god of flies" – "prince of demons" i.e. Satan - Mat. 9:34; Mat. 12:24; Mk 3:22, 30
12:31i – blasphemy against the Holy Spirit – Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. – Mark 3:28-29; Luke 12:10 - See note on Mat. 9:3; Lev. 24:11, 16

(34) O generation of vipers {snakes}, how can you, being evil, speak good things? because out of the abundance of the heart the mouth speaks.
(35) A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.
(36) But I say to you, That every idle word that men shall speak, they shall give account for it in the day of judgment.
(37) Because by your words you shall be justified, and by your words you shall be condemned.
(38) Then certain of the scribes and of the Pharisees answered, saying, Master, we want to see a sign from You.
(39) But He answered and said to them, An evil and adulterous generation seeks after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah:[j]
(40) Because as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.[k]
(41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah;[l] and, indeed, a greater than Jonah *is* here.
(42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: because she came from the uttermost parts of the earth to hear the wisdom of Solomon;[m] and, indeed, a greater than Solomon *is* here.
(43) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none.[n]
(44) Then he says, I will return into my house from where I came out; and when he has come, he finds *it* empty, swept, and decorated.
(45) Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and live there: and the last *state* of that man is worse than the first. Even so shall it be also to this wicked generation.
(46) While He yet talked to the people, *His* mother and His brothers stood outside, desiring to speak with Him.
(47) Then one said to Him, Look, Your mother and Your brothers stand outside, desiring to speak with You.[o]
(48) But He answered and said to the one who told Him, Who is My mother? and who are My brothers?
(49) And He stretched forth His hand toward His disciples, and said, See My mother and My brothers!

12:39j – sign of Jonah – Lk. 11:29
12:40k – See Appendix K: What Day of The Week Was Jesus Crucified?
12:41l - Jonah 3:5
12:42m - I Ki. 10:1; Lk. 11:31
12:43n – dry places - see 8:32 – demons do not like dry places
12:47o – Mk. 3:31

(50) Because whoever does the will of My Father Who is in heaven, that one is My brother, and sister, and mother.

Chapter 13

(1) The same day Jesus went out of the house, and sat by the sea side.
(2) And great multitudes were gathered together to Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.
(3) And He spoke many things to them in parables, saying, Listen, a sower went out to sow;[a]
(4) And when he sowed, some *seed* fell by the side of the road, and the birds came and ate them:
(5) Some fell upon stony places, where they did not have much earth: and quickly they sprang up, because they had no depth of earth:
(6) And when the sun came up, they were scorched; because they had no root, and they withered away.
(7) And some fell among thorns; and the thorns sprang up, and choked them:
(8) But other *seed* fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.[b]
(9) Let the one who has ears to hear, hear.

(10) And the disciples came, and said to Him, Why do You speak to them in parables?
(11) He answered and said to them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.
(12) Because whoever has, to him shall be given, and he shall have more abundance: but whoever does not have, from him shall be taken away even what he has.
(13) Therefore I speak to them in parables: because even though they see they do not see; and even though they hear they do not hear, neither do they understand.
(14) And in them is fulfilled the prophecy of Isaiah, which says,

By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

(15) **Because this people's heart has hardened, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.**[c]

13:3a – parable of the sower – explained in 13:19f - see Appendix B: Recorded Parables of Jesus
13:8b - note: all grains yield even numbers – see "Interesting Number Facts in Nature" at: www.TheWordNotes.com – See Lk. 8:8
13:14-15c – Is. 6:9-10

(16) But blessed *are* your eyes, because they see: and your ears, because they hear.
(17) Because truly I say to you, That many prophets and righteous *men* have desired to see *those things* which you see, and have not seen *them*; and to hear *those things* which you hear, and have not heard *them*.
(18) Therefore hear the parable of the sower.
(19) When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away that which was sown in his heart. This is the one who received seed by the side of the road.
(20) But he who receives the seed into stony places, the same is he who hears the word, and at once receives it with joy;
(21) Yet he has no root in himself, but endures for a while: but when tribulation or persecution arises because of the word, by and by he is offended.
(22) Also he who received seed among the thorns is one who hears the word; but the cares of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.
(23) But he who receives seed in the good ground is he who hears the word, and understands *it*; and also bears fruit, and brings forth, some a hundredfold some sixty, some thirty.

(24) He put forth another parable to them, saying, The kingdom of heaven is like a man who sowed good seed in his field:[d]
(25) But while men slept, his enemy came and sowed weeds among the wheat, and went his way.
(26) But when the blade sprang up, and brought forth fruit, then the weeds also appeared.
(27) So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? where then did the weeds come from?
(28) He said to them, An enemy has done this. The servants said to him, Do you want us to go and gather them up?
(29) But he said, No; lest while you gather up the weeds, you also root up the wheat with them.
(30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the weeds, and bind them in bundles to burn them: but gather the wheat into my barn.
(31) Another parable He put forth to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field:[e]
(32) Which indeed is the smallest of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and live in its branches.

13:24d – parable of the wheat and tares – explained in 13:37f
13:31e – parable of the mustard seed

(33) Another parable He spoke to them; The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, until the whole was leavened.
(34) All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them:
(35) That it might be fulfilled which was spoken by the prophet, saying,

> **I will open My mouth in parables; I will speak things which have been kept secret from the foundation of the world.**[f]

(36) Then Jesus sent the multitude away, and went into the house: and His disciples came to Him, saying, Explain to us the parable of the weeds of the field.
(37) He answered and said to them, He who sows the good seed is the Son of Man;
(38) The field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked *one*;
(39) The enemy who sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
(40) Therefore as the weeds are gathered and burned in the fire; so shall it be in the end of this world.
(41) The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who do evil;
(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
(43) Then the righteous shall shine forth as the sun in the kingdom of their Father. The one who has ears to hear, let him hear.
(44) Again, the kingdom of heaven is like treasure hid in a field; which when a man has found it, he hides it, and because of his joy he goes and sells all that he has, and buys that field.[g]
(45) Again, the kingdom of heaven is like a merchant man, seeking precious pearls:[h]
(46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
(47) Again, the kingdom of heaven is like a net, that was cast into the sea, and gathered of every kind:[i]
(48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
(49) So shall it be at the end of the world: the angels shall come forth, and separate the wicked from among the just,
(50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
(51) Jesus said to them, Have you understood all these things? They said to Him, Yes, Lord.

13:35f – Ps. 78:2
13:44g – parable of the hidden treasure – see Appendix B: Recorded Parables of Jesus
13:45h – parable of the pearl of great price
13:47i – parable of the fishing net

(52) Then He said to them, Therefore every scribe *who is* instructed in the kingdom of heaven is like a man *that is* a householder, who brings forth out of his treasure *things* new and old.[j]
(53) And it came to pass, *that* when Jesus had finished these parables, He departed from there.
(54) And when He had come into His own country, He taught them in their synagogue, so much so that they were astonished, and said, Where has this *man* this wisdom, and *these* mighty works?
(55) Is not this the carpenter's son? is not His mother called Mary? and His brothers, James, and Joses, and Simon, and Judas?[k]
(56) And His sisters, are they not all with us? Where then has this *man* all these things?
(57) And they were offended in Him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house.
(58) And He did not do many mighty works there because of their unbelief.

Chapter 14
(1) At that time Herod the tetrarch[a] heard of Jesus' fame,
(2) And said to his servants, This is John the Baptist; he has risen from the dead;[b] and therefore mighty works are showing themselves in Him.
(3) Because Herod had laid hold on John, and bound him, and put *him* in prison because of Herodias' sake, his brother Philip's wife.
(4) Because John said to him, It is not lawful for you to have her.
(5) But when he wanted to put him to death, he feared the multitude, because they counted him as a prophet.
(6) But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod.[c]
(7) Upon which he promised with an oath to give her whatever she would ask.
(8) And she, being instructed beforehand by her mother, said, Give me John the Baptist's head on a platter.
(9) And the king was sorry: nevertheless because the oath's sake, and those who sat with him at meal, he commanded *it* to be given *her*.
(10) And he sent, and beheaded John in the prison.
(11) And his head was brought in on a platter, and given to the girl: and she brought *it* to her mother.

13:52j – parable of the old and new
13:55k – brothers of Jesus – Mk. 6:3
14:1a – Herod the tetrarch – Herod Antipas – 5th son of Herod I – See notes on: Mat. 2:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1; Acts 25:13 – Herod I executed his first 3 sons and disinherited his 4th son. See Appendix O: The Herods of Scripture.
14:2b – Mk. 6:16
14:6c – Mk. 6:21f

(12) And his disciples came, and took up the body, and buried it, and went and told Jesus.
(13) When Jesus heard *of it,* He departed from there by ship to a desert place apart: and when the people had heard *of it,* they followed Him on foot out of the cities.[d]
(14) And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.
(15) And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, so that they may go into the villages, and buy food for themselves.
(16) But Jesus said to them, They do not need to depart; you give them *food* to eat.
(17) And they said to Him, We have here only five loaves, and two fish.
(18) He said, Bring them to Me.
(19) And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fish, and looking up to heaven, He blessed, and broke, and gave the loaves to *His* disciples, and the disciples to the multitude.
(20) And they all ate, and were filled: and they took up of the fragments that were left; twelve baskets[e] full.
(21) And those who had eaten were about five thousand men, besides women and children.
(22) And immediately Jesus commanded His disciples to get into a ship, and to go before Him to the other side, while He sent the multitudes away.
(23) And when He had sent the multitudes away, He went up into a mountain by Himself to pray: and when the evening had come, He was alone.
(24) But the ship was now in the midst of the sea, tossed with waves: because the wind was rough.
(25) And in the fourth watch of the night {between 3 a.m. and 6 a.m.}[f] Jesus went to them, walking on the sea.[g]
(26) And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
(27) But Jesus quickly spoke to them, saying, Be of good cheer; it is I; do not be afraid.
(28) And Peter answered Him and said, Lord, if it is You, call me to come to You on the water.
(29) And He said, Come. And when Peter had come down out of the ship, he walked on the water, to go to Jesus.

14:13d - Feeding of the 5000 - Mark 6:30, Luke 9:10, John 6:1 - the only miracle of Jesus which is recorded in all four gospels. - See Appendix A: Recorded Miracles in the Bible
14:20e - kopinos {κὀφινος} - hand-basket [picnic basket] - See Mat. 15:37
14:25f – fourth watch – Mat. 14:25; Mk. 6:48 - The first watch began at six in the evening, the second at nine, the third at twelve midnight, the fourth at three in the morning.
I.e sometime between 3:00 a.m. and 6:00 a.m. – see note on watches at Jg. 7:19
14:25g – Jesus walking on water – Mk. 6:49; Jn. 6:19

(30) But when he saw the rough wind, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
(31) And immediately Jesus stretched forth *His* hand, and caught him, and said to him, O you of little faith, why did you doubt?
(32) And when they had come into the ship, the wind ceased.
(33) Then those who were in the ship came and worshiped Him, saying, Truly You are the Son of God.
(34) And when they had crossed over, they came into the land of Gennesaret.
(35) And when the men of that place had knowledge of Him, they sent out into all around that country, and brought to Him all who were diseased;
(36) And sought for Him that they might only touch the hem of His clothing: and as many as touched Him were made perfectly whole.

Chapter 15
(1) Then scribes and Pharisees came to Jesus, who were from Jerusalem, saying,
(2) Why do Your disciples transgress the tradition of the elders? Because they do not wash their hands[a] when they eat bread.
(3) But He answered and said to them, Why do you also transgress the commandment of God by your tradition?
(4) Because God commanded, saying, Honor your father and mother: and, He who curses father or mother, let him be put to death.
(5) But you say, Whoever shall say to *his* father or *his* mother, by whatever you might have profited from me, *It is* a gift *to the temple*;[b]
(6) And does not honor his father or his mother, *he shall be free*. So you have made the commandment of God of no effect by your tradition.
(7) *You* hypocrites, well did Isaiah prophesy of you, saying,
(8) **This people draws near to Me with their mouth, and honors Me with *their* lips; but their heart is far from Me.**
(9) **But in vain they do worship Me, teaching *for* doctrines the commandments of men.**[c]
(10) And He called the multitude, and said to them, Hear, and understand:
(11) It is not that which goes into the mouth that defiles a man; but that which comes out of the mouth, this is what defiles a man.[d]

15:2a – wash their hands – the elders had a tradition that the hands were to be completely immersed in water and were to be washed to the elbows – the problem was not whether the disciples had clean hands, the problem was they had not followed the tradition by washing in the manner defined by tradition. Mk. 7:2
15:5b – gift to temple – Mk. 7:11 – Prov. 28:24
15:9c – Is. 29:13
15:11d – what defiles a man – explained 15:17f

(12) Then His disciples came, and said to Him, Do You know that the Pharisees were offended, after they heard this saying?
(13) But He answered and said, Every plant, which My heavenly Father has not planted, shall be rooted up.
(14) Let them alone: they are blind leaders of the blind. And if the blind leads the blind, both shall fall into the ditch.
(15) Then Peter answered and said to Him, Explain to us this parable.
(16) And Jesus said, Are you still also without understanding?
(17) Do you still not understand, that whatever enters in at the mouth goes into the belly, and is cast out into the waste?
(18) But those things which proceed out of the mouth come forth from the heart; and they defile the man.
(19) Because out of the heart proceeds evil thoughts, murders, adulteries, fornications,[e] thefts, false witness, blasphemies:
(20) These are *the things* which defile a man: but to eat with unwashed hands does not defile a man.
(21) Then Jesus went from there, and departed into the coasts of Tyre and Sidon.
(22) And, a woman of Canaan came out of the same coasts, and cried to Him, saying, Have mercy on me, O Lord, *You* Descendant of David;[f] my daughter is in great pain with a demon.
(23) But He did not answer her not a word. And His disciples came and sought Him, saying, Send her away; because she cries after us.
(24) But He answered and said, I am not sent except to the lost sheep of the house of Israel.
(25) Then she came and worshiped Him, saying, Lord, help me.
(26) But He answered and said, It is not right to take the children's bread, and to cast *it* to dogs.[g]
(27) And she said, That is true, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
(28) Then Jesus answered and said to her, O woman, great *is* your faith: it shall be for as you want it. And her daughter was made whole from that very hour.
(29) And Jesus departed from there, and came near to the Sea of Galilee; and went up into a mountain, and sat down there.
(30) And great multitudes came to Him, having with them *those who were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

15:19e - adulteries, fornications – things that defile a man - see Mat. 5:32; Mark 7:21-22; Gal. 5:19-21; I Cor. 6:9-20; Rev. 2:4
15:22f – woman of Canaan – Mk. 7:26 - Descendant of David - i.e. Messiah
15:26g - dogs - see note on Mat. 7:6

(31) So much so that the multitude marveled, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel.
(32) Then Jesus called His disciples *to Himself,* and said, I have compassion on the multitude, because they have stayed with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint along the road.[h]
(33) But His disciples said to Him, Where could we have so much food in the wilderness, as to fill so great a multitude?
(34) And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fish.
(35) And He commanded the multitude to sit down on the ground.
(36) And He took the seven loaves and the fish, and gave thanks, and broke *them,* and gave to His disciples, and the disciples to the multitude.
(37) And they all ate, and were filled: and they took up of the broken *food* that was left seven baskets[i] full.
(38) And those who ate were four thousand men, besides women and children.
(39) And He sent away the multitude, and took a ship, and came into the coasts of Magdala.

Chapter 16

(1) The Pharisees also came with the Sadducees,[a] and tempting Him desired that He would show them a sign from heaven.
(2) He answered and said to them, When it is evening, you say, *It will be* fair weather: because the sky is red.
(3) And in the morning, *It will be* foul weather today: because the sky is red and lowering. O *you* hypocrites, you can discern the face of the sky;[b] but you cannot *discern* the signs of the times?
(4) A wicked and adulterous generation seeks after a sign; but no sign shall be given to it, except the sign of the prophet Jonah.[c] And He left them, and departed.
(5) And when His disciples had come to the other side, they had forgotten to take bread.
(6) Then Jesus said to them, Take heed and beware of the leaven[d] of the Pharisees and of the Sadducees.
(7) And they reasoned among themselves, saying, *It is* because we have taken no bread.

15:32h - Feeding of the 4000 - See Mark 8:1-9 – See Appendix A: Recorded Miracles in the Bible
15:37i - basket - spuris {σπυρίς} - large basket - hamper - See Acts 9:25
16:1a - Pharisees and Sadducees normally had nothing to do with each other, but because of their common hatred towards Jesus, they conspired together to test Him - See Mat. 3:7
16:3b – weather – Luke 12:54-55
16:4c - sign of Jonah - Mat. 12:39-40
16:6d - leaven - yeast - ingredient used to cause bread to rise - leaven usually represents evil in Scripture- Mk. 8:15

(8) *But* when Jesus perceived it, He said to them, O you of little faith, why do you reason among yourselves, because you have brought no bread?
(9) Do you not yet understand, nor remember the five loaves of the five thousand, and how many baskets you took up?
(10) Nor the seven loaves of the four thousand, and how many baskets you took up?
(11) How is it that you do not understand that I did not speak to you concerning bread, but that you should beware of the leaven of the Pharisees and of the Sadducees?
(12) Then they understood how that He did not tell *them* to beware of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.
(13) When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am?
(14) And they said, Some *say that You are* John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.
(15) He said to them, But Whom do you say that I am?[e]
(16) And Simon Peter answered and said, You are the Christ, the Son of the living God.
(17) And Jesus answered and said to him, Blessed are you, Simon Bar-jona {son of John}:[f] because flesh and blood has not revealed *it* to you, but My Father Who is in heaven.
(18) And I also say to you, That you are Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.
(19) And I will give to you the keys of the kingdom of heaven: and whatever you shall bind on earth shall be bound in heaven:[g] and whatever you shall loose on earth shall be loosed[h] in heaven.
(20) Then He charged His disciples that they should tell no man that He was Jesus the Christ.
(21) From that time forth Jesus began to show to His disciples, how that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day.[i]
(22) Then Peter took Him, and began to rebuke Him, saying, Far be it from You, Lord: this shall not happen to You.
(23) But He turned, and said to Peter, You get behind me, Satan: you are an offense to Me: because You do not delight in the things that are of God, but those that are of men.

16:15e – Mark 8:27f; Luke 9:18
16:17f – Simon Bar-jona – Simon, son of John
16:19g – estai dedemenon [εσται δεδεμενον] - literally - whatever you shall bind on earth shall have been bound in heaven - Mat. 18:18
16:19h - estai lelumenon [εσται λελυμενον] - literally - whatever you shall loose on earth shall have been loosed in heaven - Mat. 18:18
16:21i - this is the first time of several that Jesus told them He was going to Jerusalem to die and rise on the third day.

(24) Then Jesus said to His disciples, If any *man* will come after Me, let him deny himself, and take up his cross, and follow Me.
(25) Because whoever will save his life shall lose it: and whoever will lose his life for My sake shall find it.
(26) What does it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
(27) Because the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.
(28) Truly I say to you, There are some standing here, who will not taste of death, before they see the Son of Man coming in His kingdom.[j]

Chapter 17
(1) And after six days Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart,
(2) And His appearance was changed before their eyes:[a] and His face shone as the sun, and His clothing was white as the light.
(3) And, there appeared to them Moses and Elijah talking with Him.
(4) Then Peter spoke up, and said to Jesus, Lord, it is good for us to be here: if You are willing, let us make here three tabernacles; one for You, and one for Moses, and one for Elijah.
(5) While he was still speaking, a bright cloud overshadowed them: and a voice came out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; you listen to Him.
(6) And when the disciples heard *it,* they fell on their face, and were greatly afraid.
(7) And Jesus came and touched them, and said, Arise, and do not be afraid.
(8) And when they had lifted up their eyes, they saw no man, except Jesus alone.
(9) And as they came down from the mountain, Jesus charged them, saying, Do not tell any man the vision, until the Son of Man has risen again from the dead.[b]
(10) And His disciples asked Him, saying, Why then do the scribes say that Elijah must first come?[c]
(11) And Jesus answered and said to them, Elijah truly shall come first, and restore all things.
(12) But I say to you, That Elijah has come already, and they did not know him, but have done to him whatever they wanted. Likewise also the Son of Man will suffer by them.

16:28j – taste of death – Mk. 9:1; Lk. 9:27
17:2a – Mark 9:2f; Luke 9:29f
17:9b - this is the second time Jesus told them He was going to rise from the dead – Mat. 16:21
17:10c – Mal. 4:5; Mat. 11:14; Mk. 1:6; Mk, 9:11; Lk. 1:17

(13) Then the disciples understood that He spoke to them of John the Baptist.
(14) And when they had come to the multitude, there came to him a *certain* man, kneeling down to Him, and saying,
(15) Lord, have mercy on my son: because he is lunatic,[d] and in great pain: because often he falls into the fire, and often into the water.
(16) And I brought him to Your disciples, but they could not cure him.
(17) Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him here to Me.
(18) And Jesus rebuked the demon; and he departed out of him: and the child was cured from that very hour.
(19) Then the disciples came to Jesus apart, and said, Why could we not cast him out?
(20) And Jesus said to them, Because of your unbelief: because truly I say to you, If you have faith as a grain of mustard seed,[e] you shall say to this mountain, Remove from here to yonder place; and it shall remove; and nothing shall be impossible to you.
(21) Nevertheless this kind does not go out except by prayer and fasting.
(22) And while they stayed in Galilee, Jesus said to them, The Son of Man shall be betrayed into the hands of men:
(23) And they shall kill Hm, and the third day He shall be raised again.[f] And they were exceedingly sorrowful.
(24) And when they had come to Capernaum, those who received tax *money* came to Peter, and said, Does your master not pay taxes?
(25) He said, Yes. And when he had come into the house, Jesus stopped him, saying, What do you think, Simon? of whom do the kings of the earth take custom or taxes? of their own children, or of strangers?
(26) Peter said to Him, Of strangers. Jesus said to him, Then the children are free.
(27) Nevertheless, lest we should offend them, you go to the sea, and cast a hook, and take up the fish that first comes up; and when you have opened his mouth, you shall find a piece of money: take that, and give to them for Me and yourself.

Chapter 18
(1) At the same time the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven?

17:15d - lunatic - crazy - not capable of acting normal
17:20e - faith as a grain of mustard seed - note: faith as <u>small</u> as a mustard seed is a mistranslation! - All of creation recognizes its Creator with one notable exception - mankind – Luke 17:6 – see <u>Appendix B: Recorded Parables of Jesus</u>
17:23f - note - this is at least the third time that Jesus had told His disciples that He would die and rise from the dead and the fourth time that Peter, James, and John had heard that He was going to rise from the dead. – Mat. 16:21; 17:9

(2) And Jesus called a little child to Himself, and set him in the midst of them,
(3) And said, Truly I say to you, Unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.
(4) Whoever therefore will humble himself as this little child, the same is greatest in the kingdom of heaven.
(5) And whosoever will receive one such little child in My Name receives Me.
(6) But whoever offends one of these little ones who believe in Me, it would be better for him that a millstone were hung about his neck, and *that* he were drowned in the depth of the sea.
(7) Woe to the world because of offenses! Because it is necessary that offenses come; but woe to that man by whom the offense comes!
(8) Therefore if your hand or your foot offends you, cut them off, and cast *them* from you: it is better for you to enter into life handicapped or mutilated, rather than having two hands or two feet to be cast into everlasting fire.[a]
(9) And if your eye offends you, pluck it out, and cast *it* from you: it is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire.
(10) Take heed that you do not despise one of these little ones; because I say to you, That in heaven their angels[b] are always looking upon the face of My Father Who is in heaven.
(11) Because the Son of Man has come to save that which was lost.
(12) What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine, and go into the mountains, and seek that which has gone astray?
(13) And if it happens that he finds it, truly I say to you, he rejoices more over that *sheep,* than in the ninety-nine which did not go astray.
(14) Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish.
(15) Moreover if your brother sins against you, go and tell him his fault between you and him alone: if he will listen to you, you have gained your brother.
(16) But if he will not listen to *you, then* take with you one or two more, that in the mouth of two or three witnesses every word may be established.
(17) And if he refuses to listen to them, tell *it* to the church: but if he refuses to listen to the church, let him be to you as an unbeliever and a tax collector.[c]

18:8a – Mat. 5:29f
18:10b – their angels
18:17c - publican, tax collector - to the Jews the tax collectors were hated and treated as traitors because they took money from their fellow countrymen and gave it to the Romans

(18) Truly I say to you, Whatever you shall bind on earth shall be bound in heaven:[d] and whatever you shall loose on earth shall be loosed in heaven.[e]
(19) Again I say unto you, That if two of you shall agree on earth concerning anything that they shall ask, it shall be done for them by My Father Who is in heaven.
(20) Because where two or three are gathered together in My Name, there am I in the midst of them.
(21) Then Peter came to Him, and said, Lord, how often shall my brother sin against me, and I forgive him? until seven times?
(22) Jesus said to him, I do not say to you, until seven times: but, until seventy times seven.
(23) Therefore the kingdom of heaven is compared to a certain king, who would take account of his servants.
(24) And when he had begun to reckon, one was brought to him, who owed him ten thousand talents {about 7.56 million lbs.; 343,000 kg.} {of silver}.[f]
(25) But since he was unable to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
(26) The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay you all.
(27) Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt.
(28) But the same servant went out, and found one of his fellow servants, who owed him a hundred pence:[g] and he laid hands on him, and took *him* by the throat, saying, Pay me what you owe.
(29) And his fellow servant fell down at his feet, and begged him, saying, Have patience with me, and I will pay you all.
(30) But he would not *listen*: but went and cast him into prison, until he should pay the debt.
(31) So when his fellow servants saw what had happened, they were very sorry, and came and told to their lord all that had taken place.
(32) Then his lord, after he had called him, said to him, O you wicked servant, I forgave you all that debt, because you asked me:
(33) Should you not also have had compassion on your fellow servant, even as I had pity on you?

18:18d - estai dedemena [εσται δεδεμενα] - literally - whatever you shall bind on earth shall <u>have been</u> bound in heaven - Mat. 16:19
18:18e - estai lelumena [εσται λελυμενα] - literally - whatever you shall loose on earth shall <u>have been</u> loosed in heaven - Mat. 16:19
18:24f - talent – 75.6 pounds; 34.3 kg - 10,000 talents - more than the person could ever hope to repay - talent usually used to measure silver or gold. See <u>Appendix J: Bible Weights and Measures</u>.
18:28g - a hundred pence - a very small amount compared to the 10,000 talents of verse 24.

(34) And his lord was angry, and delivered him to the tormentors, until he should pay all that was owed to him.
(35) So likewise shall My heavenly Father do to you, if every one of you from your hearts do not forgive your brothers their sins against you.

Chapter 19
(1) And it came to pass, *that* when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judea beyond Jordan;
(2) And great multitudes followed Him; and He healed them there.
(3) The Pharisees also came to Him, tempting Him, and saying to Him, Is it lawful for a man to divorce his wife for any reason?
(4) And He answered and said to them, Have you not read, that He Who made *them* at the beginning made them male and female,
(5) And said, For this reason a man shall leave his father and mother, and shall cling to his wife: and they two shall be one flesh[a]
(6) Therefore they are no more two, but one flesh. What therefore God has joined together, let no man put asunder.
(7) They said to Him, Why did Moses then command to give a writing of divorcement, and to put her away?[b]
(8) He said to them, Moses because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so.
(9) And I say to you, Whoever shall put away his wife, unless she is guilty of fornication,[c] and shall marry another, commits adultery: and whoever marries her who is put away commits adultery.[d]
(10) His disciples said to Him, If the case of the man is so with *his* wife, it is not good to marry.
(11) But He said to them, All *men* cannot receive this saying, except *those* to whom it is given.
(12) Because there are some eunuchs,[e] who were born so from *their* mother's womb: and there are some eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to receive *it,* let him receive *it*.
(13) Then there were brought to Him little children, that He should put *His* hands on them, and pray: but the disciples rebuked them.[f]

19:5a – Gen. 2:24
19:7b – Deut. 24:1f
19:9c - fornication - See Matt. 5:32; Deut. 24:1
19:9d - adultery - See Matt. 5:32
19:12e – eunuch – a man who is castrated or for some reason is physically unable to perform sex
19:13f – Mark 10:13; Luke 18:16

(14) But Jesus said, Allow little children to come to Me, and do not forbid them: because of such is the kingdom of heaven.[g]
(15) And He laid *His* hands on them, and departed from there.
(16) And, one came and said to Him, Good Master, what good thing shall I do, that I may have eternal life?
(17) And He said to him, Why do you call Me good? *there is* none good but One, *that is,* God:[h] but if you will enter into life, keep the commandments.
(18) He said to Him, Which *ones*? Jesus said,

You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,[i]

(19) **Honor your father and your mother: and, You shall love your neighbor as yourself.**[j]
(20) The young man said to Him, All these things have I kept from my youth up: what do I still lack?[k]
(21) Jesus said to him, If you want to be perfect, go *and* sell all that you have, and give to the poor, and you shall have treasure in heaven: and come *and* follow Me.
(22) But when the young man heard that saying, he went away sorrowful: because he had great possessions.
(23) Then Jesus said to His disciples, Truly I say to you, That a rich man shall hardly enter into the kingdom of heaven.[l]
(24) And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
(25) When His disciples heard *it,* they were exceedingly amazed, saying, Who then can be saved?
(26) But Jesus saw *them,* and said to them, With men this is impossible; but with God all things are possible.
(27) Then Peter answered and said to Him, Indeed, we have forsaken all, and followed You; therefore what shall we have?
(28) And Jesus said to them, Truly I say to you, That you who have followed Me, in the regeneration[m] when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.[n]

19:14g – Mat. 18:2f
19:17h – Mark 10:19; Luke 18:19
19:18i – Ex. 20:13-16
19:19j – Ex. 20:12
19:20k – Lev. 19:18
19:23l – Mk. 10:23; Lk. 18:24
19:28m – regeneration – the millennial kingdom when Jesus restores all things
19:28n – disciples will sit on twelve thrones judging the twelve tribes of Israel

(29) And everyone who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundredfold, and shall inherit everlasting life.
(30) But many *that are* first shall be last; and the last *shall be* first.

Chapter 20
(1) Because the kingdom of heaven is compared to a man *who was* a householder, who went out early in the morning to hire laborers into his vineyard.[a]
(2) And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.
(3) And he went out about the third hour {9 a.m.}, and saw others standing idle in the marketplace,
(4) And said to them; You also go into the vineyard, and whatever is right I will give you. And they went their way.
(5) Again he went out about the sixth {noon} and the ninth hour {3 p.m.}, and did likewise.
(6) And about the eleventh hour {5 p.m.} he went out, and found others standing idle, and said to them, Why do you stand here all the day idle?
(7) They said to him, Because no man has hired us. He said to them, You also go into the vineyard; and whatever is right, *that* you shall receive.
(8) So when evening had come, the lord of the vineyard said to his steward, Call the laborers, and give them *their* hire, beginning with the last to the first.
(9) And when they came who *were hired* about 5:00 in the evening, they each received a penny.
(10) But when the first came, they supposed that they should have received more; and they likewise each received a penny.
(11) And when they had received *it,* they murmured against the good man of the house,
(12) Saying, These last have worked *only* one hour, and you have made them equal to us, who have borne the burden and heat of the day.
(13) But he answered one of them, and said, Friend, I am not doing you wrong: did you not agree with me for a penny?
(14) Take *what is* yours, and go your way: I will give to these last, even as I give to you.
(15) Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good?
(16) So the last shall be first, and the first last: because many are called, but few are chosen.
(17) And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said to them,

20:1a – parable of laborers in the vineyard – see Appendix B: Recorded Parables of Jesus

(18) Indeed, we are going up to Jerusalem: and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death,
(19) And will deliver Him to the Gentiles {non-Jews} to mock, and to scourge, and to crucify *Him*: and the third day He will rise again.[b]
(20) Then the mother of Zebedee's children with her sons came to Him, worshiping *Him,* and desiring something of Him.
(21) And He said to her, What is it you want? She said to Him, Grant that these my two sons may sit, the one on Your right hand, and the other on the left, in Your kingdom.[c]
(22) But Jesus answered and said, You do not know what you are asking. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said to Him, We are able.
(23) And He said to them, You shall indeed drink of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but *it shall be given to those* for whom it is prepared for by My Father.
(24) And when the ten heard *it,* they were moved with indignation against the two brothers.
(25) But Jesus called them *to Himself,* and said, You know that the princes of the Gentiles {non-Jews} exercise rule over them, and those who are great exercise authority over them.
(26) But it shall not be so among you: but whoever will be great among you, let him be your minister;
(27) And whoever will be chief among you, let him be your servant:
(28) Even as the Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many.
(29) And as they departed from Jericho, a great multitude followed Him.
(30) And, two blind men sitting by the road side, when they heard that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, *You* son of David.
(31) But the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *You* son of David.[d]
(32) And Jesus stood still, and called them, and said, What is it you want Me to do for you?
(33) They said to Him, Lord, that our eyes may be opened.
(34) So Jesus had compassion *on them,* and touched their eyes: and immediately their eyes received sight, and they followed Him.

20:19b – see Mat. 17:23 – this is at least the fourth time Jesus has told His disciples that He is going to Jerusalem to be put to death and rise on the third day. Mat. 16:21; 17:9; 17:23; Mk. 8:31
20:21c – Mk. 10:35
20:31d – son of David – Messiah – Mat. 12:23

Chapter 21

(1) And when they drew near to Jerusalem, and had come to Bethphage, to the mount of Olives, Jesus sent two disciples,

(2) Saying to them, Go into the village opposite you, and immediately you shall find a donkey tied, and a colt with her: loose *them,* and bring *them* to Me.[a]

(3) And if any *man* says anything to you, you shall say, The Lord has need of them; and immediately he will send them.

(4) All this was done, that it might be fulfilled which was spoken by the prophet, saying,

(5) **Tell the daughter of Zion, Look, your king comes to you, humble, and sitting upon a donkey; a colt the foal of a donkey.**[b]

(6) And the disciples went, and did as Jesus commanded them,

(7) And brought the donkey, and the colt, and put their clothes upon them, and they set *Him* on the clothes.

(8) And a very great multitude spread their coats in the road; others cut down branches from the trees, and spread *them* in the road.

(9) And the multitudes who went before, and those who followed, cried, saying, Hosanna {Save us now} to the son of David: Blessed *is* He Who comes in the name of the Lord; Hosanna {Save us now} in the highest.

(10) And when He had come into Jerusalem, all the city was moved, saying, Who is this?

(11) And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

(12) And Jesus went into the temple of God, and cast out all those who sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of those who sold doves,

(13) And said to them, It is written,

My house shall be called the house of prayer;[c]

but you have made it a den of thieves.[d]

(14) And the blind and the lame came to Him in the temple; and He healed them.

(15) And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna {Save us now} to the son of David; they were greatly displeased,

21:2a – Triumphal entry -Mk. 11:2; Lk. 19:30; Jn. 12:12 – see note on John 12:12 – Ex. 12:3. See Palm Sunday in OT and NT at www.TheWordNotes.com
See also Appendix K: What Day of the Week Was Jesus Crucified?
21:5b - Zech. 9:9
21:13c - Is. 56:7; Mk. 11:17; Lk. 19:46; Jn. 2:15
21:13d - Jer. 7:11

(16) And said to Him, Do You not hear what these say? And Jesus said to them, Yes; have you never read,

Out of the mouths of babes and nursing children You have perfected praise[e]

(17) And He left them, and went out of the city into Bethany; and He lodged there.

(18) Now in the morning as He returned into the city, He was hungry.

(19) And when He saw a fig tree by the road, He came to it, and found nothing upon it,[f] but leaves only, and said to it, Let no fruit grow on you from this time forward forever. And presently the fig tree withered away.

(20) And when the disciples saw *it,* they marveled, saying, How soon the fig tree has withered away!

(21) Jesus answered and said to them, Truly I say to you, If you have faith, and do not doubt, you shall not only do this *which has been done* to the fig tree, but also if you shall say to this mountain, Be removed, and be cast into the sea; it shall be done.

(22) And all things, whatever you shall ask in prayer, believing, you shall receive.

(23) And when He had come into the temple, the chief priests and the elders of the people came to Him as He was teaching, and said, By what authority do You do these things? and who gave You this authority?

(24) And Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things.[g]

(25) The baptism of John, where was it from? from heaven, or from men? And they reasoned with themselves, saying, If we say, From heaven; He will say to us, Why did you not then believe him?

(26) But if we say, Of men; we fear the people; because all hold John as a prophet.

(27) And they answered Jesus, and said, We cannot tell. And He said to them, Neither will I tell you by what authority I do these things.

(28) But what do you think? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

(29) He answered and said, I will not: but afterward he repented, and went.

(30) And he came to the second, and said likewise. And he answered and said, I *go,* sir: but did not go.

(31) Which of the two did the will of *his* father? They said to Him, The first. Jesus said to them, Truly I say to you, That the tax collectors and prostitutes shall go into the kingdom of God before you.

(32) Because John came to you in the way of righteousness, and you did not believe him; but the tax collectors and prostitutes believed him: and you, when you had seen *it,* did not afterward repent, that you might believe him.

21:16e - Ps 8:2
21:19f – Mark 11:13 – it was not the season for figs, but the tree should have provided for the Creator of the universe; season or not
21:24g – Mk. 11:29f; Lk. 20:2f

(33) Hear another parable: There was a certain householder, who planted a vineyard, and encircled it with a hedge, and dug a wine-press in it, and built a tower, and let it out to gardeners,[h] and went into a far country:
(34) And when the time of the fruit drew near, he sent his servants to the gardeners, that they might receive of its fruits.
(35) And the gardeners took his servants, and beat one, and killed another, and stoned another.
(36) Again, he sent other servants more than the first: and they did to them the same.
(37) But last of all he sent to them his son, saying, They will respect my son.
(38) But when the gardeners saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.
(39) And they caught him, and cast *him* out of the vineyard, and killed *him*.
(40) Therefore when the lord of the vineyard comes, what will he do to those gardeners?
(41) They said to Him, He will miserably destroy those wicked men, and will let out *his* vineyard to other gardeners, who shall render to him the fruits in their seasons.
(42) Jesus said to them, Did you never read in the Scriptures,

The Stone which the builders
rejected, the same has become
the head of the corner:
this is the Lord's doing, and
it is marvelous in our eyes?[i]

(43) Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth its fruits.
(44) And whoever shall fall on this stone shall be broken: but on whomever it shall fall, it will grind him to powder.[j]
(45) And when the chief priests and Pharisees had heard His parables, they perceived that He spoke of them.
(46) But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Chapter 22

(1) And Jesus answered and spoke to them again by parables, and said,
(2) The kingdom of heaven is like a certain king, who made a wedding for his son.[a]
(3) And sent forth his servants to call those who were invited to the wedding: but they would not come.

21:33h - husbandmen – gardeners who took care of vineyards or trees- Is. 5:1-3
- see Appendix B: Recorded Parables of Jesus - Mk. 12:1; Lk. 20:9
21:42i - Ps 118:22; Is. 28:16; Mark 12:10; Lk. 20:17
21:44j – Is. 8:14-15
22:2a – parable of the wedding feast – see Appendix B: Recorded Parables of Jesus

(4) Again, he sent forth other servants, saying, Tell those who are invited, Look, I have prepared my dinner: my oxen and *my* fattened calves *are* killed, and all things *are* ready: come to the marriage.
(5) But they made light of *it,* and went their ways, one to his farm, another to his merchandise:
(6) And the remnant took his servants, and treated *them* spitefully, and killed *them*.
(7) But when the king heard *of it,* he was angry: and he sent forth his armies, and destroyed those murderers, and burned up their city.
(8) Then he said to his servants, The wedding is ready, but those who were invited were not worthy.
(9) Go therefore into the highways, and as many as you shall find, invite to the marriage.
(10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
(11) And when the king came in to see the guests, he saw there a man who did not have on wedding clothes:
(12) And he said to him, Friend, how is it you came here without wedding clothes? And he was speechless.
(13) Then the king said to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
(14) Because many are called, but few *are* chosen.
(15) Then the Pharisees went, and took counsel how they might entrap Him in *His* talk.
(16) And they sent out to Him their disciples with the Herodians,[b] saying, Master, we know that You are true, and teach the way of God in truth, neither do You care for any *man*: because You do not regard the person of men.
(17) Tell us therefore, What do You think? Is it lawful to pay taxes to Caesar, or not?
(18) But Jesus perceived their wickedness, and said, Why do you tempt Me, *you* hypocrites?
(19) Show Me the tax money. And they brought to Him a penny.
(20) And He said to them, Whose image and superscription *is* this?
(21) They said to him, Caesar's. Then He said to them, Therefore give to Caesar the things which are Caesar's; and to God the things that are God's.

22:16b – Herodians - as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him. Luke 20:23

(22) When they had heard *these words,* they marveled, and left Him, and went their way.
(23) The same day the Sadducees, who say that there is no resurrection, came to Him and asked Him,
(24) Saying, Master, Moses said, If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.[c]
(25) Now there were with us seven brothers: and the first, when he had married a wife, died, and, having no offspring, left his wife to his brother:
(26) Likewise the second also, and the third, to the seventh.
(27) And last of all the woman died also.
(28) Therefore in the resurrection whose wife shall she be of the seven? Because they all had her.
(29) Jesus answered and said to them, You do err, not knowing the Scriptures, nor the power of God.
(30) Because in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
(31) But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,
(32) **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**[d]
God is not the God of the dead, but of the living.

(33) And when the multitude heard *this,* they were astonished at His teaching.
(34) But when the Pharisees had heard that He had put the Sadducees to silence, they gathered together.
(35) Then one of them, *which was* a lawyer, asked *Him* a *question,* tempting Him, and saying,
(36) Master, which *is* the greatest commandment in the law?
(37) Jesus said to him,
You shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your mind.[e]
(38) This is the first and greatest commandment.
(39) And the second *is* like it,
You shall love your neighbor as yourself.[f]
(40) On these two commandments hang all the law and the prophets.
(41) While the Pharisees were gathered together, Jesus asked them,
(42) Saying, What do you think of Christ? whose son is He? They said to Him, *The son* of David.
(43) He said to them, How then does David in spirit call him Lord, saying,
(44) **The LORD {Jehovah} said to my Lord,**
Sit on My right hand, until I make Your enemies Your footstool?[g]

22:24c - Deut. 25:5; Luke 20:27
22:32d - Ex. 3:6
22:37e - Deut. 6:5; 10:12; 30:6
22:39f - Lev. 19:18
22:44g - Ps. 110:1; Mk. 12:36; Lk. 20:43

(45) If David then calls Him, Lord, how is He his son?
(46) And no man was able to answer Him a word, neither did any *man* dare from that day forth ask Him any more *questions*.

Chapter 23
(1) Then Jesus spoke to the multitude, and to His disciples,
(2) Saying, The scribes and the Pharisees sit in Moses' seat:
(3) Therefore everything they bid you observe, *that* observe and do; but do not do according to their deeds: because they say, but do not do.
(4) Because they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
(5) But all their works they do in order to be seen by men: they make broad their phylacteries[a] {scripture pouches} and enlarge the borders of their robes,
(6) And love the uppermost rooms at feasts, and the chief seats in the synagogues,
(7) And greetings in the markets, and to be called by men, Rabbi, Rabbi.
(8) But you should not be called Rabbi: because one is your Master, *even* Christ; and all of you are brothers.
(9) And do not call any *man* your father upon the earth: because One is your Father, Who is in heaven.
(10) Neither be called masters: because One is your Master, *even* Christ.
(11) But he who is greatest among you shall be your servant.
(12) And whoever shall exalt himself shall be humbled; but he who shall humble himself shall be exalted.
(13) But woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of heaven against men: because you neither go in *yourselves,* neither allow those who are entering to go in.
(14) Woe to you, scribes and Pharisees, hypocrites! because you devour widows' houses, and for a pretence make long prayers: therefore you shall receive the greater damnation.
(15) Woe to you, scribes and Pharisees, hypocrites! because you go around sea and land to make one convert, and when he is made, you make him twice the child of hell that you are.
(16) Woe to you, *you* blind guides, who say, If anyone swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is a debtor!
(17) *You* fools and blind: which is greater, the gold, or the temple that sanctifies the gold?
(18) And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is guilty.

23:5a – phylacteries – pouches to carry portions of scripture – they make them large so that they are clearly seen by others.

(19) *You* fools and blind: which *is* greater, the gift, or the altar that sanctifies the gift?
(20) Whoever therefore swears by the altar, swears by it, and by all things upon it.
(21) And whoever swears by the temple, swears by it, and by Him Who lives in it.
(22) And he who swears by heaven, swears by the throne of God, and by Him Who sits upon it.
(23) Woe to you, scribes and Pharisees, hypocrites! because you pay tithe of mint and anise and cummin,[b] but have omitted the more important *matters* of the law, judgment, mercy, and faith: these you ought to have done, and not to leave the other undone.
(24) *You* blind guides, who strain out a gnat,[c] and swallow a camel.
(25) Woe to you, scribes and Pharisees, hypocrites! because you make clean the outside of the cup and of the platter, but inside they are full of extortion and excess.
(26) *You* blind Pharisee, cleanse first that *which is* inside the cup and platter, that the outside of them may be clean also.
(27) Woe to you, scribes and Pharisees, hypocrites! because you are like white-washed tombs, which indeed appear beautiful outwardly, but inside are full of dead *men's* bones, and of all uncleanness.
(28) Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and sin.
(29) Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and decorate the tombs of the righteous,
(30) And say, If we had lived in the days of our forefathers, we would not have been partakers with them in the blood of the prophets.
(31) Therefore you are witnesses to yourselves, that you are the children of those who killed the prophets.
(32) Fill yourselves up then the measure of your forefathers.
(33) *You* snakes, *you* generation of vipers, how can you escape the damnation of hell?
(34) Therefore, I send to you prophets, and wise men, and scribes: and *some* of them you shall kill and crucify; and *some* of them you shall scourge in your synagogues, and persecute *them* from city to city:
(35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachias, whom you killed between the temple and the altar.[d]
(36) Truly I say to you, All these things shall come upon this generation.
(37) O Jerusalem, Jerusalem, *you* who killed the prophets, and stoned those who are sent to you, how often I would have gathered your children together, even as a hen gathers her chicks under *her* wings, but you would not!

23:23b – Lk. 11:42
23:24c – strain out a gnat – drinks were often poured through cloth to strain out – remove – gnats or flies that had landed in the drink
23:35d – II Chr. 24:21; Lk. 11:51

(38) Look, your house is left to you desolate.
(39) Because I say to you, You shall not see Me from this time forward, until you shall say, Blessed *is* He Who comes in the Name of the Lord.

Chapter 24
(1) And Jesus went out, and departed from the temple: and His disciples came to *Him* to show Him the buildings of the temple.[a]
(2) And Jesus said to them, Do you not see all these things? Truly I say to you, There shall not be left here one stone upon another, that shall not be thrown down.[b]
(3) And as He sat upon the mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of Your coming, and of the end of the world?[c]
(4) And Jesus answered and said to them, Take heed that no man deceives you.
(5) Because many will come in My Name, saying, I am Christ; and will deceive many.
(6) And you will hear of wars and rumors of wars: see that you are not troubled: because all *these things* must come to pass, but the end is not yet.
(7) Because nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and earthquakes, in various places.[d]
(8) All these *are* the beginning of sorrows.
(9) Then they will deliver you up to be afflicted, and will kill you: and you will be hated by all nations for My Name's sake.
(10) And then many will be offended, and will betray one another, and will hate one another.
(11) And many false prophets will rise, and will deceive many.
(12) And because sin will abound, the love of many will grow cold.
(13) But he who endures to the end, the same will be saved.
(14) And this gospel of the kingdom will be preached in all the world for a witness to all nations; and then the end will come.
(15) Therefore, when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,[e] (whoever reads, let him understand:)
(16) Then let those who are in Judea flee into the mountains:
(17) Let him who is on the housetop not come down to take anything out of his house:

24:1a – Solomon's Porch – see note on Acts 3:11; John 10:23
24:2b – fulfilled 68-70 A.D. when the Roman general Titus conquered Jerusalem {See Josephus.} – Mk. 13:2; Lk. 19:44
24:3c – see "A Comparison of Matthew 24 and Luke 21" at www.thewordnotes.com
24:7d - Zech. 14:13
24:15e - Dan. 9:27; 12:11; II Thes. 2:4; Mark 13:14
24:16f – Rev. 7:1-8; Rev. 12:6

(18) Neither let him who is in the field return back to take his clothes.
(19) And woe to those that are with child, and to those who nurse children in those days!
(20) But pray that your flight not be in the winter, neither on the sabbath day {Saturday}:
(21) Because then
there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.[g]
(22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days will be shortened.
(23) Then if any man says to you, Look, here *is* Christ, or there; do not believe *it*.
(24) Because there will arise false Christs, and false prophets, and will show great signs and wonders; insomuch that, if *it were* possible, they would deceive the very elect.
(25) Indeed, I have told you beforehand.
(26) Therefore if they say to you, Look, He is in the desert; do not go forth: see, *He is* in the secret chambers; do not believe *it*.
(27) Because as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of Man be.
(28) Because wherever the body is, there the eagles[h] will be gathered together.

(29) Immediately after the tribulation of those days
the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:[i]
(30) And then there will appear the sign of the Son of Man in heaven: and then all the tribes of the earth will mourn, and they will see the Son of Man coming in the clouds of heaven with power and great glory.
(31) And He shall send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.
(32) Now learn a parable of the fig tree; When its branch is yet tender, and puts forth leaves, you know that summer *is* near:
(33) So likewise you, when you see all these things, know that it is near, *even* at the doors.
(34) Truly I say to you, This generation shall not pass, before all these things are fulfilled.
(35) Heaven and earth will pass away, but My words will not pass away.

24:21g - Dan. 12:1
24:28h – eagles – carnivorous birds – eagles eat live meat; vultures eat dead meat – the King James version does not make a distinction between the two.
24:29i - Is. 13:10

(36) But of that day and hour no one knows no, not *even* the angels of heaven, but My Father only.[j]
(37) But as the days of Noah *were,* so also will the coming of the Son of Man be.[k]
(38) Because as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
(39) And did not know until the flood came, and took them all away; so also will the coming of the Son of Man be.
(40) Then two will be in the field; the one will be taken, and the other left.
(41) Two *women will be* grinding at the mill; the one will be taken, and the other left.
(42) Watch therefore: because you do not know what hour your Lord comes.
(43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have allowed his house to be broken up.
(44) Therefore you also be ready: because in such an hour as you do not think the Son of Man comes.
(45) Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season?
(46) Blessed *is* that servant, whom his lord when he comes will find so doing.
(47) Truly I say to you, That he will make him ruler over all his goods.
(48) But if that evil servant says in his heart, My lord delays his coming;
(49) And begins to strike *his* fellow servants, and to eat and drink with the drunken;
(50) The lord of that servant will come in a day when he is not looking for *him,* and in an hour that he is not aware of,
(51) And will cut him apart, and appoint *him* his portion with the hypocrites: there will be weeping and gnashing of teeth.

Chapter 25

(1) Then the kingdom of heaven will be compared to ten virgins, who took their lamps, and went forth to meet the bridegroom.
(2) And five of them were wise, and five *were* foolish.

24:36j - The phrase 'day and hour' has specific meaning with regard to the Jewish Calendar which is based upon the New Moon. Note the present tense verb "knows" – to translate as "will know" is a mistranslation of God's word!! The verb "knows" literally means to "reckon" or to "calculate" or "to see" [οιδεν]. A correct translation would be: "But of that day and hour no one has presently calculated." -- Even if the verse is willfully mistranslated : "But of that DAY and HOUR no one WILL know." The limitation is to DAY and HOUR. On the earth at any given time there are two days present!!! In the Greek text the word 'oiden' [οιδεν] is actually in the aorist or past tense "of that day and hour no one has seen"
24:37k - Noah knew the exact day of the flood (Gen. 7:4) – unbelievers were caught off guard

(3) Those who *were* foolish took their lamps, but took no oil with them:
(4) But the wise took oil in their vessels with their lamps.
(5) While the bridegroom tarried, they all slumbered and slept.
(6) And at midnight there was a cry made, Look, the bridegroom is coming; go out to meet him.
(7) Then all those virgins arose, and trimmed their lamps.
(8) And the foolish said to the wise, Give us of your oil; because our lamps have gone out.
(9) But the wise answered, saying, *Not so*; in case there is not enough for us and you: but you go rather to those who sell, and buy for yourselves.
(10) And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut.
(11) Afterward the other virgins also came, saying, Lord, Lord, open to us.
(12) But he answered and said, Truly I say to you, I do not know you.
(13) Watch therefore, because you do not know either the day or the hour in which the Son of Man is coming.
(14) Because *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered to them his goods.
(15) And to one he gave five talents {of silver} {about 378 lbs.;171 kg.},[a] to another two {about 151.2 lbs.; 68.6 kg.}, and to another one {about 75.6 lbs.; 34.3 kg.}; to every man according to each one's ability; and immediately took his journey.
(16) Then he who had received the five talents went and traded with the same, and made *them* five more talents.
(17) And likewise he who *had received* two, he also gained two more.
(18) But he who had received one went and dug in the earth, and hid his lord's money.
(19) After a long time the lord of those servants came, and reckoned with them.
(20) And so he who had received five talents came and brought five talents more, saying, Lord, you delivered to me five talents: look, I have gained besides them five talents more.
(21) His lord said to him, Well done, *you* good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.
(22) He also who had received two talents came and said, Lord, you delivered to me two talents: look, I have gained two other talents besides them.
(23) His lord said to him, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.

25:15a - talent - see note on Mat. 18:24 – see Appendix J: Bible Weights and Measures

(24) Then he who had received the one talent came and said, Lord, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not planted:
(25) And I was afraid, and went and hid your talent in the earth: look, *there* you have *what is* yours.
(26) His lord answered and said to him, *You* wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not planted:
(27) You ought therefore to have put my money to the bankers, and *then* at my coming I should have received my own with interest.
(28) Take therefore the talent from him, and give *it* to him who has ten talents.
(29) Because to everyone who has shall *more* be given, and he shall have abundance: but from him who does not have shall be taken away even what he has.
(30) And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
(31) When the Son of Man shall come in His glory, and all the holy angels with Him, then He shall sit upon the throne of His glory:
(32) And all nations shall be gathered before Him: and He shall separate them one from another, as a shepherd divides *his* sheep from the goats:
(33) And He shall set the sheep on His right hand, but the goats on the left.
(34) Then the King shall say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
(35) Because I was hungry, and you gave Me food: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in:
(36) Naked, and you clothed Me: I was sick, and you visited Me: I was in prison, and you came to Me.
(37) Then the righteous will answer Him, saying, Lord, when did we see You hungry, and fed *You*? or thirsty, and gave *You* drink?
(38) When did we see You a stranger, and took *You* in? or naked, and clothed *You*?
(39) Or when did we see You sick, or in prison, and came to You?
(40) And the King shall answer and say to them, Truly I say to you, Inasmuch as you have done *it* for one of the least of these My brothers, you have done *it* for Me.
(41) Then He shall say also to those on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels:[b]
(42) Because I was hungry, and you gave Me no food: I was thirsty, and you gave Me no drink:
(43) I was a stranger, and you did not take Me in: naked, and you did not clothe Me: sick, and in prison, and you did not visit Me.

25:41b – hell prepared for the devil and his angels – if any human goes there it is because he/she chose to reject God's Son

(44) Then they shall also answer Him, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You?
(45) Then He shall answer them, saying, Truly I say to you, Inasmuch as you did not do it for one of the least of these, you did not do it for Me.
(46) And these shall go away into everlasting punishment: but the righteous into life eternal.

Chapter 26

(1) And it came to pass, when Jesus had finished all these sayings, He said to His disciples,
(2) You know that after two days is *the feast of* the Passover, and the Son of Man is betrayed to be crucified.
(3) Then the chief priests, and the scribes, and the elders of the people, assembled together to the palace of the high priest, who was called Caiaphas,[a]
(4) And consulted that they might take Jesus secretly, and kill *Him*.
(5) But they said, Not on the feast *day,* lest there be an uproar among the people.
(6) Now when Jesus was in Bethany, in the house of Simon the leper,
(7) There came to Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat *at meal*.
(8) But when His disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?
(9) This ointment might have been sold for much, and given to the poor.
(10) When Jesus understood *it,* He said to them, Why do you trouble the woman? Because she has done a good work upon Me.
(11) Because you have the poor always with you; but Me you will not always have.
(12) Because in that she has poured this ointment on My body, she did *it* for My burial.
(13) Truly I say to you, Wherever this gospel shall be preached in the whole world, *there* shall this also, which this woman has done, be told for a memorial of her.
(14) Then one of the twelve, called Judas Iscariot, went to the chief priests,
(15) And asked *them,* What will you give me, and I will deliver Him to you? And they contracted with him for thirty pieces of silver.[b]
(16) And from that time he sought opportunity to betray Him.
(17) Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying to Him, Where do You want us to prepare for You to eat the Passover?[c]

26:3a - Caiaphas high priest - Caiaphas is the son-in-law of Annas - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests - see Lk. 3:2 John 18:13; Acts 46
26:15b - Zec. 11:12 - the price of a slave Ex. 21:32
26:17c – the first day of the feast – the Passover – Lev. 23:5f – see Appendix K: What Day of The Week was Jesus Crucified

(18) And He said, Go into the city to such a man, and say to him, The Master says, My time is at hand; I will keep the Passover at Your house with My disciples.[d]
(19) And the disciples did as Jesus had appointed them; and they made ready the Passover.
(20) Now when the evening had come, He sat down with the twelve.
(21) And as they ate, He said, Truly I say to you, that one of you shall betray Me.
(22) And they were exceedingly sorrowful, and every one of them began to say to Him, Lord, is it I?
(23) And He answered and said, He who dips *his* hand with Mine in the dish, the same shall betray Me.
(24) The Son of Man goes as it is written of Him: but woe to that man by whom the Son of Man is betrayed! it would have been good for that man if he had not been born.
(25) Then Judas, who betrayed him, answered and said, Master, is it I? He said to him, You have said so.
(26) And as they were eating, Jesus took bread, and blessed *it,* and broke *it,* and gave *it* to the disciples, and said, Take, eat; this is My body.
(27) And He took the cup, and gave thanks, and gave *it* to them, saying, Drink all of it;
(28) Because this is My blood of the new testament, which is shed for many for the forgiveness of sins,[e]
(29) But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it anew with you in My Father's kingdom.
(30) And when they had sung a hymn, they went out into the mount of Olives.
(31) Then Jesus said to them, All of you will be offended because of Me this night: because it is written,

I will strike the Shepherd, and the sheep of the flock shall be scattered abroad.[f]

(32) But after I have risen again, I will go before you into Galilee.
(33) Peter answered and said to Him, Though all *men* shall be offended because of You, *yet* I will never be offended.
(34) Jesus said to him, Truly I say to you, That this night, before the cock crows, you shall deny Me three times.
(35) Peter said to Him, Though I should die with You, yet I will not deny You. All the disciples also said likewise.
(36) Then Jesus came with them to a place called Gethsemane {oil press [grape or olive]},[g] and said to the disciples, Sit here, while I go and pray over there.
(37) And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy hearted.

26:18d – Mk. 14:13; Lk, 22:10(28) Because this is My blood of the new testament, which is shed for many for the forgiveness of sins,[e]
26:28e - Note: that Judas was present when Jesus gave the ordinance of the Lord's supper see Mark 14:22f; Luke 22:19-22
26:31f - Zech 13:7
26:36g – Gethsemane - {oil press [grape or olive]} – Mk. 14:32

(38) Then He said to them, My soul is exceedingly sorrowful, even to death: stay here, and watch with Me.
(39) And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it can be possible, let this cup pass from Me: nevertheless not as I will, but as You *will*.
(40) And He came to the disciples, and found them asleep, and said to Peter, What, could you not watch with Me one hour?
(41) Watch and pray, that you not enter into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
(42) He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, unless I drink it, Your will be done.
(43) And He came and found them asleep again: because their eyes were heavy.
(44) And He left them, and went away again, and prayed the third time, saying the same words.
(45) Then He came to His disciples, and said to them, Sleep on now, and take *your* rest: the hour is at hand, and the Son of Man is betrayed into the hands of sinners.
(46) Rise, let us be going: he is at hand who betrays Me.
(47) And while He yet spoke, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.
(48) Now he who betrayed Him gave them a sign, saying, Whomever I shall kiss, that same one is He: hold Him tightly.
(49) And immediately he came to Jesus, and said, Hail, master; and kissed Him.
(50) And Jesus said to him, Friend, why have you come? Then they came, and laid hands on Jesus, and took Him.
(51) And, one of those who was with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and cut off his ear.[h]
(52) Then Jesus said to him, Put up away your sword in its place: because all who take the sword shall perish with the sword.
(53) Do you not think that I cannot now pray to My Father, and He shall immediately give Me more than twelve legions of angels?[i]
(54) But how then shall the Scriptures be fulfilled, that it must be this way?
(55) In that same hour Jesus said to the multitudes, Have you come out as against a thief with swords and clubs to take Me? I sat daily with you teaching in the temple, and you did not lay hold on Me.
(56) But all this was done, that the Scriptures of the prophets might be fulfilled.[j] Then all the disciples forsook {left} Him, and fled.

26:51h - John 18:10 – Peter – Jesus touched his ear and healed it – Luke 22:51
26:53i - 2 Ki. 6:17; Dan. 7:10 – legion – no set number but could be anywhere from a couple of thousand up. See Mark 5:9
26:56j – Is. 53:12; Mk. 15:18

(57) And those who had laid hold on Jesus led *Him* away to Caiaphas the high priest,[k] where the scribes and the elders were assembled.
(58) But Peter followed Him from a distance to the high priest's palace, and went in, and sat with the servants, to see the end.
(59) Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death;
(60) But found none: yes, though many false witnesses came, *yet* they found none. At the last two false witnesses came,
(61) And said, this *fellow* said, I am able to destroy the temple of God, and to build it in three days.
(62) And the high priest arose, and said to Him, Do You answer nothing? what *is it which* these witness against You?
(63) But Jesus held His peace. And the high priest answered and said to Him, I command You by the living God, that You tell us whether You are the Christ, the Son of God.
(64) Jesus said to him, You have said so: nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.[l]
(65) Then the high priest tore his clothes, saying, He has spoken blasphemy; what further need do we have of witnesses? Indeed, now you have heard His blasphemy.
(66) What do you think? They answered and said, He is guilty of death.[m]
(67) Then they spat in His face, and pushed Him; and others struck *Him* with the palms of their hands,
(68) Saying, Prophesy to us, You Christ, Who is the one who struck you?
(69) Now Peter sat outside in the palace: and a young girl came to him, saying, You also were with Jesus of Galilee.
(70) But he denied before *them* all, saying, I do not know what you are saying.
(71) And when he had gone out into the porch, another *maid* saw him, and said to those who were there, This *fellow* was also with Jesus of Nazareth.
(72) And again he denied with an oath, I do not know the Man.
(73) And after a while those who stood by came to *him*, and said to Peter, Surely you also are *one* of them; because your speech betrays you.
(74) Then he began to curse and to swear, *saying,* I do not know the Man. And immediately the cock crowed.
(75) And Peter remembered the word of Jesus, Who had said to him, Before the cock crows, you shall deny Me three times. And he went out, and wept bitterly.

26:57k – Caiaphas the high priest – see Luke 3:2; Acts 4:6; John 18:13
26:64l – Mark 14:62; Luke 22:69
26:66m – blasphemy – see note on Mat. 9:3 – was punishable by death – Lev. 24:11, 16
If Jesus was not God; they were right; but since He is God; they were wrong.

Chapter 27

(1) When the morning had come, all the chief priests and elders of the people took counsel against Jesus to put Him to death:
(2) And when they had bound Him, they led *Him* away, and delivered Him to Pontius Pilate the governor.
(3) Then Judas, who had betrayed Him, when he saw that he was condemned, repented, and brought the thirty pieces of silver back to the chief priests and elders,
(4) Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see *to that* yourself.
(5) And he cast down the pieces of silver in the temple, and departed, and went and hung himself.
(6) And the chief priests took the silver pieces, and said, It is not lawful to put these coins into the treasury, because it is the price of blood.
(7) And they took counsel, and bought with the coins the potter's field, to bury strangers in.
(8) Therefore that field was called, The field of blood, to this day.
(9) Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

And they took the thirty pieces of silver, the price that He was valued, Whom those of the children of Israel did value;

(10) **And gave them for the potter's field, as the LORD {Jehovah} appointed Me.**[a]
(11) And Jesus stood before the governor: and the governor asked Him, saying, Are You the King of the Jews? And Jesus said to him, You say so.
(12) And when He was accused of the chief priests and elders, He answered nothing.
(13) Then Pilate said to Him, Do You not hear how many things they witness against You?
(14) But He did not answer him a word; insomuch that the governor marveled greatly.
(15) Now at *that* feast the governor was willing to release to the people a prisoner, whom they chose.
(16) And they had then a notable prisoner, called Barabbas {Son of the Father}.[b]
(17) Therefore when they were gathered together, Pilate said to them, Whom do you want me to release to you? Barabbas {Son of the Father}, or Jesus Who is called Christ?
(18) Because he knew that out of envy they had delivered Him.
(19) When he was sat down on the judgment seat, his wife sent to him, saying, Have nothing to do with that just Man: because I have suffered many things this day in a dream because of Him.

27:10a - Zech. 11:12-13
27:16b - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mk. 15:7; Lk. 23:18; Jn. 18:40

(20) But the chief priests and elders persuaded the multitude that they should ask for Barabbas {Son of the Father}, and destroy Jesus.
(21) The governor answered and said to them, Which of the two do you want me to release to you? They said, Barabbas {Son of the Father}.
(22) Pilate said to them, What shall I do then with Jesus Who is called Christ? *They* all said to him, Let Him be crucified.
(23) And the governor said, Why, what evil has He done? But they cried out the more, saying, Let Him be crucified.
(24) When Pilate saw that he could not prevail, but *that* rather a riot was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: you see *to it*.
(25) Then all the people answered, and said, His blood *be* on us, and on our children.[c]
(26) Then he released Barabbas {Son of the Father} to them: and when he had scourged Jesus, he delivered *Him* to be crucified.
(27) Then the soldiers of the governor took Jesus into the common hall, and gathered to Him the whole band *of soldiers*.
(28) And they stripped Him, and put on Him a scarlet robe.
(29) And when they had plaited a crown of thorns, they put *it* upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!
(30) And they spit upon Him, and took the reed, and struck Him on the head.[d]
(31) And after they had mocked Him, they took the robe off from Him, and put His own clothing on Him, and led Him away to crucify *Him*.
(32) And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.[e]
(33) And when they had come to a place called Golgotha, that is to say, a place of a skull,
(34) They gave Him vinegar to drink mingled with gall: and when He had tasted *of it,* He would not drink.[f]
(35) And they crucified Him, and parted His clothes, casting lots: that it might be fulfilled which was spoken by the prophet,

They parted My clothes among them, and for My robe they cast lots.[g]

(36) And sitting down they watched Him there;

27:25c – His blood be on us and on our children – though Jesus was crucified by Romans the Jewish people accepted responsibility for His death
27:30d - Is. 50:6
27:32e – Simon of Cyrene -father of Alexander and Rufus – Mk 15:21; Rom. 16:13
27:34f - The vinegar and gall was a sedative. Jesus would not accept the sedative.
27:35g - Ps. 22:18

(37) And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.[h]
(38) Then there were two thieves crucified with Him, one on the right hand, and another on the left.[i]
(39) And those who passed by spoke evil against Him, shaking their heads,
(40) And saying, You Who would destroy the temple, and build *it* in three days, save Yourself. If You are the Son of God, come down from the cross.
(41) Likewise also the chief priests mocking *Him,* with the scribes and elders, said,
(42) He saved others; He cannot save Himself. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.
(43) He trusted in God; let Him deliver Him now, if He will have Him: because He said, I am the Son of God.
(44) The thieves also, who were crucified with Him, mouthed the same in his teeth.
(45) Now from the sixth hour {noon}[j] to the ninth hour {3 p.m.}[k] darkness was over all the land.
(46) And about the ninth hour {3 p.m.} Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why have You forsaken Me?[l]
(47) Some of those who stood there, when they heard *that,* said, This *Man* is calling for Elijah.
(48) And immediately one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave it to Him to drink.
(49) The rest said, Let it be, let us see whether Elijah will come to save Him.
(50) Jesus, when He had cried again with a loud voice, yielded up the spirit {Nisan 14; Mar.-Apr.} {1/14/4071 A.H./C-29 A.D.}.[m]

27:37h – This is Jesus King of the Jews – Mk. 15:26; Lk. 23:38; Jn. 19:19
27:38i – two thieves – Mk. 15:27; Lk. 23:32; Jn. 19:18
27:45j - sixth hour – i.e. 12:00 noon – Note: Passover is celebrated on a full moon Lev. 23:5 – therefore a solar eclipse as some have speculated is not physically possible since a solar eclipse can only occur on a new moon. -- 6 the number for man
27:45k - ninth hour – i.e. 3:00 p.m. -- 9 the number for judgment
- See "Use of Numbers in Scriptures" at www.TheWordNotes.com
27:46l - Ps. 22:1; Mk. 15:34
27:50m - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History - See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(51) And, the veil {curtain} of the temple was torn in two from the top to the bottom;[n] and there was an earthquake, and the rocks tore;
(52) And the graves were opened; and many bodies of the saints who slept arose,
(53) And came out of the graves after His resurrection, and went into the holy city, and appeared to many.[o]
(54) Now when the centurion, and those who were with him, watching Jesus, saw the earthquake, and those things which happened, they were greatly afraid, saying, Truly this was the Son of God.
(55) And many women were there watching from a distance, who followed Jesus from Galilee, ministering to Him:
(56) Among them was Mary Magdalene, and Mary the mother of James and Joses,[p] and the mother of Zebedee's children.
(57) When the evening had come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:[q]
(58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
(59) And when Joseph had taken the body, he wrapped it in a clean linen cloth,
(60) And laid it in his own new tomb,[r] which he had cut out in the rock: and he rolled a great stone to the door of the tomb, and departed.
(61) And there was Mary Magdalene, and the other Mary, sitting opposite the tomb.
(62) Now the next day, that followed the day of the preparation,[s] the chief priests and Pharisees came together to Pilate,
(63) Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.
(64) Command therefore that the tomb be made sure until the third day, in case His disciples come by night, and steal Him away, and say to the people, He has risen from the dead: so the last error shall be worse than the first.

27:51n - veil – curtain of the temple torn – Ex. 26:37; Mk. 15:38; Lk. 23:45
27:53o – Is. 26:19
27:56p – Mary the mother of Jesus – see Mark 6:3
27:57q - Joseph of Arimathaea and Nicodemus (John 19:38-39)
– note: evening had come – the new day had started – see Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?
27:60r - Is. 53:9
27:62s - day of preparation - see Mark 15:42

(65) Pilate said to them, You have a watch: go your way, make *it* as sure as you can.
(66) So they went, and made the tomb sure, sealing the stone, and setting a watch.

Chapter 28

(1) At the end of the sabbath {Saturday},[a] as it began to dawn towards the first *day* of the week {Nisan 17; Mar.-Apr.} {1/17/4071 A.H./C-29 A.D.} that is Sunday,[b] Mary Magdalene[c] came and the other Mary to see the tomb.
(2) And, there was a great earthquake: because the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
(3) His appearance was like lightning, and his clothing white as snow:
(4) And because of their fear of him the keepers shook, and became as dead *men*.
(5) And the angel spoke and said to the women, Do not be afraid: I know that you seek Jesus, Who was crucified.
(6) He is not here: because He has risen, as He said. Come, see the place where the Lord lay.
(7) And go quickly, and tell His disciples that He has risen from the dead; and, indeed, He goes before you into Galilee; there you shall see Him: indeed, I have told you.
(8) And they departed quickly from the tomb with fear and great joy; and ran to bring His disciples word.
(9) And as they went to tell His disciples, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him.
(10) Then Jesus said to them, Do not be afraid: go tell My brothers that they should go into Galilee, and there they shall see Me.
(11) Now when they were going, some of the watch came into the city, and told to the chief priests all the things that had happened.
(12) And when they were assembled with the elders, and had taken counsel, they gave a large amount of money to the soldiers,
(13) Saying, You say, His disciples came by night, and stole Him *away* while we slept.

28:1a - sabbath - seventh day of the week - see Gen. 2:2-3 - the first day of the week is Sunday. The early church usually met on Sunday- see I Cor. 16:2 - Easter and Biblical Pentecost are always on Sunday – see Lev. 23:11-16.
28:1b - first day of the week after the sabbath after the Passover - Lev. 23:11 – First Fruits Offering – Easter - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History – See Appendix N: Fulfilled Holy Days
28:1c - Mary Magdalene – Mary – Mk. 16:1; Lk. 8:2-3; 24:10; Jn. 20:1

(14) And if this comes to the governor's ears, we will persuade him, and secure you.
(15) So they took the money, and did as they were told: and this saying is commonly reported among the Jews until this day.
(16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
(17) And when they saw Him, they worshiped Him: but some doubted.[d]

(18) And Jesus came and spoke to them, saying, All power is given to Me in heaven and in earth.
(19) You go therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit:
(20) Teaching them to observe all things whatever I have commanded you: and, indeed, I am with you always, *even* until the end of the world. Amen {let it be}.

28:17d – John 20:24-31

List of disciples - Mat. 10:1-4, Mark 3: 14-19, Luke 6:13-16, Acts 1:13

Judas Iscariot replaced by Matthias - Acts 1:26
See: Equidistant Letter Sequences [ELS] {Signature of God #2} at:
http://www.TheWordNotes.com

Simon Peter ---
| brothers {Mat. 4:18}
Andrew -----

James -------
| brothers - sons of Zebedee -- sons of thunder Mk 3:17
| {Mat. 4:21}
John --------

Philip ----------
| brothers?
Bartholomew [Nathanael] ---
{John 1:45-46|}

Matthew [Levi] (son of Alpheus Mk 2:14) –{Mat 9:9}{Luke 5:27}----------
brothers? |
Thomas {also called Didymus [the twin] Jn. 21:2} |
Simon Zealot |
Judas (son of James Lk 6:16) [Thaddaius]{Lebbaeus (Mat.)} ---- -- |
father & son? | |
| |
James (son of Alpheus Lk 6:15)----------

Judas Iscariot (son of Simon Jn 12:4)

Chapter 1

(1) The beginning of the gospel of Jesus Christ, the Son of God;
(2) As it is written in the prophets,[a]
Look, I send My messenger before Your face, who shall prepare Your way before You.[b]
(3) **The voice of one crying in the wilderness, Prepare the way of the LORD {Jehovah}, make His paths straight.**[c]
(4) John baptized in the wilderness, and preached the baptism of repentance for the forgiveness of sins.
(5) And all the land of Judea went out to him, and those of Jerusalem, and were all baptized by him in the river Jordan, confessing their sins.
(6) And John was clothed with camel's hair, and with a belt of a leather around his waist;[d] and he ate locusts and wild honey;
(7) And preached, saying, There comes One mightier than I after me, the latchet of Whose shoes I am not worthy to stoop down and unloose.
(8) I indeed have baptized you with water: but He will baptize you with the Holy Spirit.
(9) And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan River.
(10) And immediately coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him:
(11) And there came a voice from heaven, *saying,* You are My beloved Son, in Whom I am well pleased.[e]
(12) And immediately the Spirit drove Him into the wilderness.
(13) And He was there in the wilderness forty days, tempted by Satan; and was with the wild beasts; and the angels ministered to Him.
(14) Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
(15) And saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.[f]
(16) Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: because they were fishermen.[g]
(17) And Jesus said to them, Come follow Me, and I will make you fishers of men.

1:2a – New Age translations incorrectly insert the name Isaiah to intentionally create an error - See Appendix I: Examples of Missing Words and Verses in Scripture and Holy Bible vs. New Age Bibles at www.TheWordNotes.com
1:2b – Mal. 3:1 Mat. 11:10; Lk. 7:27; Rev. 2:1
1:3c – Is. 40:3
1:6d – clothed like Elijah - II Ki. 1:8; Mat. 3:4; Mat. 11:14; Mat. 17:12; Mk. 9:13; Lk. 1:17
1:11e – Mat. 3:17; Lk. 3:22
1:15f – Mat. 4:17
1:17g – Mat. 4:18

(18) And immediately they left their nets, and followed Him.
(19) And when He had gone a little further from there, He saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.[h]
(20) And immediately He called them: and they left their father Zebedee in the ship with the hired servants, and followed after him.
(21) And they went into Capernaum; and immediately on the sabbath day {Saturday} He entered into the synagogue, and taught.
(22) And they were astonished at His teaching: because He taught them as one Who had authority, and not as the scribes.
(23) And there was in their synagogue a man with an unclean spirit; and he cried out,[i]
(24) Saying, Let *us* alone; what have we to do with You, You Jesus of Nazareth? have You come to destroy us? I know Who You are, the Holy One of God.
(25) And Jesus rebuked him, saying, Hold your peace, and come out of him.
(26) And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
(27) And they were all amazed, so much so that they questioned among themselves, saying, What is this? what new teaching *is* this? Because with authority He commands even the unclean spirits, and they obey Him.
(28) And immediately His fame spread abroad throughout all the region around Galilee.
(29) And it came to pass, when they had come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
(30) But Simon's wife's mother[j] lay sick with a fever, and they told Him about her.
(31) And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them.
(32) And at evening, when the sun had set, they brought to Him all who were diseased, and those who were possessed with demons.
(33) And all the city was gathered together at the door.
(34) And He healed many who were sick of various diseases, and cast out many demons and would not allow the demons to speak, because they knew Him.
(35) And in the morning, rising up a great while before daybreak, He went out, and departed into a solitary place, and prayed there.
(36) And Simon and those who were with him followed after Him.
(37) And when they had found Him, they said to Him, Everyone is looking for You.
(38) And He said to them, Let us go into the nearby towns, that I may preach there also: because for this reason I have come forth.

1:19h – Mat. 4:21
1:23i – Lk. 4:35
1:30j – Simon Peter's mother-in-law sick – Mat. 8:14-15; Luke 4:38
- see Appendix A: Recorded Miracles in the Bible

(39) And He preached in their synagogues throughout all Galilee, and cast out demons.
(40) And there came a leper to Him, begging Him, and kneeling down to Him, and saying to Him, If You are willing, You can make me clean.
(41) And Jesus, moved with compassion, put forth *His* hand, and touched him, and said to him, I will; be clean.
(42) And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
(43) And He strictly charged him, and sent him away;
(44) And said to him, See that you say nothing to any man: but go your way, show yourself to the priest, and offer those things which Moses commanded for your cleansing, for a testimony to them.[k]
(45) But he went out, and began to talk very much, and told what happened everywhere, so much so that Jesus could no more openly enter into the city, but remained outside in desert places: and they came to Him from every quarter.

Chapter 2
(1) And again He entered into Capernaum after *some* days; and it was told that He was in the house.
(2) And soon many were gathered together, so much so that there was no room to receive *them,* no, not so much as even around the door: and He preached the word to them.
(3) And they came to Him, bringing one sick with paralysis, who was carried by four {men}.[a]
(4) And when they could not come near to Him because of the crowd, they uncovered the roof above where He was: and when they had broken *it* up, they let down the bed in which the sick with paralysis lay.
(5) When Jesus saw their faith, He said to the one sick with paralysis, Son, your sins are forgiven you.
(6) But there were certain of the scribes sitting there, reasoning in their hearts,
(7) Why does this *Man* speak blasphemies {claims to be God}?[b] Who can forgive sins but God alone?

1:44k – Lev. 14:1f; Mat. 8:2-4
2:3a – Mat. 9:2; Lk. 5:18 – see Appendix A: Recorded Miracles in the Bible
2:7b – blasphemies – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – Mat. 9:3 – Lev. 24:11, 16

(8) And immediately when Jesus perceived in His Spirit that they so reasoned within themselves, He said to them, Why do you reason these things in your hearts?[c]
(9) Which is easier to say to one sick with paralysis, *Your* sins are forgiven you; or to say, Arise, and take up your bed, and walk?
(10) But that you may know that the Son of Man has power on earth to forgive sins, (He said to the one sick with paralysis,)
(11) I say to you, Arise, and take up your bed, and go your way into your house.
(12) And immediately he arose, took up the bed, and went forth before them all; so much so that they were all amazed, and glorified God, saying, We have never seen anything like this.
(13) And He went forth again by the sea side; and all the multitude came to Him, and He taught them.
(14) And as He passed by, He saw Levi the *son* of Alphaeus[d] sitting at the tax table, and said to him, Follow Me. And he arose and followed Him.
(15) And it came to pass, that, as Jesus sat at meal in his {Levi's} house, many tax collectors and sinners also sat together with Jesus and His disciples: because there were many, and they followed Him.
(16) And when the scribes and Pharisees saw Him eat with tax collectors[e] and sinners, they said to His disciples, How is it that He eats and drinks with tax collectors and sinners?
(17) When Jesus heard *it,* He said to them, Those who are whole have no need of the physician, but those who are sick: I came not to call the righteous, but sinners to repentance.[f]
(18) And the disciples of John and of the Pharisees used to fast: and they came and said to Him, Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?[g]
(19) And Jesus said to them, Can the children of the bridegroom fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
(20) But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.
(21) No man sews a piece of new cloth onto old clothing: else the new piece that filled in tears away from the old, and the tear is made worse.
(22) And no man puts new wine into old wine bottles: else the new wine will burst the bottles, and the wine is spilled, and the bottles will be damaged: but new wine must be put into new wine bottles.[h]

2:8c – in your hearts – no one ever seems to ask how He knew what they were thinking
2:14d – Levi – son of Alphaeus – Matthew – see list of disciples at end of Matthew's gospel
2:16e – tax collectors – see Mat. 18:17
2:17f – Mat. 9:13
2:18f – Mat. 9:14f
2:22h – wine bottles – see Mat. 9:17

(23) And it came to pass, that He went through the corn fields on the sabbath day {Saturday}; and His disciples began, as they went, to pluck the ears of corn.
(24) And the Pharisees said to Him, Look, why do they do on the sabbath day {Saturday} that which is not lawful?
(25) And He said to them, Have you never read what David did, when he had need, and was hungry, he, and those who were with him?
(26) How he went into the house {tabernacle} of God in the days of Abiathar the high priest, and ate the holy bread, which is not lawful to eat except for the priests, and he also gave to those who were with him?[i]
(27) And He said to them, The sabbath {Saturday} was made for man, and not man for the sabbath {Saturday}:
(28) Therefore the Son of Man is Lord also of the sabbath {Saturday}.[j]

Chapter 3

(1) And He entered again into the synagogue; and there was a man there who had a withered hand.
(2) And they watched Him, whether He would heal him on the sabbath day {Saturday}; that they might accuse Him.
(3) And He said to the man who had the withered hand, Stand forth.
(4) And He said to them, Is it lawful to do good on the sabbath day {Saturday}, or to do evil? to save life, or to kill? But they held their peace.
(5) And when He had looked around on them with anger, being grieved because of the hardness of their hearts, He said to the man, Stretch forth your hand. And he stretched *it* out: and his hand was restored whole as the other.[a]
(6) And the Pharisees went out, and immediately took counsel with the Herodians[b] against Him, how they might destroy Him.
(7) But Jesus withdrew Himself with His disciples to the sea {of Galilee}: and a great multitude from Galilee, and from Judea, followed Him.
(8) And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and those around Tyre and Sidon, a great multitude, when they had heard what great things He did, came to Him.
(9) And He spoke to His disciples, that a small ship should wait on Him because of the multitude, in case they should throng Him.

2:26i – I Sam. 21:1-6
2:28j – Lord of the Sabbath – Mat. 12:8
3:3-5a – withered hand – Mat. 12:10-13 – see Appendix A: Recorded Miracles in the Bible
3:6b – Herodians – as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him.

(10) Because He had healed many; many who had diseases pressed upon Him in order to touch Him.
(11) And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God.
(12) And He strictly charged them that they should not make Him known.
(13) And He went up into a mountain, and called *to Himself* whomever He wanted: and they came to Him.
(14) And He ordained twelve,[c] that they should be with Him, and that He might send them forth to preach,
(15) And to have power to heal sicknesses, and to cast out demons:
(16) And Simon He surnamed Peter;
(17) And James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:
(18) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,
(19) And Judas Iscariot, who also betrayed Him: and they went into a house.
(20) And the multitude came together again, so that they could not so much as eat bread.
(21) And when His friends heard *of it,* they went out to lay hold on Him: because they said, He is beside Himself.

(22) And the scribes who came down from Jerusalem said, He has Beelzebub,[d] and by the prince of the demons He casts out demons.
(23) And He called them *to Himself,* and said to them in parables, How can Satan cast out Satan?
(24) And if a kingdom is divided against itself, that kingdom cannot stand.[e]
(25) And if a house is divided against itself, that house cannot stand.
(26) And if Satan rises up against himself, and is divided, he cannot stand, but has an end.
(27) No man can enter into a strong man's house, and spoil his goods, unless he first binds the strong man; and then he will spoil his house.
(28) Truly I say to you, All sins shall be forgiven the sons of men, and blasphemies with which they shall blaspheme:
(29) But he who shall blaspheme against the Holy Spirit never has forgiveness,[f] but is in danger of eternal damnation:
(30) Because they said, He has an unclean spirit.
(31) Then His brothers and His mother came, and, standing outside, sent to Him, calling Him.[g]
(32) And the multitude sat around Him, and they said to Him, Look, Your mother and Your brothers are outside seeking You.

3:14c – see list of disciples at the end of Matthew
3:22d – Beelzebub – see note on Mat. 10:25; Mat. 9:34; Mat. 12:24
3:24e – Mat. 12:25
3:29f – Mat. 12:31; Luke 12:10– Lev. 24:11, 16
3:31g – Mat. 12:47f

(33) And He answered them, saying, Who is My mother, or My brothers?
(34) And He looked around at those who sat around Him, and said, See My mother and My brothers!
(35) Because whosoever does the will of God, the same is My brother, and My sister, and mother.

Chapter 4
(1) And He began again to teach by the sea side: and there was gathered to Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
(2) And He taught them many things by parables, and said to them in His teaching,
(3) Listen; Consider, a sower went out to sow:[a]
(4) And it came to pass, as he sowed, some seed fell by the roadside, and the birds of the air came and devoured it up.
(5) And some seed fell on stony ground, where it did not have much soil; and immediately it sprang up, because it had no depth of soil:
(6) But when the sun came up, it was scorched; and because it had no root, it withered away.
(7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
(8) And other seed fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred fold.[b]
(9) And He said to them, He who has ears to hear, let him hear.
(10) And when He was alone, those who were around Him with the twelve asked Him about the parable.
(11) And He said to them, To you it is given to know the mystery of the kingdom of God: but to those who are outside, all *these* things are done in parables:
(12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
(13) And He said to them, Do you not know this parable? and how then will you know any parables?
(14) The sower sows the word.
(15) And these are those by the way side, where the word is sown; but when they have heard, Satan comes immediately, and takes away the word that was sown in their hearts.
(16) And these are those who likewise are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

4:3a – parable of the sower – Mat. 13:3 - see Appendix B: Recorded Parables of Jesus Explained Mk. 4:13f
4:8b – 30, 60, 100 – all even numbers – see note on Mat. 13:8 -see Interesting Number Facts in Nature at www.TheWordNotes.com

(17) But have no root in themselves, and so endure only for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.
(18) And these are those who are sown among thorns; such as hear the word,
(19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.
(20) And these are those who are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some a hundred.
(21) And He said to them, Is a candle brought to be put under a bushel {8 gal.; 30.2 liters} {basket or pot},[c] or under a bed? and not to be set on a candlestick?
(22) Because there is nothing hid, which shall not be revealed; neither was anything kept secret, but that it should be made known abroad.
(23) If any man has ears to hear, let him hear.
(24) And He said to them, Pay attention to what you hear: with the measure you measure out, it shall be measured to you: and to you who hear shall more be given.
(25) Because he who has, to him shall more be given: and to him who does not have, from him shall be taken even that which he has.
(26) And He said, So is the kingdom of God, as if a man should cast seed into the ground;
(27) And should sleep, and rise night and day,[d] and the seed should spring and grow up, he does not know how.
(28) Because the earth brings forth fruit of herself; first the blade, then the ear, after that the full ear of corn.
(29) But when the fruit is brought forth, immediately he puts in the sickle, because the harvest has come.
(30) And He said, To what shall we compare the kingdom of God? or with what comparison shall we compare it?
(31) *It is* like a grain of mustard seed,[e] which, when it is sown in the earth, is smaller than all the seeds that are in the earth:
(32) But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the birds of the air may lodge under its shadow.
(33) And with many such parables He spoke the word to them, as they were able to hear *it*.

4:21c – Mat. 5:15; Luke 11:33 – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see Appendix J: Bible Weights and Measures
4:27d – night and day – note night always precedes day because the day begins with evening then morning – see Genesis 1. The Jewish day begins at 6:00 p.m.
4:31e – parable of the mustard seed – Mat. 13:31 - see Appendix B: Recorded Parables of Jesus

(34) But He did not speak to them except in parables: and when they were alone, He explained all things to His disciples.
(35) And the same day, when the evening had come, He said to them, Let us pass over to the other side.
(36) And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.
(37) And there arose a great storm of wind,[f] and the waves beat into the ship, so that it was now full of water.
(38) But He was in the back part of the ship, asleep on a pillow: and they awoke Him, and said to Him, Master, do You not care that we are perishing?
(39) And He arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm.
(40) And He said to them, Why are you so fearful? how is it that you have no faith?
(41) And they were exceedingly afraid, and said one to another, What manner of Man is this, that even the wind and the sea obey Him?

Chapter 5
(1) And they came over to the other side of the sea {of Galilee}, into the country of the Gadarenes.
(2) And when He had come out of the ship, immediately out of the tombs a man with an unclean spirit met Him,[a]
(3) Who had *lived* among the tombs; and no man could bind him, no, not even with chains:
(4) Because he had been often bound with fetters and chains, and the chains had been broken by him, and the fetters broken in pieces: neither could any *man* tame him.
(5) And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
(6) But when he saw Jesus afar off, he ran and worshiped Him,
(7) And cried with a loud voice, and said, What have I to do with You, Jesus, *You* Son of the most high God? I beg of you by God, that You not torment me.
(8) Because He said to him, Come out of the man, *you* unclean spirit.
(9) And He asked him, What *is* your name? And he answered, saying, My name *is* Legion:[b] because we are many.
(10) And he pleaded with Him greatly that he would not send them away out of the country.
(11) Now there was there near to the mountains a great herd of swine feeding.
(12) And all the demons pleaded with Him, saying, Send us into the swine, that we may enter into them.

4:37f – Mat. 8:24f – see Appendix A: Recorded Miracles in the Bible
5:2a – Mat. 8:28; Lk. 8:26
5:9b – Legion – {λεγεων}a Latin word for a Roman regiment – no set number – the Roman legion could have anywhere from a couple of thousand members up

(13) And Jesus gave them permission. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea,[c] (they were about two thousand;) and were drowned in the sea.
(14) And those who fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that had happened.
(15) And they came to Jesus, and saw him who was possessed with the demon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
(16) And those who saw *it* told them what had happened to him who had been possessed with the demon, and *also* what happened to the swine.
(17) And they began to ask Him to depart out of their coasts.
(18) And when He had come into the ship, he who had been possessed with the demon asked of Him that he might stay with Him.
(19) However Jesus did not allow him, but said to him, Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you.
(20) And he departed, and began to tell in Decapolis what great things Jesus had done for him: and all *men* marveled.
(21) And when Jesus had passed over again by ship to the other side, many people gathered to Him: and He was near the sea.
(22) And, there came one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,[d]
(23) And begged Him greatly, saying, My little daughter lies at the point of death: *I ask You,* to come and lay Your hands on her, that she may be healed; and she shall live.
(24) And *Jesus* went with him; and many people followed Him, and crowded Him.
(25) And a certain woman, who had an issue of blood for twelve years,[e]
(26) And had suffered many things from many physicians, and had spent all that she had, and was no better for it, but rather grew worse,
(27) When she had heard of Jesus, she came in the crowd behind, and touched His clothing.
(28) Because she said, If I may but touch His clothes, I shall be healed.
(29) And immediately the flow of her blood was dried up; and she felt in *her* body that she was healed of that disease.
(30) And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Himself around in the crowd, and said, Who touched My clothes?

5:13c – went into the water – see Mat. 8:32
5:22d – Mat. 9:18– see Appendix A: Recorded Miracles in the Bible

(31) And His disciples said to Him, You see the multitude thronging You, and You ask, Who touched Me?
(32) And He looked around to see her who had done this thing.
(33) But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.
(34) And He said to her, Daughter, your faith has made you well; go in peace, and be healed of your disease.
(35) While He was still speaking, there came from the ruler of the synagogue's *house one* who said, Your daughter is dead: why should you trouble the Master any further?
(36) As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, Do not be afraid, only believe.
(37) And He allowed no man to follow Him, except Peter, and James, and John the brother of James.
(38) And He came to the house of the ruler of the synagogue, and seeing the tumult, and those who wept and wailed greatly.
(39) And when He had come in, He said to them, Why do you make this ado, and weep? the little girl is not dead, but sleeps.[f]
(40) And they laughed Him to scorn. But when He had put them all out, He took the father and the mother of the little girl, and those who were with Him, and entered in where the little girl was lying.
(41) And He took the little girl by the hand, and said to her, Talitha cumi;[g] which is, being interpreted, Little girl, I say to you, arise.
(42) And immediately the little girl arose, and walked; because she was twelve years old. And they were astonished with a great astonishment.
(43) And He strictly charged them that no man should know it; and commanded that something should be given to her to eat.

Chapter 6
(1) And He went out from there, and came into His own country; and His disciples followed Him.
(2) And when the sabbath day {Saturday} had come, He began to teach in the synagogue: and many hearing *Him* were astonished, saying, From where has this *Man* these things? and what wisdom *is* this which is given to Him, that even such mighty works are performed by His hands?

5:25e – Mat. 9:20– see Appendix A: Recorded Miracles in the Bible
5:39f – Mat. 9:24– see Appendix A: Recorded Miracles in the Bible
5:41g – Talitha cumi – Jesus spoke in Aramaic (sometimes called Syriac or Chaldean) which was the common language of the Jews.

(3) Is this not the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?[a] and are not His sisters here with us? And they were offended at Him.
(4) But Jesus said to them, A prophet is not without honor, except in his own country, and among his own kin, and in his own house.
(5) And He could do no mighty work there, except He laid His hands upon a few sick folks, and healed *them*.
(6) And He marveled because of their unbelief. And He went around the villages, teaching.
(7) And He called *to Himself* the twelve, and began to send them forth two by two; and gave them power over unclean spirits;[b]
(8) And commanded them that they should take nothing for *their* journey, except only a staff; no money, no bread, no change in *their* purse:
(9) But have sandals on their feet; and not wear two coats.
(10) And He said to them, In whatever place you enter into a house, stay there until you depart from that place.
(11) And whoever shall not receive you, nor hear you, when you depart from there, shake off the dust under your feet for a testimony against them. Truly I say to you, It shall be more tolerable for Sodom and Gomorrha[c] in the day of judgment, than for that city.
(12) And they went out, and preached that men should repent.
(13) And they cast out many demons, and anointed with oil many who were sick, and healed *them*.
(14) And king Herod[d] heard *of Him;* (because His Name was spread abroad:) and he said, That John the Baptist had risen from the dead, and therefore mighty works were showing themselves forth in Him.
(15) Others said, That it is Elijah. And others said, That it is a prophet, or as one of the prophets.
(16) But when Herod heard *of it,* he said, It is John, whom I beheaded: he has risen from the dead.[e]
(17) Because Herod himself had sent out and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: Because he had married her.
(18) Because John had said to Herod, It is not lawful for you to have your brother's wife.
(19) Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
(20) Because Herod was afraid of John, knowing that he was a just and holy man, and observed him; and when he heard him, he did many things, and heard him gladly.

6:3a – brothers of Jesus – Mat. 13:55
6:7b – Mat. 10:5f
6:11c – Gen. 18:16f – Mat. 10:15; 11:23; Luke 10:12
6:14d – Herod Antipas – 5th son of Herod I [Herod the Great] – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk 23:7; Acts 12:1; Acts 25:13 {see Josephus}
- See The Herods of Scripture at www.TheWordNotes.com
6:16e – Mat. 14:2

(21) And when a convenient day had come, that Herod on his birthday made a supper to his lords, high captains, and chief *leaders* of Galilee;
(22) And when the daughter of Herodias came in, and danced, and pleased Herod and those who sat with him, the king said to the young girl, Ask of me whatever you want, and I will give *it* to you.[f]
(23) And he swore to her, Whatever you shall ask of me, I will give *it* to you, up to half of my kingdom.
(24) And she went out, and said to her mother, What shall I ask? And she said, The head of John the Baptist.
(25) And she came in quickly with haste to the king, and asked, saying, I wish that you give me the head of John the Baptist on a platter.
(26) And the king was exceedingly sorry; *yet* for his oath's sake, and for the sakes of those who sat with him, he would not reject her.
(27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
(28) And brought his head on a platter, and gave it to the young girl: and she gave it to her mother.
(29) And when his disciples heard *of it,* they came and took up his body, and laid it in a tomb.

(30) And the apostles gathered themselves together to Jesus, and told Him all things, both what they had done, and what they had taught.[g]
(31) And He said to them, Come apart into a desert place, and rest a while: because there were many coming and going, and they had no leisure not even time to eat.
(32) And they departed privately into a desert place by a ship.
(33) And the people saw them departing, and many knew Him, and ran on foot there out of all cities, and out ran them, and came together to Him.
(34) And Jesus, when He came out, saw many people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and He began to teach them many things.
(35) And when the day was now far spent, His disciples came to Him, and said, This is a desert place, and now the time *is* far passed:
(36) Send them away, that they may go into the country nearby, and into the villages, and buy for themselves bread: because they have nothing to eat.
(37) He answered and said to them, You give them food to eat. And they said to Him, Shall we go and buy two hundred pennies worth of bread, and give them to eat?
(38) He said to them, How many loaves do you have? go and see. And when they knew, they said, Five, and two fish.

6:22f – Mat. 14:6f
6:30g - Feeding of the 5000 - See Mat. 14:13 - See Appendix A: Recorded Miracles in the Bible - Luke 9:10; John 6:1

(39) And He commanded them to make everyone sit down by companies upon the green grass.
(40) And they sat down in ranks, by hundreds, and by fifties.
(41) And when he had taken the five loaves and the two fish, He looked up to heaven, and blessed, and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among them all.
(42) And they all ate, and were filled.
(43) And they took up twelve baskets[h] full of the fragments, and of the fish.
(44) And those who had eaten of the loaves were about five thousand men.[i]
(45) And quickly He constrained his disciples to get into the ship, and to go to the other side to Bethsaida {house of hunter},[j] while He sent the people away.
(46) And when He had sent them away, He departed into a mountain to pray.
(47) And when evening had come, the ship was in the midst of the sea, and He was alone on the land.
(48) And He saw them struggling in rowing; because the wind was strong against them: and about the fourth watch of the night {between 3 a.m. and 6 a.m.}[k] He came to them, walking upon the sea, and would have passed by them.
(49) But when they saw Him walking upon the sea,[l] they supposed it was a spirit, and cried out:
(50) Because they all saw Him, and were afraid. And immediately He talked with them, and said to them, Be of good cheer: it is I; do not be afraid.
(51) And He went up to them into the ship; and the wind ceased: and they were greatly amazed in themselves beyond measure, and wondered.
(52) Because they did not consider *the miracle* of the loaves: because their hearts were hardened.
(53) And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
(54) And when they had come out of the ship, soon {the people} recognized Him,
(55) And ran through that whole region all around, and began to carry about in beds those who were sick, where they heard He was.
(56) And wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and asked Him that they might touch even the edge of His clothing: and as many as touched Him were made whole.

6:43h – twelve hand baskets – see Mat. 14:20; 15:37
6:44i – Mat 14:21; Lk. 9:12; Jn. 6:5 – feeding of the 5000 – see Appendix A: Recorded Miracles in the Bible
6:45j – Bethsaida {house of hunter} Mat. 11:21; Lk. 9:10
6:48k – fourth watch – between 3 a.m. and 6 a.m. – see Mat. 14:25
6:49l – Jesus walking on water – Mat. 14:25; Jn. 6:19 – see Appendix A: Recorded Miracles in the Bible

Chapter 7

(1) Then the Pharisees, and certain of the scribes, who came from Jerusalem came together to Him.
(2) And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, hands,[a] they found fault.
(3) Because the Pharisees, and all the Jews, unless they wash *their* hands often, do not eat, holding the tradition of the elders.
(4) And *when they had come* from the market, unless they wash, they do not eat. And many other things there are, which they have received to hold as tradition, such *as* the washing of cups, and pots, brass vessels, and of tables.
(5) Then the Pharisees and scribes asked Him, Why do Your disciples not do according to the tradition of the elders, but eat bread with unwashed hands?
(6) He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written,

This people honors Me with *their* lips, but their heart is far from Me.

(7) **It is in vain that they worship Me, teaching *for* doctrines the commandments of men.**[b]
(8) By laying aside the commandment of God, you hold the tradition of men, *as* the washing of pots and cups: and many other such like things you do.
(9) And He said to them, Full well you reject the commandment of God, that you may keep your own tradition.
(10) Because Moses said, Honor your father and your mother; and, Whoever curses father or mother, let him die the death:
(11) But you say, If a man shall say to his father or mother, *It is* a gift to the temple,[c] whatever you might have profited from me; that is to say, a gift to the synagogue or temple, *he shall be free.*
(12) And you no longer allow him to do more for his father or his mother;
(13) Making the word of God of no effect through your tradition, which you have delivered: and many such like things you do.
(14) And when He had called all the people *to Himself,* He said to them, Listen to Me every one *of you,* and understand:
(15) There is nothing from outside a man, that entering into him can defile him: but the things which come out of him, those are the things that defile the man.
(16) If any man has ears to hear, let him hear.
(17) And when He had entered into the house from the people, His disciples asked Him concerning the parable.
(18) And He said to them, Are you also without understanding? Do you not perceive, that whatever enters into the man from the outside, *it* cannot defile him;

7:2a - unwashed hands – Mat. 15:2
7:6-7b - Is. 29:13
7:11c – Corban – a gift to the temple – Mat. 15:5 – Prov. 28:24

(19) Because it does not enter into his heart, but into the belly, and goes out into the waste, purging all food?
(20) And He said, That which comes out of the man, is that which defiles the man.
(21) Because from inside, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
(22) Thefts, covetousness, wickedness, deceit, uncontrolled passions, an evil eye, blasphemy, pride, foolishness:[d]
(23) All these evil things come from inside, and defile the man.
(24) And from there He arose, and went into the borders of Tyre and Sidon, and entered into a house, and wanted no one to know *it:* but He could not be hid.
(25) Because a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:
(26) The woman was a Greek, a Syrophenician by nation; and she begged Him that He would cast the demon out of her daughter.[e]
(27) But Jesus said to her, Let the children first be filled: because it is not meet to take the children's bread, and cast it to the dogs.[f]
(28) And she answered and said to Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
(29) And He said to her, Because you have said this, go your way; the demon has gone out of your daughter.
(30) And when she had returned to her house, she found the demon gone out, and her daughter lying upon the bed.
(31) And again, departing from the coasts of Tyre and Sidon, He came to the Sea of Galilee, through the midst of the coasts of Decapolis.
(32) And they brought to Him one who was deaf, and had an impediment in his speech; and they asked Him to put His hand upon him.
(33) And He took him aside from the multitude, and put His fingers into His ears, and He spit, and touched his tongue;
(34) And looking up to heaven, He sighed, and said to him, Ephphatha,[g] that is, Be opened.
(35) And immediately his ears were opened, and the string of his tongue was loosed, and he spoke plainly.
(36) And He charged them that they should tell no man: but the more He charged them, the more they talked about it;
(37) And were beyond measure astonished, saying, He has done all things well: He makes both the deaf to hear, and the dumb to speak.

Chapter 8

(1) In those days the multitude being very great, and having nothing to eat, Jesus called His disciples *to Himself,* and said to them,

7:22d – things that defile a man – Mat. 5:32; 15:19; Gal. 5:19-21; I Cor. 6:9-20; Rev. 2:14
7:26e – Mat. 15:22f
7:27f – dogs – Mat. 7:6; 15:26
7:34g – Ephphatha – Aramaic for “be opened”

(2) I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:
(3) And if I send them away fasting to their own houses, they will faint by the road: because various ones of them came from far away.
(4) And His disciples answered Him, How can a man satisfy these *men* with bread here in the wilderness?
(5) And He asked them, How many loaves do you have? And they said, Seven.
(6) And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and broke them, and gave them to His disciples to set before *them;* and they set *them* before the people.
(7) And they had a few small fish: and He blessed them, and commanded to set them also before *the people*.
(8) So they ate, and were filled: and they took up of the broken *food* that was left seven baskets.[a]
(9) And those who had eaten were about four thousand:[b] and He sent them away.
(10) And immediately He entered into a ship with His disciples, and came into the parts of Dalmanutha.
(11) And the Pharisees came, and began to question Him, seeking a sign from heaven of Him, tempting Him.
(12) And He sighed deeply in His Spirit, and said, Why does this generation seek after a sign? Truly I say to you, There shall no sign be given to this generation.
(13) And He left them, and entering into the ship again departed to the other side.
(14) Now *the disciples* had forgotten to take bread, neither did they have in the ship with them more than one loaf.
(15) And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[c]
(16) And they reasoned among themselves, saying, *It is* because we have no bread.
(17) And when Jesus knew *it,* He said to them, Why do you reason, because you have no bread? Do you not yet perceive, nor understand? Have you still hardened your heart?
(18) Having eyes, do you not see? and having ears, do you not hear? and do you not remember?
(19) When I broke the five loaves among five thousand, how many baskets full of fragments did you take up? They answered Him, Twelve.
(20) And when the seven among four thousand, how many baskets full of fragments did you take up? And they said, Seven.

8:8a – 7 large baskets – hampers – Acts 9:25; Mat. 14:20; 15:37
8:9b – feeding of the 4000 – Mat. 15:32-38 – see Appendix A: Recorded Miracles in the Bible

(21) And He said to them, How is it that you do not understand?
(22) And He came to Bethsaida {house of hunter};[d] and they brought a blind man to Him, and asked Him to touch him.
(23) And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw anything.
(24) And he looked up, and said, I see men as trees, walking.
(25) After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
(26) And He sent him away to his house, saying, Do not go into the town, nor tell *it* to anyone in the town.
(27) And Jesus and His disciples, went out, into the towns of Caesarea Philippi: and beside the road He asked His disciples, saying to them, Whom do men say that I am?[e]
(28) And they answered, John the Baptist: but some *say,* Elijah; and others, One of the prophets.
(29) And He asked them, But Whom do you say that I am? And Peter answered and said to Him, You are the Christ.
(30) And He charged them that they should tell no man about Him.

(31) And He began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and *by* the chief priests, and scribes, and be killed, and after three days rise again.[f]
(32) And He spoke that saying openly. And Peter took Him, and began to rebuke Him.
(33) But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get behind me, Satan: because you do not desire the things that are of God, but the things that are of men.[g]
(34) And when He had called the people *to Himself* with His disciples also, He said to them, Whoever will come after Me, let him deny himself, and take up his cross, and follow Me.
(35) Because whoever will save his life shall lose it; but whoever shall lose his life for My sake and the gospel's, the same shall save it.
(36) Because what shall it profit a man, if he shall gain the whole world, and lose his own soul?
(37) Or what shall a man give in exchange for his soul?
(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels.

8:22d – Bethsaida – house of hunter – Mat. 11:21; Mk. 6:45
8:27e – Mat. 16:13f; Luke 9:18
8:31f – Mat. 16:21
8:33g – Mat. 16:23

Chapter 9

(1) And He said to them, Truly I say to you, That there are some of those who stand here, who shall not taste of death, until they have seen the kingdom of God come with power.[a]

(2) And after six days Jesus took *with Him* Peter, and James, and John, and lead them up into a high mountain apart by themselves: and His appearance was changed before them.[b]

(3) And His clothing became shining, exceedingly white as snow; so no fuller {professional launderer} on earth can make them whiter.

(4) And there appeared to them Elijah with Moses: and they were talking with Jesus.

(5) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elijah.

(6) Because he did not know what to say; because they were greatly afraid.

(7) And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: listen to Him.

(8) And suddenly, when they had looked around, they saw no man any more, except Jesus alone with themselves.

(9) And as they came down from the mountain, He charged them that they should tell no man the things they had seen, until the Son of Man had risen from the dead.

(10) And they kept that saying within themselves, questioning with one another what the rising from the dead should mean.

(11) And they asked Him, saying, Why do the scribes say that Elijah must come first?[c]

(12) And He answered and told them, Elijah truly does come first, and restores all things; and how it is written of the Son of Man, that He must suffer many things, and be set at nothing.

(13) But I say to you, That Elijah has indeed come, and they have done to him whatever they wanted, as it is written of him.

(14) And when He came to *His* disciples, He saw a great multitude around them, and the scribes questioning them.

(15) And immediately all the people, when they saw Him, were greatly amazed, and running to *Him* greeted Him.

(16) And He asked the scribes, What are you questioning them about?

(17) And one of the multitude answered and said, Master, I have brought to You my son, who has a dumb spirit {and cannot speak};

9:1a – taste of death – Mat. 16:28 - Pentecost
9:2b – transfiguration- Mat. 17:2; Luke 9:29f
9:11c – Mal. 4:5; Mat. 11:14; Mat. 17:10, Mk. 1:6; Lk. 1:17

(18) And wherever he takes him, he tears him: and he foams, and gnashes with his teeth, and cries away: and I spoke to your disciples that they should cast him out; and they could not.
(19) He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to Me.
(20) And they brought him to Him: and when he saw Him, immediately the spirit tore him; and he fell on the ground, and wallowed around foaming {at the mouth}.
(21) And He asked his father, How long ago has it been since this came into him? And he said, Since childhood.
(22) And often it has cast him into the fire, and into the waters, to destroy him: but if You can do anything, have compassion on us, and help us.[d]
(23) Jesus said to him, If you can believe, all things *are* possible to him who believes.
(24) And immediately the father of the child cried out, and said with tears, Lord, I believe; help my unbelief.
(25) When Jesus saw that the people came running together, He rebuked the foul spirit, saying to him, *You* dumb and deaf spirit, I charge you, come out of him, and do not enter into him again.
(26) And *the spirit* cried, and tore him greatly, and came out of him: and he was as one dead; so much so that many said, He is dead.
(27) But Jesus took him by the hand, and lifted him up; and he arose.
(28) And when he had come into the house, His disciples asked Him privately, Why could we not cast him out?
(29) And He said to them, This kind cannot come out by anything, except by prayer and fasting.
(30) And they departed from there, and passed through Galilee; and He did not want anyone to know it.
(31) Because He taught His disciples, and said to them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after He is killed, He shall arise the third day.[e]
(32) But they did not understand that saying, and were afraid to ask Him.
(33) And He came to Capernaum: and being in the house He asked them, What was it that you disputed among yourselves by the road?
(34) But they held their peace: because by the road they had disputed among themselves, who *should be* the greatest.
(35) And He sat down, and called the twelve, and said to them, If any man desires to be first, *the same* shall be last of all, and servant of all.
(36) And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said to them,
(37) Whoever shall receive one of such children in My Name, receives Me: and whoever shall receive Me, receives not Me, but Him Who sent Me.

9:22d – Mat. 17:14; Lk. 9:38
9:31e – Mat. 16:21; Mk. 8:31

(38) And John answered Him, saying, Master, we saw one casting out demons in Your Name, and he does not follow us: so we forbade him, because he does not follow us.
(39) But Jesus said, Do not forbid him: because there is no man who shall do a miracle in My Name, who can lightly speak evil of Me.
(40) Because he who is not against us is on our side.
(41) Because whoever shall give you a cup of water to drink in My Name, because you belong to Christ, truly I say to you, he shall not lose his reward.
(42) And whoever shall offend one of *these* little ones who believes in Me, it is better for him that a millstone were hung about his neck, and he were cast into the sea.
(43) And if your hand offends you, cut it off: it is better for you to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
(44) Where their worm does not die, and the fire is not quenched.
(45) And if your foot offends you, cut it off: it is better for you to enter lame into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
(46) Where their worm does not die, and the fire is not quenched.
(47) And if your eye offends you, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
(48) Where their worm does not die, and the fire is not quenched.
(49) Because everyone shall be salted with fire, and every sacrifice shall be salted with salt.
(50) Salt *is* good: but if the salt has lost its flavor, with what will you season it? Have salt in yourselves, and have peace with one another.

Chapter 10

(1) And He arose from there, and came into the coasts of Judea by the farther {east} side of Jordan: and the people came to Him again; and, as He wanted, He taught them again.
(2) And the Pharisees came to Him, and asked Him, Is it lawful for a man to divorce *his* wife? tempting Him.[a]
(3) And He answered and said to them, What did Moses command you?
(4) And they said, Moses allowed a bill of divorcement to be written, and to put *her* away.
(5) And Jesus answered and said to them, Because of the hardness of your heart he wrote you this precept.
(6) But from the beginning of the creation God made them male and female.

10:2a – Gen. 2:24; Deut. 24:1; at. 5:32; Mat. 19:9f

(7) For this reason a man shall leave his father and mother, and cling to his wife;
(8) And they two shall be one flesh: so then they are no more two, but one flesh.
(9) Therefore what God has joined together, let no man put asunder.
(10) And in the house his disciples asked Him again of the same *matter*.
(11) And He said to them, Whoever shall divorce his wife, and marry another, commits adultery against her.
(12) And if a woman shall divorce her husband, and be married to another, she commits adultery.[b]
(13) And they brought young children to Him, that He should touch them: and *His* disciples rebuked those who brought *them*.[c]
(14) But when Jesus saw *it,* He was very displeased, and said to them, Allow the little children to come to Me, and do not forbid them: because of such is the kingdom of God.
(15) Truly I say to you, Whoever does not receive the kingdom of God as a little child, shall not enter into it.
(16) And He took them up in His arms, put *His* hands upon them, and blessed them.
(17) And when He had gone out into the road, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?
(18) And Jesus said to him, Why do you call Me good? *There is* none good but One, *that is,* God.
(19) You know the commandments,

Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not Defraud, Honor your father and mother.[d]

(20) And he answered and said to Him, Master, all these I have observed from my youth.
(21) Then Jesus looking at him loved him, and said to him, One thing you lack: go your way, sell whatever you have, and give to the poor, and you shall have treasure in heaven: and come, take up the cross, and follow Me.
(22) And he was sad at that saying, and went away grieved: because he had great possessions.
(23) And Jesus looked around, and said to His disciples, How hard it is for those who have riches to enter into the kingdom of God![e]
(24) And the disciples were astonished at His words. But Jesus answered again, and said to them, Children, how hard is it for those who trust in riches to enter into the kingdom of God!
(25) It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

10:12b – Mat. 19:3-9 – see Mat. 5:32
10:13c – Mat. 19:13; Luke 18:16
10:19d – Ex. 20:1f - Mat. 19:17; Luke 18:20
10:23e – Mat. 19:23; Lk. 18:24

(26) And they were astonished out of measure, saying among themselves, Who then can be saved?
(27) And Jesus looking upon them said, With men *it is* impossible, but not with God: because with God all things are possible.
(28) Then Peter began to say to Him, Look, we have left all, and have followed You.
(29) And Jesus answered and said, Truly I say to you, There is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's,
(30) But that he shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
(31) But many *who are* first shall be last; and the last first.
(32) And they were on the road going up to Jerusalem; and Jesus went ahead of them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen to Him,
(33) *Saying,* Look, we go up to Jerusalem; and the Son of Man shall be delivered to the chief priests, and to the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles {non-Jews}:
(34) And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.[f]
(35) And James and John, the sons of Zebedee, came to Him, saying, Master, we want You to do for us whatever we shall desire.[g]
(36) And He said to them, What do you want Me to do for you?
(37) They said to Him, Grant to us that we may sit, one on Your right hand, and the other on Your left hand, in Your glory.
(38) But Jesus said to them, You do not know what you are asking: can you drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
(39) And they said to Him, We can. And Jesus said to them, You shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with you shall be baptized:
(40) But to sit on My right hand and on My left hand is not Mine to give; but *it shall be given to those* for whom it is prepared.
(41) And when the ten heard *it,* they began to be very displeased with James and John.
(42) But Jesus called them *to Himself,* and said to them, You know that those who are appointed to rule over the Gentiles {non-Jews} exercise lordship over them; and their great ones exercise authority over them.

10:34f – Mat. 16:21; Mk. 8:31
10:35g – Mat. 20:21

(43) But it shall not be so among you: but whoever will be great among you, shall be your minister:
(44) And whoever of you will be the chief among you, shall be servant of all.
(45) Because even the Son of Man did not come to be ministered to, but to minister, and to give His life a ransom for many.
(46) And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the side of the highway begging.[h]
(47) And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Son of David, have mercy on me.
(48) And many charged him that he should hold his peace: but he cried all the more, Son of David, have mercy on me.[i]
(49) And Jesus stood still, and commanded him to be called. And they called the blind man, saying to him, Be of good comfort, rise; He calls you.
(50) And he, casting away his coat, arose, and came to Jesus.
(51) And Jesus answered and said to him, What do you want Me to do for you? The blind man said to him, Lord, that I might receive my sight.
(52) And Jesus said to him, Go your way; your faith has made you whole. And immediately he received his sight, and followed Jesus on the road.

Chapter 11
(1) And when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, He sent forth two of His disciples,
(2) And said to them, Go your way into the village opposite you: and as soon as you have entered into it, you shall find a colt tied, upon which no man has sat; loose him, and bring *him*.
(3) And if any man says to you, Why are you doing this? You say that the Lord has need of him; and immediately he will send him here.[a]
(4) And they went their way, and found the colt tied by the door outside in a place where two roads met; and they untied him.
(5) And certain ones of those who stood there said to them, What are you doing, untying the colt?
(6) And they said to them even as Jesus had commanded: and they let them go.
(7) And they brought the colt to Jesus, and put their coats upon him; and He sat upon him.
(8) And many spread their coats in the road: and others cut down branches off the trees, and scattered *them* in the road.
(9) And those who went ahead, and those who followed, cried, saying, Hosanna {Save us now}; Blessed *is* He Who comes in the Name of the Lord:

10:46h – Mat. 20:30
10:48i – Son of David – Messiah – Mat. 20:30 – see Appendix A: Recorded Miracles in the Bible
11:3a – Mat. 21:2f; Lk. 19:30; Jn. 12:12 – see note on John 12:12 – Ex. 12:3
See Palm Sunday in OT and NT at www.TheWordNotes.com
See also Appendix K: What Day of the Week Was Jesus Crucified?

(10) Blessed *is* the kingdom of our father David, that comes in the Name of the Lord: Hosanna {Save us now} in the highest.
(11) And Jesus entered into Jerusalem, and into the temple: and when He had looked around upon all things, and now the evening had come, He went out to Bethany with the twelve.
(12) And in the morning, when they had come from Bethany, He was hungry:
(13) And seeing a fig tree afar off having leaves, He came, if perhaps He might find anything upon it: and when He came to it, he found nothing but leaves; because the season of figs had not yet come.
(14) And Jesus answered and said to it, May no man eat fruit from you hereafter forever.[b] And His disciples heard *it*.
(15) And they came to Jerusalem: and Jesus went into the temple, and began to cast out those who sold and bought in the temple, and overturned the tables of the moneychangers, and the seats of those who sold doves;
(16) And would not allow any man to carry any vessel through the temple.
(17) And He taught, saying to them, Is it not written,

My house shall be called the house of prayer;[c]

but you have made it a den of thieves.[d]

(18) And the scribes and chief priests heard *it,* and sought how they might destroy Him: because they were afraid of Him, because all the people were astonished at His teaching.
(19) And when evening had come, He went out of the city.
(20) And in the morning, as they passed by, they saw the fig tree dried up from the roots.
(21) And Peter remembering said to Him, Master, look, the fig tree which You cursed has withered away.
(22) And Jesus answering said to them, Have faith in God.
(23) Because truly I say to you, That whoever shall say to this mountain, Be removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatever he says.
(24) Therefore I say to you, Whatever things you desire, when you pray, believe that you receive *them,* and you shall have *them*.
(25) And when you stand praying, forgive, if you have anything against anyone: that your Father also Who is in heaven may forgive you your sins.

11:13-14b – Mat. 21:19-20 – see Appendix A: Recorded Miracles in the Bible
11:17c - Is. 56:7; Mat. 21:13; Lk. 19:46; Jn. 2:15
11:17d - Jer. 7:11

(26) But if you do not forgive, neither will your Father Who is in heaven forgive your sins.
(27) And they came again to Jerusalem: and as He was walking in the temple, there came to him the chief priests, and the scribes, and the elders,
(28) And they said to Him, By what authority do You do these things? and who gave You this authority to do these things?
(29) And Jesus answered and said to them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.[e]
(30) The baptism of John, was *it* from heaven, or of men? answer Me.
(31) And they reasoned within themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?
(32) But if we shall say, Of men; they were afraid of the people: because all *men* counted John, that he was a prophet indeed.
(33) And they answered and said to Jesus, We do not know. And Jesus answering said to them, Neither will I tell you by what authority I do these things.

Chapter 12

(1) And He began to speak to them by parables. A *certain* man planted a vineyard, and set a hedge around *it,* and dug *a place for* the wine-vat, and built a tower, and let it out to gardeners, and went into a far country.[a]
(2) And at the season he sent to the gardeners a servant, that he might receive from the gardeners of the fruit of the vineyard.
(3) And they caught *him,* and beat him, and sent *him* away empty.
(4) And again he sent to them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
(5) And again he sent another; and him they killed, and many others; beating some, and killing some.
(6) Having yet therefore one son, his well-loved, he sent him also last to them, saying, They will respect my son.
(7) But those gardeners said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
(8) And they took him, and killed *him,* and cast *him* out of the vineyard.
(9) Therefore what shall the lord of the vineyard do? he will come and destroy the gardeners, and will give the vineyard to others.
(10) And have you not read this scripture;
The Stone which the builders rejected, the same has become the head of the corner:
(11) **This is the Lord's doing, and it is marvelous in our eyes?**[b]
(12) And they sought to lay hold on Him, but feared the people: because they knew that He had spoken the parable against them: and they left Him, and went their way.

11:29e – Mat. 21:24-25; Lk. 20:2f
12:1a – Is. 5:1-7; Mat. 21:33f
12:11b – Ps. 118:22-23; Is. 28:16; Mat. 21:42; Lk. 20:17

(13) And they sent to Him certain of the Pharisees and of the Herodians,[c] to catch Him in *His* words.
(14) And when they had come, they said to Him, Master, we know that You are true, and do not care about any man's opinion: because You do not regard the person of men, but teach the way of God in truth: Is it lawful to pay taxes to Caesar, or not?
(15) Shall we give, or shall we not give? But He, knowing their hypocrisy, said to them, Why do you tempt Me? bring Me a penny, that I may see *it*.[d]
(16) And they brought *it*. And He asked them, Whose *is* this image and superscription? And they said to Him, Caesar's.
(17) And Jesus answering said to them, Give to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at Him.
(18) Then the Sadducees came to Him,[e] who say there is no resurrection; and they asked Him, saying,
(19) Master, Moses wrote to us, If a man's brother dies, and leaves *his* wife *behind him,* and leaves no children, that his brother should take his wife, and raise up children for his brother.[f]
(20) Now there were seven brothers: and the first took a wife, and dying left no children.
(21) And the second took her, and died, neither did he leave any children: and the third likewise.
(22) And the seven had her, and left no children: last of all the woman died also.
(23) In the resurrection therefore, when they shall rise, whose wife shall she be of them? because the seven had her as a wife.
(24) And Jesus answering said to them, Do you not err, because you do not know the scriptures, nor the power of God?[g]
(25) Because when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

12:13c - Herodians - as best we can determine were followers of Herod the Great who as far as we can tell was a Sadducee but supported Rome and the Jewish submission to Roman law. Normally the Pharisees had nothing to do with Sadducees and especially those who supported the Roman government, but because of their common hatred for Jesus they worked together to try to trick Him. - Mat. 22:16; Luke 20:23
12:15d – Mat. 22:18-21
12:18e – Mat. 22:23f
12:19f – Deut. 25:5; Mat. 22:25f
12:24g – Mat. 22:29

(26) And concerning the dead, that they rise: have you not read in the book of Moses, how in the bush God spoke to him, saying,

I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[h]

(27) He is not the God of the dead, but the God of the living: you therefore greatly err.

(28) And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

(29) And Jesus answered him, The first of all the commandments *is,*

Hear, O Israel; The Lord our God is one Lord:

(30) **And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength:**[i]

this *is* the first commandment.

(31) And the second *is* like it, *namely* this,

You shall love your neighbor as yourself.[j]

There is no other commandment greater than these.

(32) And the scribe said to Him, Well, Master, You have said the truth: because there is one God; and there is no other but Him:

(33) And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

(34) And when Jesus saw that he answered discreetly, He said to him, You are not far from the kingdom of God. And no man after that dared ask Him *any question*.

(35) And Jesus answered and said, while He taught in the temple, How do the scribes say that Christ is the Son of David?

(36) Because David himself said by the Holy Spirit,

The LORD {Jehovah} said to my Lord,
Sit on My right hand, until I make Your enemies Your footstool.[k]

(37) Therefore David himself calls him Lord; and how then is He his son? And the common people heard Him gladly.

(38) And He said to them in His doctrine {teaching}, Beware of the scribes, who love to go in long robes, and *love* greetings in the marketplaces,

12:26h - Ex. 3:6; Mat. 22:32
12:30i – Deut. 6:5; Mat. 22:37
12:31j – Lev. 19:34
12:36k - Ps. 110:1; Mat. 22:44

(39) And the chief seats in the synagogues, and the uppermost rooms at feasts:
(40) Who devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.
(41) And Jesus sat opposite the treasury, and watched how the people cast money into the treasury: and many that were rich cast in much.
(42) And there came a certain poor widow, and she threw in two copper coins, which make a farthing.[l]
(43) And He called *to Himself* His disciples, and said to them, Truly I say to you, That this poor widow has cast more in, than all those who have cast into the treasury:
(44) Because all of them cast in of their abundance; but she of her want cast in all that she had, *even* all her living.

Chapter 13
(1) And as He went out of the temple, one of His disciples said to Him, Master, see what manner of stones and what buildings *are here!*[a]
(2) And Jesus answering said to him, Do you see these great buildings? there shall not be left one stone upon another, that shall not be thrown down.[b]
(3) And as He sat upon the mount of Olives opposite the temple, Peter and James and John and Andrew asked Him privately,[c]
(4) Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?
(5) And Jesus answering them began to say, Take heed lest any *man* deceive you:[d]
(6) Because many will come in My Name, saying, I am *Christ;* and will deceive many.
(7) And when you shall hear of wars and rumors of wars, do not be troubled: because *such things* must happen; but the end *shall* not *be* yet.
(8) Because nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in various places, and there shall be famines and troubles: these *are* the beginnings of sorrows.
(9) But take heed to yourselves: because they shall deliver you up to councils; and in the synagogues you shall be beaten: and you shall be brought before rulers and kings for My sake, for a testimony against them.
(10) And the gospel must first be published among all nations.
(11) But when they shall lead *you,* and deliver you up, take no thought beforehand what you shall speak, neither premeditate: but whatever shall be given you in that hour, that speak: because it is not you who speak, but the Holy Spirit.

12:42l – two mites – two copper coins - Luke 21:1
13:1a – Mat. 24:1 - Solomon's Porch – see Acts 3:11
13:2b – fulfilled – See note on Mat. 24:2; Lk. 19:44
13:3c – Mat. 24:3
13:5d – Mat. 24:4

(12) Now the brother shall betray brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.
(13) And you shall be hated by all *men* for My Name's sake: but he who shall endure to the end, the same shall be saved.
(14) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him who reads understand,)[e] then let those who are in Judea flee to the mountains:
(15) And let him who is on the housetop not go down into the house, neither enter *into it,* to take anything out of his house:
(16) And let him who is in the field not turn back again to take up his coat.
(17) But woe to those who are with child, and to those who nurse children in those days!
(18) And pray that your flight may not be in the winter.
(19) Because *in* those days there shall be affliction, such as has not been from the beginning of the creation which God created to this time, neither shall be.
(20) And unless the Lord had shortened those days, no flesh would be saved: but for the elect's sake, whom He has chosen, He has shortened the days.
(21) And then if any man shall say to you, Look, here *is* Christ; or, look, *He is* there; do not believe *him*:
(22) Because false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.
(23) But pay attention: I have told to you all things ahead of time.
(24) But in those days, after that tribulation,

the sun shall be darkened, and
the moon shall not give her light,

(25) **And the stars of heaven shall fall, and the powers that are in heaven shall be shaken:**[f]
(26) And then they shall see the Son of Man coming in the clouds with great power and glory.
(27) And then He shall send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
(28) Now learn a parable of the fig tree;[g] When her branch is yet tender, and puts forth leaves, you know that summer is near:
(29) So in like manner, when you shall see these things come to pass, know that it is near, *even* at the doors.

13:14e – Dan. 9:27; 12:11; II Thes. 2:4; Mat. 24:15; Rev. 7:1-8; Rev. 12:6
13:24-25f – Is. 13:10; Mat. 24:29
13:28g – Mat. 24:32

(30) Truly I say to you, that this generation shall not pass, until all these things are done.
(31) Heaven and earth shall pass away: but My words shall not pass away.
(32) But of that day and *that* hour no man knows,[h] no, not the angels who are in heaven, neither the Son, but the Father alone.
(33) Pay attention, watch and pray: because you do not know when the time is.
(34) *Because the Son of Man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter {gate keeper} to watch.
(35) Watch therefore: because you do not know when the master of the house comes, at evening, or at midnight, or at the cock crowing, or in the morning:
(36) Lest coming suddenly He find you sleeping.
(37) And what I say to you I say to all, Watch.

Chapter 14
(1) After two days *the feast of* the Passover was coming, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put *Him* to death.
(2) But they said, Not on the feast *day,* lest there be an uproar of the people.

(3) And being in Bethany in the house of Simon the leper, as He sat at meal, there came a woman having an alabaster box of ointment of very costly spikenard; and she broke the box, and poured *it* on His head.[a]
(4) And there were some who had indignation within themselves, and said, Why was this waste of the ointment made?
(5) Because it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
(6) And Jesus said, Let her alone; why do you trouble her? she has done a good work on Me.
(7) Because you have the poor with you always, and whenever you want you may do good to them: but Me you do not always have.
(8) She has done what she could: she has come beforehand to anoint My body for burial.
(9) Truly I say to you, Wherever this gospel shall be preached throughout the whole world, what she has done shall be spoken of for a memorial to her.
(10) And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them.

13:32h - Mat: 24:36
14:3a – Mat. 26:6f; John 12:1f

(11) And when they heard *it,* they were glad, and promised to give him money. And he sought how he might conveniently betray Him.
(12) And the first day of unleavened bread, when they killed the Passover lamb, His disciples said to Him, Where do You want us to go and prepare that You may eat the Passover?
(13) And He sent forth two of His disciples, and said to them, Go into the city, and there you shall meet a man carrying a pitcher of water: follow him.[b]
(14) And wherever he shall go in, you say to the good man of the house, The Master asks, Where is the guest chamber, where I shall eat the Passover with My disciples?
(15) And he will show you a large upper room[c] furnished *and* prepared: there make ready for us.
(16) And His disciples went, and came into the city, and found it as He had said to them: and they made ready the Passover.
(17) And in the evening He came with the twelve.
(18) And as they sat and ate, Jesus said, Truly I say to you, One of you who eats with Me shall betray Me.
(19) And they began to be sorrowful, and to said to Him one by one, *Is* it I? and another *said, Is* it I?
(20) And He answered and said to them, *It is* one of the twelve, who dips with Me in the dish.
(21) The Son of man indeed goes, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had never been born.
(22) And as they ate, Jesus took bread, and blessed, and broke *it,* and gave to them, and said, Take, eat: this is My body.[d]
(23) And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it.
(24) And He said to them, This is My blood of the new testament, which is shed for many.
(25) Truly I say to you, I will drink no more of the fruit of the vine, until that day that I drink it anew in the kingdom of God.
(26) And when they had sung a hymn, they went out into the mount of Olives.
(27) And Jesus said to them, All of you shall be offended because of Me this night: because it is written,

I will strike the Shepherd, and the sheep shall be scattered.[e]

(28) But after I have risen, I will go before you into Galilee.

14:13b – Mat. 26:18; Lk. 22:10
14:15c – Mat. 26:18; Acts 1:13
14:22d – Lord's supper – Mat. 26:26f; Luke 22:19f
14:27e – Zec. 13:7; Mat. 26:31

(29) But Peter said to Him, Although all shall be offended, yet I *will* not.[f]
(30) And Jesus said to him, Truly I say to you, That this day, *even* in this night, before the cock crows twice, you shall deny Me three times.
(31) But he spoke the more vigorously, If I should die with You, I will not deny You in any way. Likewise they all said the same.
(32) And they came to a place which was named Gethsemane {oil press [olive or grape]}: and He said to His disciples, Sit here, while I shall pray.[g]
(33) And He took with Him Peter and James and John, and began to be greatly amazed, and to be very heavy;
(34) And {He} said to them, My soul is exceedingly sorrowful to death: stay here, and watch.
(35) And He went forward a little further, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.
(36) And He said, Abba, Father,[h] all things *are* possible for You; take away this cup from Me: nevertheless not what I will, but what You will.
(37) And He came, and found them sleeping, and said to Peter, Simon, do you sleep? could you not watch one hour?
(38) Watch and pray, lest you enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.
(39) And again He went away, and prayed, and spoke the same words.
(40) And when He returned, He found them asleep again, (because their eyes were heavy,) neither did they know how to answer Him.
(41) And He came the third time, and said to them, Sleep on now, and take *your* rest: it is enough, the hour has come; see, the Son of Man is betrayed into the hands of sinners.
(42) Rise up, let us go; look, he who betrays Me is at hand.
(43) And immediately, while He yet spoke, Judas came, one of the twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the elders.
(44) And he who betrayed Him had given them a sign, saying, Whomever I shall kiss, that same is He; take Him, and lead *Him* away safely.
(45) And as soon as he had come, he went immediately to Him, and said, Master, master; and kissed Him.
(46) And they laid their hands on Him, and took Him.
(47) And one of those who stood by drew a sword, and struck a servant of the high priest, and cut off his ear.[i]
(48) And Jesus answered and said to them, Have you come out, as against a thief, with swords and *with* clubs to take Me?

14:29f – Mat. 26:33
14:32g – Gethsemane – oil press [olive or grape] -Mat. 26:36f
14:36h – Abba – Greek {Ἀββᾶ} transliterated from Hebrew {אַב} – Father, or Daddy
14:47i – Peter cut off the ear – Jesus touched his ear and healed it -Mat. 26:51; Luke 22:51; John 18:10

(49) I was daily with you in the temple teaching, and you did not take Me: but the scriptures must be fulfilled.
(50) And they all forsook Him, and fled.
(51) And there followed Him a certain young man, having a linen cloth cast around *his* naked *body;* and the young men laid hold on him:
(52) And he left the linen cloth, and fled from them naked.
(53) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
(54) And Peter followed Him from a distance, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
(55) And the chief priests and all the council looked for a witness against Jesus to put Him to death; and found none.
(56) Because many gave false witness against Him, but their witness did not agree together.
(57) And there arose certain ones, who gave false witness against Him, saying,
(58) We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
(59) But neither did their witness agree together.
(60) And the high priest stood up in the midst, and asked Jesus, saying, Do You answer nothing? what *is it that* these witness against You?
(61) But He held His peace, and did not answer anything. Again the high priest asked Him, and said to Him, Are You the Christ, the Son of the Blessed?
(62) And Jesus said, I Am: and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.[j]
(63) Then the high priest tore his clothes, and said, Why do we need any further witnesses?
(64) You have heard the blasphemy: what do you think? And they all condemned Him to be guilty of death.[k]
(65) And some began to spit on Him, and to cover His face, and to strike Him, and to say to Him, Prophesy: and the servants struck Him with the palms of their hands.[l]
(66) And as Peter was beneath in the palace, there came one of the maids of the high priest:
(67) And when she saw Peter warming himself, she looked at him, and said, And you also were with Jesus of Nazareth.
(68) But he denied, saying, I do not know, neither do I understand what you are saying. And he went out into the porch; and the cock crowed.

14:62j – Mat. 26:64; Luke 22:69
14:64k – blasphemy – see note on Mat. 9:3 – was punishable by death – Lev. 24:11, 16
If Jesus was not God; they were right; but since He is God; they were wrong.
14:65l – with the palms – i.e. they slapped Him

(69) And a maid saw him again, and began to say to those who stood by, This is *one* of them.
(70) And he denied it again. And a little after, those who stood by said again to Peter, Surely you are *one* of them: because you are a Galilean, and your speech attests to that fact.
(71) But he began to curse and to swear, *saying,* I do not know this Man of Whom you speak.
(72) And the second time the cock crowed. And Peter remembered the word that Jesus said to him, Before the cock crows twice, you shall deny Me three times. And when he thought about it, he wept.

Chapter 15
(1) And immediately in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *Him* away, and delivered *Him* to Pilate.
(2) And Pilate asked Him, Are You the King of the Jews? And He answering said to him, You say so.
(3) And the chief priests accused Him of many things: but He answered nothing.
(4) And Pilate asked Him again, saying, Do You answer nothing? See how many things they witness against You.
(5) But Jesus still did not answer; so that Pilate marveled.
(6) Now at *that* feast he released to them one prisoner, whomever they desired.
(7) And there was *one* named Barabbas {Son of the Father},[a] *who lay* bound with them who had made an insurrection, who had committed murder in the insurrection.
(8) And the multitude crying aloud began to desire *him to do* as he had always done for them.
(9) But Pilate answered them, saying, Do you want me to release to you the King of the Jews?
(10) Because he knew that the chief priests had delivered Him out of envy.
(11) But the chief priests moved the people, that he should rather release Barabbas to them.
(12) And Pilate answered and said again to them, What do you want me to do *to Him* Whom you call the King of the Jews?
(13) And they cried out again, Crucify Him.
(14) Then Pilate said to them, Why, what evil has He done? And they cried out the more exceedingly, Crucify Him.
(15) And *so* Pilate, wanting to appease the people, released Barabbas to them, and delivered Jesus, when he had scourged *Him,* to be crucified.
(16) And the soldiers led Him away into the hall, called Praetorium; and they called together the whole band.
(17) And they clothed Him with purple, and braided a crown of thorns, and put it around His *head,*
(18) And began to salute Him, Hail, King of the Jews!

15:7a - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free -Lev. 16:5-22 -Mat. 27:16; Lk. 23:18; Jn. 18:40

(19) And they struck Him on the head with a reed, and spat upon Him, and bowing *their* knees worshiped Him.
(20) And when they had mocked Him, they took the purple from off of Him, and put His own clothes on Him, and led Him out to crucify Him.
(21) And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to carry His cross.[b]
(22) And they brought Him to the place Golgotha, which is, being interpreted, The place of a skull.
(23) And they gave Him to drink wine mingled with myrrh: but He refused *it*.[c]
(24) And when they had crucified Him, they parted His clothing, casting lots upon them, what every man should take.
(25) And it was the third hour {9 a.m.},[d] and they crucified Him.
(26) And the inscription of His accusation which was written above Him was, THE KING OF THE JEWS.[e]
(27) And with Him they crucified two thieves; the one on His right hand, and the other on His left.[f]
(28) And the scripture was fulfilled, which says,

And He was counted with the transgressors {sinners; criminals}.[g]

(29) And those who passed by railed on {shouted obscenities at} Him, shaking their heads, and saying, Ah, You Who destroys the temple, and builds *it* in three days,
(30) Save Yourself, and come down from the cross.
(31) Likewise also the chief priests mocking said among themselves with the scribes, He saved others; He cannot save Himself.
(32) Let Christ the King of Israel descend now from the cross, that we may see and believe. And those who were crucified with Him also reviled {spoke bad things against} Him.
(33) And when the sixth hour {noon} had come, there was darkness over the whole land until the ninth hour {3 p.m.}[h]

15:21b – Mat. 27:32; Rom. 16:13
15:23c – myrrh is a sedative – see Mat. 27:34
15:25d – the third hour – 9 a.m.
15:26e – The King of the Jews – Mat. 27:37; Lk. 23:38; Jn. 19:19
15:27f – two thieves – Mat. 27:38; Lk. 23:32; Jn. 19:18
15:28g – Is. 53:12; Mat. 26:56
15:33h - sixth hour – i.e. 12:00 noon – Note: Passover is celebrated on a full moon Lev. 23:5 – therefore a solar eclipse as some have speculated is not physically possible since a solar eclipse can only occur on a new moon, ninth hour – 3:00 in the afternoon See Mat. 27:45

(34) And at the ninth hour {3 p.m.} Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why have You forsaken Me?[i]
(35) And some of those who stood by, when they heard *it,* said, Listen, He is calling Elijah.
(36) And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave Him to drink, saying, Let Him alone; let us see whether Elijah will come to take Him down.
(37) And Jesus cried with a loud voice, and gave up the spirit {Nisan 14 [Mar.-Apr.]; 1/14/4071 A.H./C-29 A.D.}.[j]
(38) And the veil {curtain} of the temple was torn in two from the top to the bottom.[k]
(39) And when the centurion, who stood opposite Him, saw that He so cried out, and gave up the spirit, he said, Truly this Man was the Son of God.
(40) There were also women looking on from a distance: among whom was Mary Magdalene,[l] and Mary the mother of James the less and of Joses, and Salome;

(41) (Who also, when He was in Galilee, followed Him, and ministered to Him;) and many other women who came up with Him to Jerusalem.
(42) And now when the evening had come, because it was the preparation {day},[m] that is, the day before the sabbath {Saturday},
(43) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and requested the body of Jesus.[n]
(44) And Pilate marveled that He was already dead: and calling *to himself* the centurion, he asked him whether he had been dead for any length of time.
(45) And when he heard it from the centurion, he gave the body to Joseph.
(46) And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid him in a tomb which was cut out of a rock,[o] and rolled a stone against the door of the tomb.
(47) And Mary Magdalene and Mary *the mother* of Joses saw where He was laid.

15:34i - Ps. 22:1; Mat. 27:46
15:37j - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History. See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
15:38k - Veil of the temple – Ex. 26:33; Mat. 27:51; Lk. 23:45
15:40l – Mary Madalene and Mary – Mat. 27:56; Lk. 8:2-3; Lk. 24:10; Jn. 19:25-26
15:42m - the day of preparation - evening had come – the new day had started
- for the Jews the new day starts at evening – see Genesis 1 - see Mat. 27:57
- see Appendix K: What Day of the Week Was Jesus Crucified?
15:43n – Mat. 27:57 - Joseph of Arimathaea and Nicodemus (John 19:38-39)
15:46o - Joseph of Arimathaea's personal tomb - see Mat. 27:60

Chapter 16

(1) And when the sabbath {Saturday} was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him.
(2) And very early in the morning the first *day* of the week, {that is Sunday}, {Nisan 17 [Mar.-Apr.] 1/17/4071 A.H./C-29 A.D.}[a] they came to the tomb at the rising of the sun.
(3) And they said among themselves, Who will roll away the stone from the door of the tomb for us?
(4) And when they looked, they saw that the stone was rolled away: because it was very large.
(5) And entering into the tomb, they saw a young man sitting on the right side, clothed in a long white robe; and they were afraid.
(6) And he said to them, Do not be afraid: You seek Jesus of Nazareth, Who was crucified: He has risen; He is not here: see the place where they laid Him.
(7) But go your way, tell His disciples and Peter that He goes before you into Galilee: there you shall see Him, as He said to you.
(8) And they went out quickly, and fled from the tomb; because they trembled and were amazed: neither did they say anything to any *man;* because they were afraid.
(9) Now when *Jesus* had risen early the first *day* of the week {Sunday}, He appeared first to Mary Magdalene, out of whom He had cast seven demons.
(10) *And* she went and told those who had been with Him, as they mourned and wept.
(11) And they, when they had heard that He was alive, and had been seen by her, did not believe.
(12) After that He appeared in another form to two of them, as they walked, and went into the country.[b]
(13) And they went and told *it* to the remainder: neither did they believe them.
(14) Afterward He appeared to the eleven as they sat at meal, and scolded them for their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.
(15) And He said to them, Go into all the world, and preach the gospel to every creature.
(16) He who believes and is baptized shall be saved; but he who does not believe shall be damned.
(17) And these signs shall follow those who believe; In My Name they shall cast out demons; they shall speak with new tongues {languages};

16:2a - first day of the week after the sabbath after the Passover - Lev. 23:11 – First Fruits Offering – Easter - 483 years since Cyrus' decree to restore Jerusalem – end of Daniel's 69 – 7's of years [4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History – See Appendix N: Fulfilled Holy Days
16:12b – Luke 24:13f – the road to Emmaus

(18) They shall take up snakes; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
(19) So then after the Lord had spoken to them, He was received up into heaven {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.},[c] and sat on the right hand of God.

(20) And they went forth, and preached everywhere, the Lord working with *them,* and confirming the word with signs following them. Amen {let it be}.

16:19c – see Appendix K: What Day of the Week Was Jesus Crucified?
See Appendix L: The Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

Chapter 1

(1) Since many have attempted to write an orderly account of those things which we most surely believe,
(2) Even as they delivered them to us, who were from the beginning eye witnesses,[a] and ministers of the word;
(3) It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in {chronological} order this account, most excellent Theophilus {friend of God},[b]
(4) That you might know the certainty of those things, in which you have been instructed.
(5) There was in the days of Herod, the king of Judea,[c] a certain priest named Zachariah {Jehovah has remembered}, of the course of Abijah:[d] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth {God of the covenant}.[e]
(6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Note: many scholars assume that Luke was a Gentile based on Col. 4:11,14. According to Romans 3:1-2 the scriptures were entrusted to the Jews. Bishop Epiphanius of Salamis of the fourth century says that Luke was one of the seventy that Jesus sent out [Lk. 10:1]. This fits with Luke 1 and Acts 1 which show that Luke was not present at Jesus' baptism, but probably joined the disciples shortly thereafter. Internal evidence suggests that not only was Luke a Jew, but possibly a Levitical priest [as well as a physician] – consider his knowledge of the priestly duties in chapter 1 and his detailed knowledge of the Law in chapter 2. Luke records two on the road to Emmaus in Lk. 24:13-35 and specifically names Cleopas as one of the men suggesting the possibility that he himself was the second man. He records medical details of some of Jesus' miracles that none of the other gospel writers record suggesting he was actually present when they were performed. See note on Acts 21:29. See Appendix A: Recorded Miracles in the Bible. For more information see Was Luke a Gentile? at www.TheWordNotes.com.

1:2a - eyewitnesses - see for self - autoptas{αὐτόπτης} [word we get autopsy from]
1:3b – Theophilus {θεοφιλε} – friend of God – See Acts 1:1
1:5c – Herod king of Judah – Herod I {the Great} – See notes on Mat. 2:1; Mat. 2:22; Mat. 14:1; Lk. 3:1; Lk. 13:31 Lk. 23:7; Acts 12:1; Acts 25:13
– See Appendix O: The Herods of Scripture
1:5d – Zechariah {Gr. ζαχαριας}{Heb.- זכריה} - {Jehovah has remembered} [Zec. 1:1]
- course of Abijah – David divided the descendants of Levi into 24 courses
– I Chr. 23:6 – The course of Abijah was the eighth {the Lord's number} course
[IChr. 24:10] – Abijah was descended from Eleazar, Aaron's oldest son. – see "Use of Numbers in Scripture" at www.TheWordNotes.com
1:5e – Elisabeth {ελισαβετ} – from Hebrew {אלישבע} – God of the covenant
– Elishabeth [Ex. 6:23] was the wife of Aaron and the name was common to the Jews - note that Elisabeth was also a descendant of Aaron, Moses' brother.

(7) And they had no child, because Elisabeth was barren, and they both were *now* well advanced in years.
(8) And it came to pass, that while he executed the priest's office before God in the order of his course,
(9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
(10) And the whole multitude of the people were praying outside at the time of incense.
(11) And there appeared to him an angel of the Lord standing on the right side of the altar of incense.
(12) And when Zachariah saw *him,* he was troubled, and fear fell upon him.
(13) But the angel said to him, Do not be afraid, Zachariah: because your prayer has been heard; and your wife Elisabeth shall bear you a son, and you shall call his name John {Gracious}.[f]
(14) And you shall have joy and gladness; and many will rejoice at his birth.
(15) Because he will be great in the sight of the Lord, and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit, even from his mother's womb.
(16) And he will turn many of the children of Israel to the Lord their God.
(17) And he will go before Him in the spirit and power of Elijah,[g] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
(18) And Zachariah said to the angel, How shall I know this? Because I am an old man and my wife well advanced in years.
(19) And the angel answering said to him, I am Gabriel {man of God},[h] who stands in the presence of God; and am sent to speak to you, and to declare to you this good news.
(20) And, indeed, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season.
(21) And the people waited for Zachariah, and marveled that he stayed so long in the temple.
(22) And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: because he motioned to them, and remained speechless.
(23) And it came to pass, that, as soon as the days of his ministry were accomplished, he departed to his own house.
(24) And after those days his wife Elisabeth conceived, and hid herself five months, saying,
(25) In this way the Lord has dealt with me in the days in which He looked on *me,* to take away my reproach among men.

1:13f - John {Ἰωάννης} from Hebrew {יוחנן} – Gracious
1:17g – II Ki. 1:8; Mat. 3:4; Mk. 1:6; Mat 11:14; Mat. 17:12; Mk. 9:13
1:19h - Gabriel {גבריאל} - man of God - Dan. 8:16; 9:21

(26) And in the sixth month[i] the angel Gabriel was sent from God to a city of Galilee, named Nazareth,
(27) To a virgin engaged to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.[j]
(28) And the angel came in to her, and said, Hail, *you who are* highly favored, the Lord *is* with you: blessed *are* you among women.
(29) And when she saw *him,* she was troubled at his saying, and wondered in her mind what manner of greeting this should be.
(30) And the angel said to her, Do not be afraid, Mary: because you have found favor with God.
(31) And, indeed, you shall conceive in your womb, and bring forth a son, and shall call His Name JESUS {Jehovah saves}.[k]
(32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His forefather David:
(33) And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.
(34) Then Mary said to the angel, How shall this be, since I do not know a man {in a sexual manner}?
(35) And the angel answered and said to her, The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore also that Holy One Who shall be born of you shall be called the Son of God.
(36) And, indeed, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.
(37) Because with God nothing shall be impossible.
(38) And Mary said, See the handmaid of the Lord; let it be to me according to your word. And the angel departed from her.
(39) And Mary arose in those days, and went quickly into the hill country, into a city of Judah;

1:26i – the sixth month – there is some question as to which calendar Luke was referring to - See "The Magi and The Date of Jesus' Birth" at www.TheWordNotes.com it is also the sixth month of Elisabeth's pregnancy 1:36 – See Mat. 2:6 and Lk 2:39 notes 1:27j – Mary {μαριαμ } from Hebrew Miriam {מרים } – rebelliously

1:27j – Mary {μαριαμ } from Hebrew Miriam {מרים } – rebelliously – See Appendix H: Does Isaiah 7:14 Refer to a Virgin? – Yes!!!

1:31k – Jesus {Ιησουϛ} {Hebrew - ישוע}- from Hebrew Joshua {יהושע} - Jehovah saves – see Acts 7:45 Note the gematria [numerical value of the letters] of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666. - see "Use of Numbers in Scripture", "Equidistant Letter Sequences [ELS]", and "Examples of ELS Bible Codes" at www.TheWordNotes.com

(40) And entered into the house of Zachariah, and greeted Elisabeth.
(41) And it came to pass, that, when Elisabeth heard the greeting of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit:
(42) And she spoke out with a loud voice, and said, Blessed *are* you among women, and blessed *is* the Fruit of your womb.
(43) And how *is* this to me, that the mother of my Lord should come to me?
(44) Because, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.[l]
(45) And blessed *is* she who has believed because those things which were told her from the Lord shall be performed.
(46) And Mary said, My soul magnifies the Lord,
(47) And my spirit has rejoiced in God my Savior.
(48) Because He has regarded the low estate of His handmaiden: because, indeed, from this time forth all generations shall call me blessed.
(49) Because He Who is mighty has done to me great things; and holy *is* His Name.
(50) And His mercy *is* on those who fear Him from generation to generation.
(51) He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.
(52) He has put down the mighty from *their* seats, and exalted those of low degree.
(53) He has filled the hungry with good things; and the rich He has sent away empty.
(54) He has helped His servant Israel, in remembering *His* mercy;
(55) As He spoke to our forefathers, to Abraham, and to his descendants forever.
(56) And Mary stayed with her about three months, and returned to her own house.[m]
(57) Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
(58) And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her.
(59) And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father.
(60) And his mother answered and said, Not *so*; but he shall be called John.
(61) And they said to her, There are none of your kin who are called by this name.
(62) And they made signs to his father, how he would have him called.
(63) And he motioned for a writing tablet, and wrote, saying, His name is John. And they all marveled.

1:44l - note: John was conceived just over 6 months prior to Mary's coming, and Jesus had been conceived at the most a couple of weeks before Mary's arrival -- Yet John, still in his mother's womb, recognized Jesus in Mary's womb!! See Job 3:16
1:56m – three months – Mary went to see Elisabeth in her sixth month and stayed about three months. So she stayed until or near the time of John's birth.

(64) And his mouth was opened immediately, and his tongue *loosened,* and he spoke, and praised God.
(65) And fear came on all who lived around them: and all these sayings were spoken abroad throughout all the hill country of Judea.
(66) And all those who heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
(67) And his father Zachariah was filled with the Holy Spirit, and prophesied, saying,
(68) Blessed *is* the Lord God of Israel; because He has visited and redeemed His people,
(69) And has raised up a horn {King}[n] of salvation for us in the house of His servant David;
(70) As He spoke by the mouth of His holy prophets, who have been since the world began:
(71) That we should be saved from our enemies, and from the hand of all who hate us;
(72) To perform the mercy *promised* to our forefathers, and to remember His holy covenant;
(73) The oath which He swore to our forefather Abraham,
(74) That He would grant to us, that we being delivered out of the hand of our enemies might serve Him without fear,
(75) In holiness and righteousness before Him, all the days of our life.
(76) And you, child {John}, shall be called the prophet of the Highest: because you shall go before the face of the Lord to prepare His ways;
(77) To give knowledge of salvation to His people by the forgiving of their sins,
(78) Through the tender mercy of our God; whereby the Day-spring {Creator of days}[o] from on high has visited us,
(79) To give light to those who sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
(80) And the child grew, and grew strong in spirit, and was in the deserts until the day of his being revealed to Israel.

Chapter 2

(1) And it came to pass in those days, that there went out a decree {command} from Caesar Augustus, that all the world should be taxed.
(2) (*And* this taxing was first made when Cyrenius was governor of Syria.)
(3) And all went to be taxed, every one into his own city.
(4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem {house of bread};[a] because (he was of the house and lineage of David:)
(5) To be taxed with Mary who was pledged to be his wife, who was great with child.
(6) And so it was, that, while they were there, the days were completed that she should be delivered.

1:69n - horn - king - see Daniel 7
1:780 - Day-spring - Creator of days - Creator of Life
2:4a – Bethlehem {βηθλεεμ } from Hebrew { בית לחם} – house of bread

(7) And she brought forth her firstborn son, and wrapped Him in baby cloths, and laid Him in a manger {feed trough};[b] because there was no room for them in the inn {4038 A.H./C-4 B.C.}.[c]
(8) And there were in the same country shepherds out in the field, keeping watch over their flock by night.
(9) And, the angel of the Lord stood above them, and the glory of the Lord shone around them: and they were greatly afraid.
(10) And the angel said to them, Do not be afraid: because, listen, I bring you good news of great joy, which shall be to all people.
(11) Because to you is born this day in the city of David a Savior, Who is Christ the Lord.
(12) And this *shall be* a sign to you; You shall find the babe wrapped in baby cloths, lying in a manger {feed trough}.
(13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
(14) Glory to God in the highest, and on earth peace, good will towards men.
(15) And it came to pass, as the angels went away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us.
(16) And they quickly came, and found Mary, and Joseph, and the babe lying in a manger {feed trough}.
(17) And when they had seen *it,* they made known abroad the saying which was told to them concerning this Child.
(18) And all those who heard *it* wondered at those things which were told them by the shepherds.
(19) But Mary kept all these things, and pondered *them* in her heart.
(20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.
(21) And when eight days were completed for the circumcising of the Child, His Name was called JESUS {Jehovah saves}, Who was so named by the angel before He was conceived in the womb.[d]

2:7b – manger – a feed bin for livestock
2:7c - 450 years since Cyrus' decree to restore Jerusalem [4038 A.H./C-4 B.C.]
{See: Appendix G: World Time Line of Biblical History}
2:21d - Jesus {Ιησους}- from Hebrew Joshua {יהושע} - Jehovah saves -note the gematria [numerical value of the letters] of the name "Jesus" in Greek totals 888 {8 is the Lord's number} as opposed to the antichrist's number 666.
- See "Use of Numbers in Scripture" at www.TheWordNotes.com
– circumcised the eighth day – Lev. 12:3; Mat. 1:31

(22) And when the days of her purification according to the law of Moses were accomplished {when Jesus was 40 days old},[e] they brought Him to Jerusalem, to present *Him* to the Lord;
(23) (As it is written in the law of the Lord,

Every male that opens the womb shall be called holy to the Lord;)[f]

(24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.[g]
(25) And, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the comforting {redemption} of Israel: and the Holy Spirit was upon him.
(26) And it was revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
(27) And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him according to the custom of the law,
(28) Then he took Him up in his arms, and blessed God, and said,
(29) Lord, now let Your servant depart in peace, according to Your word:
(30) Because my eyes have seen Your salvation,
(31) Which You have prepared before the face of all people;
(32) A light to lighten the Gentiles {non-Jews; nations}, and the glory of Your people Israel.[h]
(33) And Joseph and His mother marveled at those things which were spoken of Him.
(34) And Simeon blessed them, and said to Mary His mother, Indeed, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
(35) (Yes, a sword shall pierce through your own soul also,) that the thoughts of many hearts may be revealed.
(36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;
(37) And she *was* a widow of about eighty-four years, who did not leave the temple, but served *God* with fastings and prayers night and day.
(38) And she coming in that instant gave thanks likewise to the Lord, and spoke of Him to all those who looked for the redemption in Jerusalem.

2:22e - when Jesus is 40 days old – Lev. 12:1-8 - see note on: "The Magi and the Date of Jesus'Birth" at: www.TheWordNotes.com - see note on Lk. 2:39
2:23f – Ex. 13:2
2:24g – Lev. 12:2-4,6
2:32h – light to the Gentiles {non-Jews} – Is. 9:2

(39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.[i]
(40) And the Child grew, and grew strong in spirit, filled with wisdom: and the grace of God was upon Him.
(41) Now His parents went to Jerusalem every year at the feast of the Passover.[j]
(42) And when He was twelve years old,[k] they went up to Jerusalem after the custom of the feast.
(43) And when they had fulfilled the days, as they returned, the Child Jesus stayed behind in Jerusalem; and Joseph and His mother did not know *it*.
(44) But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintances.
(45) And when they did not find Him, they turned back again to Jerusalem, seeking Him.
(46) And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors {of the law}, both hearing them, and asking them questions.
(47) And all who heard Him were astonished at His understanding and answers.
(48) And when they saw Him, they were amazed: and His mother said to Him, Son, why have You dealt with us in this way? indeed, Your father and I have sought You sorrowing.
(49) And He said to them, How is it that you sought Me? Did you not know that I must be about My Father's business?
(50) And they did not understand the saying which He spoke to them.
(51) And He went down with them, and came to Nazareth, and was subject to them: but His mother kept all these sayings in her heart.
(52) And Jesus increased in wisdom and stature, and in favor with God and man.

2:39i – note: when Mary's purification according to the Law of Moses was completed 40 days after Jesus' birth (Lev. 12:1-8), the family returned to Nazareth. See note on Matthew 2:6. The shepherds came the night of Jesus' birth. The wise men according to tradition came when Jesus was twelve days old. This fits with Luke's account of Mary and Joseph returning to Nazareth after her days of purification. See note: "The Magi and The Date of Jesus' Birth" at www.TheWordNotes.com

2:41j – Lev. 23:14, 17; Ex. 34:22-24 – the Jews were required to appear before the Lord three times a year – Passover, Pentecost, and the Feast of Tabernacles – if they were too poor or lived too far away then they went at the Passover

2:42k – a Jewish boy was considered a man at age 12.

Chapter 3

(1) Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee,[a] and his brother Philip tetrarch of Ituraea[b] and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

(2) Annas and Caiaphas being the high priests,[c] the word of God came to John the son of Zachariah in the wilderness.

(3) And he came into all the country around the Jordan {River}, preaching the baptism of repentance for the forgiveness of sins;

(4) As it is written in the book of the words of Isaiah the prophet, saying,

The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight.

(5) **Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;**

(6) **And all flesh shall see the salvation of God.**[d]

(7) Then he said to the multitude that came forth to be baptized by him, O generation of vipers {snakes}, who has warned you to flee from the wrath {anger; judgment} to come?

(8) Therefore bring forth fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham as *our* forefather: because I say to you, That God is able of these stones to raise up children to Abraham.

(9) And now also the ax is laid to the root of the trees: every tree therefore which does not bring forth good fruit is cut down, and cast into the fire.

(10) And the people asked him, saying, What shall we do then?

(11) He answered and said to them, He who has two coats, let him give to him who has none; and he who has food, let him do likewise.

(12) Then also tax collectors came to be baptized, and said to him, Master, what shall we do?

(13) And he said to them, Exact no more than that which is appointed you.

3:1a – Herod tetrarch of Galilee – Herod Antipas – 5th son of Herod I – see notes on Mat. 2:1; Mat. 14:1; Lk. 13:31; Lk. 23:7; Acts 12:1; Acts 25:13 {see Josephus} See Appendix O: The Herods of Scripture.

3:1b - Philip of Trachonitis – Herod Philip – 8th son of Herod I

3:2c - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests - see John 18:13; Acts 4:6

3:4-6d – Is. 40:3-5

(14) And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.
(15) And as the people were in expectation, and all men wondered in their hearts of John, whether he were the Christ, or not;
(16) John answered, saying to *them* all, I indeed baptize you with water; but One mightier than I is coming, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire:
(17) Whose {winnowing}[e] fan *is* in His hand, and He will thoroughly purge His floor, and will gather the wheat into His barn; but the chaff He will burn with unquenchable fire.
(18) And many other things in his exhortation he preached to the people.
(19) But Herod the tetrarch, being reproved {corrected; warned} by him because of Herodias his brother Philip's wife,[f] and for all the evils which Herod had done,
(20) Added yet this above all, that he shut up John in prison.

(21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
(22) And the Holy Spirit descended in a bodily form like a dove upon Him, and a voice came from heaven, which said, You are My beloved Son; in You I am well pleased.[g]
(23) And Jesus Himself began to be about thirty years of age being (as was supposed) the son of Joseph,[h] who was *the son* of Heli,
(24) Who was *the son* of Matthat, who was *the son* of Levi, who was *the son* of Melchi, who was *the son* of Janna, who was *the son* of Joseph,
(25) Who was *the son* of Mattathias, who was *the son* of Amos, who was *the son* of Naum, who was *the son* of Esli, who was *the son* of Nagge,
(26) Who was *the son* of Maath, who was *the son* of Mattathias, who was *the son* of Semei, who was *the son* of Joseph, who was *the son* of Judah,
(27) Who was *the son* of Joanna, who was *the son* of Rhesa, who was *the son* of Zorobabel, who was *the son* of Shealtiel, who was *the son* of Neri,

3:17e – winnowing fan – see note on Mat. 3:12
3:19f – Mat. 14:3f – Herod the tetrarch – Herod Antipas – see Mat. 14:1
- See Appendix O: The Herods of Scripture
3:22g – Mat. 3:17; Mark 1:11
3:23h – (as was supposed) the son of Joseph – Jesus is technically the son of God and Mary so the phrase "as was supposed" is inserted in the text. The genealogy given here is Jesus' descent through Mary rather than Joseph and goes backwards to Adam. Note there are 77 generations from God to Jesus!
See: Appendix C: Genealogy of Jesus - see Luke 3:31

(28) Who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of Elmodam, who was *the son* of Er,
(29) Who was *the son* of Jose, who was *the son* of Eliezer, who was *the son* of Jorim, who was *the son* of Matthat, who was *the son* of Levi,
(30) Who was *the son* of Simeon, who was *the son* of Judah, who was *the son* of Joseph, who was *the son* of Jonan, who was *the son* of Eliakim,
(31) Who was *the son* of Melea, who was *the son* of Menan, who was *the son* of Mattatha, who was *the son* of Nathan,[i] who was *the son* of David,
(32) Who was *the son* of Jesse, who was *the son* of Obed, who was *the son* of Boaz, who was *the son* of Salmon, who was *the son* of Naasson,
(33) Who was *the son* of Aminadab, who was *the son* of Aram, who was *the son* of Esrom, who was *the son* of Phares, who was *the son* of Judah,
(34) Who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of Terah, who was *the son* of Nahor,
(35) Who was *the son* of Serug, who was *the son* of Reu, who was *the son* of Phalec, who was *the son* of Heber, who was *the son* of Sala,
(36) Who was *the son* of Cainan, who was *the son* of Arphaxad, who was *the son* of Shem, who was *the son* of Noah, who was *the son* of Lamech,
(37) Who was *the son* of Methuselah, who was *the son* of Enoch, who was *the son* of Jared, who was *the son* of Maleleel, who was *the son* of Cainan,
(38) Who was *the son* of Enos, who was *the son* of Seth, who was *the son* of Adam, who was *the son* of God.

Chapter 4

(1) And Jesus being full of the Holy Spirit returned from the Jordan {River}, and was led by the Spirit into the wilderness,
(2) Being tempted forty days by the devil. And in those days He ate nothing: and when they were ended, He was hungry.
(3) And the devil said to Him, If You are the Son of God, command this stone that it be made bread.
(4) And Jesus answered him, saying, It is written,

That man shall not live by bread alone, but by every word of God.[a]

(5) And the devil, taking Him up into a high mountain, showed to Him all the kingdoms of the world in a moment of time.

3:31i – Mary – Jesus' mother is descended from David through David's son Nathan; Joseph is descended from David through David's son Solomon. See Appendix C: Genealogy of Jesus – Mat. 1:6
4:4a – Deut. 8:3; Mat. 4:4

(6) And the devil said to Him, All this power I will give You, and their glory: because that is delivered to me; and I give it to whomever I choose.[b]
(7) If You therefore will worship me, all shall be Yours.
(8) And Jesus answered and said to him, Get behind me, Satan: because it is written,

You shall worship the Lord {Jehovah} your God, and Him only shall you serve.[c]

(9) And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said to Him, If You are the Son of God, cast Yourself down from here:
(10) Because it is written,

He shall give His angels charge over you, to keep you:

(11) **And in *their* hands they shall bear you up, lest at any time you dash your foot against a stone.**[d]
(12) And Jesus answering said to him, It is said,

You shall not tempt the Lord your God.[e]

(13) And when the devil had ended all the temptation, he departed from Him for a season.
(14) And Jesus returned in the power of the Spirit into Galilee: and His fame went out through all the region all around.
(15) And He taught in their synagogues, being glorified by all.
(16) And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day {Saturday}, and stood up to read.
(17) And there was delivered to Him the book {scroll} of the prophet Isaiah. And when He had opened the book {scroll}, He found the place where it was written,
(18) **The Spirit of the Lord *is* upon Me, because He has anointed Me to preach the good news to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised,**
(19) **To preach the acceptable year of the Lord.**[f]

4:6b – Note: God gave mankind rule over the birds of the air, the fish of the sea, and over all the earth, but mankind surrendered the rule to Satan. Jesus does not question Satan's rule, but He knows Satan can't do anything without the Father's consent
4:8c – Deut. 6:13; Mat. 4:10
4:11d – Ps. 91:11-12; Mat. 4:6
4:12e – Deut. 6:16; Mat. 4:7
4:19f – Is. 61:1-2a – Notice that Jesus did not finish reading the rest of verse 2, because the end of the verse has not yet been fulfilled. - He also added part of Is. 35:5-6. – See also: Luke 4:18-19 Did Jesus Quote the Septuagint? at www.TheWordNotes.com

(20) And He closed the book {scroll}, and He gave *it* again to the minister, and sat down. And the eyes of all those who were in the synagogue were fastened on Him.
(21) And He began to say to them, Today this Scripture is fulfilled in your hearing.
(22) And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is this not Joseph's son?
(23) And He said to them, You will surely say to Me this proverb, Physician, heal yourself: all we have heard done in Capernaum, do also here in Your own country.
(24) And He said, Truly I say to you, No prophet is accepted in His own country,
(25) But I tell you the truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;
(26) But to none of them was Elijah sent, except to Sarepta, *a city* of Sidon, to a woman *who was* a widow.[g]
(27) And many lepers were in Israel in the time of Elisha the prophet; and none of them were cleansed, except Naaman the Syrian.[h]
(28) And all those in the synagogue, when they heard these things, were filled with rage,
(29) And rose up, and threw Him out of the city, and led Him to the brow of the hill upon which their city was built, that they might cast Him down headlong.
(30) But He passing through their midst went His way,
(31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days {Saturdays}.
(32) And they were astonished at His teaching: because His word was with power.
(33) And in the synagogue there was a man, who had a spirit of an unclean demon, and cried out with a loud voice,
(34) Saying, Let *us* alone; what have we to do with You, *You* Jesus of Nazareth? have You come to destroy us? I know Who You are; the Holy One of God.
(35) And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and did not hurt him.
(36) And they were all amazed, and spoke among themselves, saying, What a word *is* this! Because with authority and power He commands the unclean spirits, and they come out.
(37) And His fame went out into every place of the country all around.
(38) And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever;[i] and they called Him for her.
(39) And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

4:26g – I Ki. 17:9
4:27h – II Ki. 5:14
4:38i – Simon's mother-in-law – Mat. 8:14; Mark 1:30 – See Appendix A: Recorded Miracles in the Bible

(40) Now when the sun was setting, all those who had any sick with various diseases brought them to Him; and He laid His hands on every one of them, and healed them.
(41) And demons also came out of many, crying out, and saying, You are Christ the Son of God. And He rebuking *them* did not allow them to speak: because they knew that He was Christ.
(42) And when it was day, He departed and went into a desert place: and the people sought Him, and came to Him, and they wanted Him to stay, so that He should not depart from them.
(43) But He said to them, I must preach the kingdom of God to other cities also: because this is why I have been sent.
(44) And He preached in the synagogues of Galilee.

Chapter 5
(1) And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret {Sea of Galilee},[a]
(2) And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.
(3) And He entered into one of the ships, which was Simon's, and requested of him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.
(4) Now when He had finished speaking, He said to Simon, Launch out into the deep, and let down your nets for a catch.
(5) But Simon answering said to Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Your word I will let down the net.
(6) And when they had done this, they enclosed a great multitude of fish: and their net broke.[b]
(7) And they motioned to *their* partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
(8) When Simon Peter saw *it,* he fell down at Jesus' knees, saying, Depart from me; because I am a sinful man, O Lord.
(9) Because he was astonished, and all who were with him, at the catch of the fish which they had taken:
(10) And so *was* also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not be afraid; from now on you shall catch men.
(11) And when they had brought their ships to land, they left all, and followed Him.
(12) And it came to pass, when He was in a certain city, a man full of leprosy: who seeing Jesus fell on *his* face, and begged Him, saying, Lord, if You will, You can make me clean.

5:1a – lake of Gennesaret – Sea of Galilee
5:6b – draught of fish – see Appendix A: Recorded Miracles in the Bible

(13) And He put forth *His* hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him.
(14) And He charged him to tell no man: but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them.[c]
(15) But His fame went out so much the more abroad: and great multitudes came together to hear, and to be healed by Him of their diseases and handicaps.
(16) And He withdrew Himself into the wilderness, and prayed.
(17) And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.
(18) And, men brought on a bed a man who was taken with a paralysis and they sought *means* to bring him in, and to lay *him* before Him.
(19) And when they could not find a *way* that they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.[d]
(20) And when He saw their faith, He said to him, Man, your sins are forgiven you.
(21) And the scribes and the Pharisees began to reason, saying, Who is this Who speaks blasphemies {claims to be God}?[e] Who can forgive sins, but God alone?
(22) But when Jesus perceived their thoughts, He answering said to them, What do you reason in your hearts?[f]
(23) Which is easier, to say, Your sins are forgiven you; or to say, Rise up and walk?
(24) But that you may know that the Son of Man has power upon earth to forgive sins, (He said to the sick of the paralysis,) I say to you, Arise, and take up your bed, and return to your house.
(25) And immediately he rose up before them, and picked up the bed upon which he lay, and departed to his own house, glorifying God.

5:14c - Lev. 14 – see also Appendix A: Recorded Miracles in the Bible
5:19d – Mark 2:4f – see Appendix A: Recorded Miracles in the Bible
5:21e - blasphemies – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God's authority. If Jesus was not God, He was guilty, but since He is God, they were wrong. – Mat. 9:3 - see Lev. 24:11, 16
5:22f – Jesus perceived their thoughts and answered them – notice it never occurs to them to question how He knew their thoughts

(26) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.
(27) And after these things He went forth, and saw a tax collector, named Levi,[g] sitting at the receipt of custom: and He said to him, Follow Me.
(28) And he left all, rose up, and followed Him.
(29) And Levi made for Him a great feast in his own house: and there was a great company of tax collectors and of others who sat down with them.
(30) But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax collectors and sinners?
(31) And Jesus answering said to them, Those who are whole do not need a physician: but those who are sick
(32) I did not come to call the righteous, but sinners to repentance.[h]
(33) And they said to Him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but Yours eat and drink?
(34) And He said to them, Can you make the wedding guests fast, while the bridegroom is with them?
(35) But the days will come, when the bridegroom will be taken away from them, and then they will fast in those days.
(36) And He spoke also a parable to them; No man puts a piece of a new cloth upon an old; because, the new makes a tear, and the piece that was *taken* out of the new does not agree with the old.[i]
(37) And no man puts new wine into old wine bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.[j]
(38) But new wine must be put into new wine bottles; and both are preserved.
(39) No man also having drunk old *wine* right away desires new: because he says, The old is better.

Chapter 6
(1) And it came to pass on the second sabbath {Saturday} after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and ate, rubbing *them* in *their* hands.
(2) And certain of the Pharisees said to them, Why do you do that which is not lawful to do on the sabbath days {Saturdays}.
(3) And Jesus answering them said, Have you not read so much as this, what David did, when he himself was hungry, and those who were with him;
(4) How he went into the house {tabernacle} of God, and took and ate the holy bread, and gave also to those who were with him; which it is not lawful to eat except for the priests alone?[a]

5:27g – Levi – also called Matthew – see list of disciples at the end of Matthew
5:32h – see note on Mat. 9:13; Luke 18:10-14
5:36i – Mat. 9:16 – see Appendix B: Recorded Parables of Jesus
5:37j – Mat. 9:17
6:4a - I Sam. 21:1-6

(5) And He said to them, The Son of man is Lord also of the sabbath {Saturday}.
(6) And it came to pass also on another sabbath {Saturday}, that He entered into the synagogue and taught: and there was a man whose right hand was withered.[b]
(7) And the scribes and Pharisees watched Him, whether He would heal on the sabbath day {Saturday}; that they might find an accusation against Him.
(8) But He knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
(9) Then Jesus said to them, I will ask you one thing; Is it lawful on the sabbath days {Saturdays} to do good, or to do evil? to save life, or to destroy *it*?
(10) And looking all around upon them all, He said to the man, Stretch forth your hand. And he did so: and his hand was restored whole as the other.
(11) And they were filled with rage; and discussed with one another what they might do to Jesus.
(12) And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.
(13) And when it was day, He called *to Himself* His disciples: and of them He chose twelve, whom also He named apostles {ambassadors};[c]
(14) Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,
(15) Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,
(16) And Judas *the brother* of James, and Judas Iscariot, who also was the traitor.
(17) And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the {Mediterranean} sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases;
(18) And those who were harassed with unclean spirits: and they were healed.
(19) And the whole multitude sought to touch Him: because virtue {goodness; healing power} went out of Him, and healed *them* all.
(20) And He lifted up His eyes on His disciples, and said, Blessed *are you* poor: because yours is the kingdom of God.[d]
(21) Blessed *are you* who hunger now: because you shall be filled. Blessed *are you* who weep now: because you shall laugh.
(22) Blessed are you, when men shall hate you, and when they shall separate you *from their company,* and shall say bad things about *you,* and cast out your name as evil, because of the Son of Man's sake.

6:6b – withered hand – Mat. 12:9; Mark 3:11 – see Appendix A: Recorded Miracles in The Bible
6:13c – see list of disciples at end of Matthew
- a disciple is someone who studies under a teacher
- an apostle is someone who has studied under a teacher and is sent out as an ambassador to represent the teacher
6:20d – compare to Mat. 5:3

(23) Rejoice in that day, and leap for joy: because, indeed, your reward *is* great in heaven: because their forefathers did the same to the prophets.
(24) But woe to you who are rich! Because you have received your reward.
(25) Woe to you who are full because you shall hunger. Woe to you who laugh now! Because you shall mourn and weep.
(26) Woe to you, when all men shall speak well of you! Because so did their forefathers to the false prophets.
(27) But I say to you who hear, Love your enemies, do good to those who hate you,
(28) Bless those who curse you, and pray for those who despitefully use you.
(29) And to him who strikes you on the *one* cheek offer also the other; and to him who takes away your cloak do not forbid *to take your* coat also.
(30) Give to every man who asks of you; and of him who takes away your goods do not ask for *them* back.
(31) And as you would want men to do to you, you also do to them.
(32) Because if you love those who love you, what thanks do you have? Because sinners also love those who love them.
(33) And if you do good to those who do good to you, what thanks do you have? Because sinners also do the same.
(34) And if you lend *to those* of whom you hope to receive, what thanks do you have? Because sinners also lend to sinners, to receive as much again.
(35) But love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and you shall be the children of the Highest: because He is kind to the unthankful and *to* the evil.
(36) You therefore be merciful, as your Father also is merciful.
(37) Do not judge, and you shall not be judged: do not condemn, and you shall not be condemned: forgive, and you shall be forgiven:[e]
(38) Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, men shall give to you. Because with the same measure that you give out it shall be measured to you again.
(39) And He spoke a parable to them, Can the blind lead the blind? shall they not both fall into the ditch?
(40) The disciple is not above his master: but everyone who is perfect {matured}[f] shall be as his master.
(41) And why do you see the splinter that is in your brother's eye, but do not perceive the beam that is in your own eye?
(42) Else how can you say to your brother, Brother, let me pull out the splinter that is in your eye, when you yourself do not see the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then you shall see clearly to pull out the splinter that is in your brother's eye.

6:37e - Mat. 7:1f
6:40f – perfect – has reached maturity

(43) Because a good tree does not bring forth corrupt fruit; neither does a corrupt tree bring forth good fruit.
(44) Because every tree is known by his own fruit. Because men do not gather figs of thorn bushes, nor do they gather grapes from a bramble bush.
(45) A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: because of the abundance of the heart his mouth speaks.
(46) And why do you call Me, Lord, Lord, and do not do the things which I say?
(47) Whoever comes to me, and hears My sayings, and does them, I will show you to whom he is like:
(48) He is like a man who built a house, and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat greatly upon that house, and could not shake it: because it was founded upon a rock.[g]
(49) But he who hears, and does not do, is like a man who built a house upon the earth without a foundation; against which the waters greatly beat, and immediately it fell; and the ruin of that house was great.

Chapter 7
(1) Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.
(2) And a certain centurion's servant, who was dear to him, was sick, and ready to die.[a]
(3) And when he heard of Jesus, he sent to Him the elders of the Jews, urging Him to come and heal his servant.
(4) And when they came to Jesus, they sought Him instantly, saying, That he was worthy for whom He should do this:
(5) Because he loves our nation, and he has built us a synagogue.
(6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to Him, saying to Him, Lord, do not trouble yourself: because I am not worthy that you should enter under my roof:
(7) Therefore neither did I think myself worthy to come to You: but say in a word, and my servant shall be healed.
(8) Because I also am a man set under authority, having under me soldiers, and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does *it*.

6:48g – a wise man builds on the rock – see Appendix B: Recorded Parables of Jesus
7:2a – centurion's servant – see Appendix A: Recorded Miracles in the Bible

(9) When Jesus heard these things, He marveled at him, and turned Himself around, and said to the people who followed Him, I say to you, I have not found so great faith, no, not in Israel.
(10) And those who were sent, returning to the house, found the servant who had been sick whole.
(11) And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and many people.
(12) Now when He came near to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her.
(13) And when the Lord saw her, He had compassion on her, and said to her, Do not weep.
(14) And He came and touched the leader of the procession: and those who carried *him* stood still. And He said, Young man, I say to you, Arise.[b]
(15) And he who was dead sat up, and began to speak. And He delivered him to his mother.
(16) And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited His people.
(17) And this rumor of Him went forth throughout all Judea, and throughout all the region around about.
(18) And the disciples of John showed him of all these things.
(19) And John calling *to himself* two of his disciples sent *them* to Jesus, saying, Are You He Who should come or should we look for another?
(20) When the men had come to Him, they said, John Baptist has sent us to You, saying, Are You He Who should come or should we look for another?
(21) And in that same hour He cured many of *their* diseases and handicaps, and of evil spirits; and to many *who were* blind He gave sight.
(22) Then Jesus answering said to them, Go your way, and tell John the things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.[c]
(23) And blessed is *he,* whoever shall not be offended in Me.
(24) And when the messengers of John had departed, He began to speak to the people concerning John, What did you go out into the wilderness to see? A reed shaken with the wind?
(25) But what did you go out to see? A man clothed in soft clothing? Indeed, those who are clothed gorgeously, and live delicately, are in kings' courts.
(26) But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet.

7:14b – raising widow's son – see Appendix A: Recorded Miracles in the Bible
7:22c – tell John – Mat. 11:4f

(27) This is *he,* of whom it is written,
Look, I send My messenger before Your face, who shall prepare Your way before You.[d]
(28) Because I say to you, Among those who are born of women there is not a greater prophet than John the Baptist: but he who is least in the kingdom of God is greater than he.
(29) And all the people who heard *Him,* and the tax collectors, obeyed God, being baptized with the baptism of John.
(30) But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized by him.
(31) And the Lord said, How then shall I compare the men of this generation? and to what are they like?
(32) They are like children sitting in the marketplace,[e] and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned for you, and you have not wept.
(33) Because John the Baptist came neither eating bread nor drinking wine; and you say, He has a demon.
(34) The Son of Man has come eating and drinking; and you say, Look a gluttonous man, and a drunk, a friend of tax collectors and sinners!
(35) But wisdom is justified of all her children.

(36) And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to a meal.
(37) And, a woman in the city, who was a sinner, when she knew that *Jesus* sat at meal in the Pharisee's house, brought an alabaster box of ointment,[f]
(38) And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and wiped *them* with the hairs of her head, and kissed His feet, and anointed *them* with the ointment.
(39) Now when the Pharisee who had invited Him saw *it,* he spoke within himself, saying, This man, if He were a prophet, would have known who and what manner of woman *this is* who touches Him: because she is a sinner.
(40) And Jesus answering said to him, Simon, I have somewhat to say to you. And he said, Master, speak on.
(41) There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty.
(42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
(43) Simon answered and said, I suppose that *he,* to whom he forgave most. And He said to him, You have rightly judged.

7:27d - Mal. 3:1; Mk. 1:2; Lk. 7:27; Rev. 2:1
7:32e – Mat. 11:16f
7:37f – Mat. 26:7f

(44) And he turned to the woman, and said to Simon, Do you see this woman? I entered into your house, you gave Me no water for My feet: but she has washed My feet with tears, and wiped *them* with the hairs of her head.
(45) You gave Me no kiss: but this woman since the time I came in has not ceased to kiss My feet.
(46) You did not anoint My head with oil: but this woman has anointed My feet with ointment.
(47) Therefore I say to you, Her sins, which are many, are forgiven; because she loved much: but to whom little is forgiven, *the same* loves little.
(48) And He said to her, Your sins are forgiven.
(49) And those who sat at meal with Him began to say within themselves, Who is this who forgives sins also?
(50) And He said to the woman, Your faith has saved you; go in peace.

Chapter 8
(1) And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad news of the kingdom of God: and the twelve *were* with Him,
(2) And certain women, who had been healed of evil spirits, diseases and handicaps, Mary called Magdalene,[a] out of whom seven demons went,
(3) And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to Him of their substance.
(4) And when many people were gathered together, and had come to Him out of every city, He spoke by a parable:
(5) A sower went out to sow his seed:[b] and as he sowed, some fell by the road side; and it was trodden down, and the birds of the air devoured it.
(6) And some fell upon a rock; and as soon as it had sprung up, it withered away, because it lacked moisture.
(7) And some fell among thorns; and the thorns sprang up with it, and choked it.
(8) And others fell on good ground, and sprang up, and bore fruit a hundredfold.[c] And when He had said these things, He cried, He who has ears to hear, let him hear.
(9) And His disciples asked Him, saying, What does this parable mean?
(10) And He said, To you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
(11) Now the parable is this: The seed is the word of God.
(12) Those by the road side are those who hear; then the devil comes, and takes away the word out of their hearts, lest they should believe and be saved.

8:2-3a – Mary Magdalene and Joanna – Luke 24:10
8:5b – parable of the sower – Mat. 13:3f; Mk. 4:2f – see Appendix B: Recorded Parables of Jesus
8:8c – hundred fold – note: grain always bears fruit in even numbers – see Mat. 13:8
- see Interesting Number Facts in Nature at www.TheWordNotes.com
- see Appendix B: Recorded Parables of Jesus

(13) Those on the rock *are those,* who, when they hear, receive the word with joy; but these have no root, who for a while believe, and in time of temptation fall away.
(14) And that which fell among thorns are those, who, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
(15) But that on the good ground are those, who in an honest and good heart, having heard the word, keep *it,* and bring forth fruit with patience.
(16) No man, when he has lighted a candle, covers it with a vessel,[d] or puts *it* under a bed; but sets *it* on a candlestick, that those who enter in may see the light.
(17) Because nothing is secret, that shall not be revealed; neither *anything* hid, that shall not be known and come abroad.
(18) Take heed therefore how you hear: because whoever has, to him shall be given; and whoever does not have, from him shall be taken even that which he seems to have.
(19) Then *His* mother and His brothers came to Him,[e] and could not come near Him because of the crowd of people.
(20) And it was told to Him *by certain ones* who said, Your mother and your brothers stand outside, desiring to see You.
(21) And He answered and said to them, My mother and My brothers are these who hear the word of God, and do it.
(22) Now it came to pass on a certain day, that He went into a ship with His disciples: and He said to them, Let us go over to the other side of the lake {Sea of Galilee}. And they launched forth.
(23) But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water,* and were in jeopardy.
(24) And they came to Him, and awoke Him, saying, Master, master, we are perishing. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.[f]
(25) And He said to them, Where is your faith? And they were afraid and wondered, saying to one another, What manner of man is this! Because He commands even the winds and water, and they obey Him.

8:16d – candle under a bushel – Mat. 5:14-16; Mk. 4:21; Lk. 11:33-34 – see Appendix B: Recorded Parables of Jesus
8:19e – mother and brothers of Jesus – Mat. 12:46f
8:24f – tempest stilled – Mat. 8:26; Mk. 4:39 – see Appendix A: Recorded Miracles in the Bible

(26) And they arrived at the country of the Gadarenes, which is opposite Galilee.
(27) And when He went forth to land, there met Him out of the city a certain man, who had demons for a long time, and wore no clothes, neither lived in *any* house, but in the tombs.
(28) When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with You, Jesus, *You* Son of God most High? I urge {ask; beg} You, do not torment me.
(29) (Because he had commanded the unclean spirit to come out of the man. Because often times it had caught him: and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)
(30) And Jesus asked him, saying, What is your name? And he said, Legion:[g] because many demons had entered into him.
(31) And they urged {asked; begged} Him that He would not command them to go out into the deep.
(32) And there was there a herd of many swine feeding on the mountain: and they urged {asked; begged} Him that He would allow them to enter into them. And He allowed them.
(33) Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake {Sea of Galilee}, and were drowned.[h]
(34) When those who fed *them* saw what had happened, they fled, and went and told *it* in the city and in the country.
(35) Then they went out to see what had happened; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
(36) Those who also saw *it* told them by what means he who was possessed of the demons was healed.
(37) Then the whole multitude of the country of the Gadarenes around urged {asked; begged} Him to depart from them; because they were taken with great fear: and He went up into the ship, and returned back again.
(38) Now the man out of whom the demons had departed urged {asked; begged} Him that he might remain with him: but Jesus sent him away, saying,
(39) Return to your own house, and show what great things God has done for you. And he went his way, and published {told} throughout the whole city what great things Jesus had done for him.
(40) And it came to pass, that, when Jesus had returned, the people *gladly* received Him: because they were all waiting for Him.
(41) And, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and urged {asked; begged} Him that He would come into his house:

8:30g – Legion – Mat. 8:28; Mk. 5:1f – See note on Mk 5:9 – see Appendix A: Recorded Miracles in the Bible
8:33h – demons prefer water – see note on Mat. 8:32

(42) Because he had only one daughter, about twelve years of age, and she lay dying. But as He went the people thronged Him.
(43) And a woman having an issue of blood twelve years,[i] who had spent all her living upon physicians, neither could be healed by any,
(44) Came behind *Him,* and touched the hem of His clothing: and immediately her issue of blood stopped.
(45) And Jesus said, Who touched Me? When all denied, Peter and those who were with Him said, Master, the multitude throngs You and press against *You,* and You ask, Who touched Me?
(46) And Jesus said, Somebody has touched Me: because I perceive that virtue {goodness; healing power} has gone out of Me.
(47) And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared to Him before all the people the reason she had touched Him, and how she was healed immediately.
(48) And He said to her, Daughter, be of good comfort: your faith has made you whole; go in peace.
(49) While He yet spoke, there came one from the ruler of the synagogue's *house,* saying to him, Your daughter is dead; do not trouble the Master.
(50) But when Jesus heard *it,* He answered him, saying, Do not be afraid: believe only, and she shall be made whole.
(51) And when He came into the house, He allowed no man to go in, except Peter, and James, and John, and the father and the mother of the maiden.
(52) And all wept, and loudly cried because of her: but He said, Do not weep; she is not dead, but sleeps.
(53) And they laughed Him to scorn, knowing that she was dead.
(54) And He put them all out, and took her by the hand, and called, saying, Maid, arise.[j]
(55) And her spirit came again, and she arose straightway: and He commanded to give her food.
(56) And her parents were astonished: but He charged them that they should tell no man what was done.

Chapter 9
(1) Then He called His twelve disciples together, and gave them power and authority over all demons, and to cure diseases.[a]
(2) And He sent them to preach the kingdom of God, and to heal the sick.
(3) And He said to them, Take nothing for *your* journey, neither clubs, nor money, neither bread, neither change; neither have two coats apiece.

8:43i – issue of blood – Mat. 9:20; Mk. 5:25 – see Appendix A: Recorded Miracles in the Bible
8:54j – raising Jairus' daughter – Mat. 8:28; Mk. 5:1 - see Appendix A: Recorded Miracles in the Bible
9:1a – Mat. 10:1f

(4) And whatever house you enter into, there stay, and from there depart.
(5) And whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.
(6) And they departed, and went through the towns, preaching the gospel, and healing everywhere.
(7) Now Herod the tetrarch[b] heard of all that was done by Him: and he was perplexed, because it was said by some, that John had risen from the dead;
(8) And of some, that Elijah had appeared; and of others, that one of the old prophets was risen again.
(9) And Herod said, John I have beheaded: but Who is this, of Whom I hear such things? And he desired to see Him.
(10) And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida {house of hunter}.[c]
(11) And the people, when they knew *it,* followed Him: and He received them, and spoke to them of the kingdom of God, and healed those who had need of healing.
(12) And when the day began to wear away, then the twelve came, and said to Him, Send the multitude away, that they may go into the towns and country around, and lodge, and get food: because we are here in a desert place.
(13) But He said to them, You give them something to eat. And they said, We have nothing except five loaves and two fish; unless we go and buy food for all these people.
(14) Because they were about five thousand men. And He said to His disciples, Make them sit down by fifties in a company.
(15) And they did so, and made them all sit down.
(16) Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke, and gave to the disciples to set before the multitude.
(17) And they ate, and were all filled: and there was taken up of fragments that remained to them twelve baskets.[d]
(18) And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, Whom do the people say that I am?[e]

9:7b – Herod the tetrarch – Herod Antipas- See Lk. 3:1 - See The Herods of Scripture at www.TheWordNotes.com
9:10c - Feeding of the 5000 - See Mat. 14:13; Mark 6:30; John 6:1 - the only recorded miracle of Jesus that appears in all four gospels - See Appendix A: Recorded Miracles in the Bible – Bethsaida – house of hunter – Mat. 11:21; Mk. 6:45
9:17d – twelve hand baskets – see Mat. 14:20; Mat. 15:37
9:18e – Mat. 16:13f; Mark 8:27f

(19) They answering said, John the Baptist; but some *say,* Elijah; and others *say,* that one of the old prophets is risen again.
(20) He said to them, But Whom do you say that I am? Peter answering said, The Christ of God.[f]
(21) And He strictly charged them, and commanded *them* to tell no man this thing;
(22) Saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.[g]
(23) And He said to *them* all, If any *man* will come after Me, let him deny himself, and take up his cross daily, and follow Me.
(24) Because whoever will save his life shall lose it: but whoever will lose his life for My sake, the same shall save it.
(25) Because what is a man advantaged, if he gains the whole world, and loses himself, or is cast away?
(26) Because whoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and *in His* Father's, and of the holy angels.
(27) But I tell you of a truth, there are some standing here, who shall not taste of death, until they see the kingdom of God.[h]
(28) And it came to pass about eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.
(29) And as He prayed, His appearance was changed, and His clothing *was* white *and* shining.[i]
(30) And, there talked with Him two men, who were Moses and Elijah:
(31) Who appeared in glory, and spoke of His death which He should accomplish at Jerusalem.
(32) But Peter and those who were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men who stood with Him.
(33) And it came to pass, as they departed from Him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for You, and one for Moses, and one for Elijah: not knowing what he said.
(34) While he spoke, there came a cloud, and overshadowed them: and they were afraid as they entered into the cloud.
(35) And there came a voice out of the cloud, saying, This is My beloved Son: listen to Him.
(36) And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.[j]

9:20f – Mat. 16:16
9:22g – Mat. 16:1; Mk. 8:31; Lk. 18:3
9:27h – not taste death – Mat. 16:28; Mk. 9:1
9:29i – transfiguration - Mat. 17:1-8; Mark 9:2-8
9:36j – they told no man – because Jesus had commanded them not to Mat. 17:9

(37) And it came to pass, that on the next day, when they had come down from the hill, many people met Him.
(38) And, a man of the company cried out, saying, Master, I beg You, look upon my son: because he is my only child.
(39) And, a spirit takes him, and he suddenly cries out; and it tears him so that he foams at the mouth again, and bruising him hardly departs from him.
(40) And I begged Your disciples to cast him out; and they could not.
(41) And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son here.
(42) And as he was yet coming, the demon threw him down, and tore *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
(43) And they were all amazed at the mighty power of God. But while everyone wondered at all these things which Jesus did, He said to His disciples,
(44) Let these sayings sink down into your ears: because the Son of Man shall be delivered into the hands of men.
(45) But they did not understand this saying, and it was hidden from them, that they did not perceive it: and they were afraid to ask Him of that saying.
(46) Then there arose a discussion among them, which of them should be greatest.
(47) And Jesus, perceiving the thoughts of their hearts, took a child, and set him beside Him,
(48) And said to them, Whoever shall receive this child in My Name receives Me: and whoever shall receive Me receives Him Who sent Me: because He who is least among you all, the same shall be great.
(49) And John answered and said, Master, we saw one casting out demons in Your Name; and we forbade him, because he was not following us.
(50) And Jesus said to him, Do not forbid *him*: because he who is not against us is for us.
(51) And it came to pass, when the time had come that He should be received up, He steadfastly set His face to go to Jerusalem,
(52) And sent messengers before Him: and they went, and entered into a village of the Samaritans, to make ready for Him.
(53) And they did not receive Him, because His face was as though He would go to Jerusalem.
(54) And when His disciples James and John saw *this,* they said, Lord, do You want us to command fire to come down from heaven, and consume them, even as Elijah did?[k]
(55) But He turned, and rebuked them, and said, You do not know not what manner of spirit you are of.

9:54k - II Ki. 1:10

(56) Because the Son of Man has not come to destroy men's lives, but to save *them*. And they went to another village.
(57) And it came to pass, that, as they went down the road, a certain *man* said to Him, Lord, I will follow You wherever You go.
(58) And Jesus said to him, Foxes have holes, and birds of the air *have* nests; but the Son of man has nowhere to lay *His* head.
(59) And He said to another, Follow Me. But he said, Lord, allow me first to go and bury my father.
(60) Jesus said to him, Let the dead bury their dead: but you go and preach the kingdom of God.
(61) And another also said, Lord, I will follow You; but let me first go bid them farewell, who are at home at my house.
(62) And Jesus said to him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Chapter 10

(1) After these things the Lord also appointed seventy others, and sent them two by two before Him into every city and place, wherever He Himself would come.
(2) Therefore He said to them, The harvest truly *is* great, but the laborers *are* few: pray therefore to the Lord of the harvest, that He would send forth laborers into His harvest.
(3) Go your ways: indeed, I send you forth as lambs among wolves.
(4) Carry neither purse, nor money, nor shoes: and do not stop to talk to anyone along the way.
(5) And into whatever house you enter, first say, Peace to this house.
(6) And if the son of peace is there, your peace shall rest upon it: if not, it shall turn to you again.
(7) And in the same house remain, eating and drinking such things as they give: because the laborer is worthy of his hire. Do not go from house to house.
(8) And into whatever city you enter, and they receive you, eat such things as are set before you:
(9) And heal the sick that are in it, and say to them, The kingdom of God has come near to you.
(10) But into whatever city you enter, and they do not receive you, go your ways out into the streets of the same, and say,
(11) Even the very dust of your city, which clings on us, we do wipe off against you: nevertheless you be sure of this, that the kingdom of God has come near to you.
(12) But I say to you, that it shall be more tolerable in that day for Sodom, than for that city.[a]
(13) Woe to you, Chorazin! woe to you, Bethsaida! because if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes.

10:12a – Gen. 18:16f; Mat. 10:15; Mat. 11:23; Mark 6:11

(14) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
(15) And you, Capernaum, who are exalted to heaven, shall be thrust down to hell.
(16) He who listens to you listens to Me; and he who despises you despises Me; and he who despises Me despises Him Who sent Me.
(17) And the seventy returned again with joy, saying, Lord, even the demons are subject to us through Your Name.
(18) And He said to them, I saw Satan fall as lightning from heaven.[b]
(19) Indeed, I give to you power to tread on snakes and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
(20) Nevertheless do not rejoice in this, that the spirits are subject to you; but rather rejoice, because your names are written in heaven.
(21) In that hour Jesus rejoiced in spirit, and said, I thank You, O Father, Lord of heaven and earth, that You have hid these things from the wise and prudent, and have revealed them to babes: even so, Father; because it seemed good in Your sight.
(22) All things are delivered to Me by My Father: and no man knows who the Son is, but the Father; and Who the Father is, except the Son, and *he* to whom the Son will reveal *Him*.
(23) And He turned Himself towards *His* disciples, and said privately, Blessed *are* the eyes which see the things that you see:
(24) Because I tell you, that many prophets and kings have desired to see those things which you see, and have not seen *them*; and to hear those things which you hear, and have not heard *them*.
(25) And, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?
(26) He said to him, What is written in the law? how do you read it?
(27) And he answering said,

You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind[c];
and your neighbor as yourself[d].

(28) And He said to him, You have answered right: do this, and you shall live.
(29) But he, wanting to justify himself, said to Jesus, And who is my neighbor?

10:18b – Jesus is referring to a future event which He knows will happen – Rev. 12:7-12
At the present time Satan still has access to go to heaven [see the book of Job], but at a future date, he will be cast out permanently from heaven [Rev. 12:7-12].
10:27c - Deut. 6:5; 10:12; 30:6
10:27d - Lev. 19:18

(30) And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, and wounded *him,* and departed, leaving *him* half dead.
(31) And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
(32) And likewise a Levite, when he was at the place, came and looked *on him,* and passed by on the other side.
(33) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*
(34) And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
(35) And in the morning when he departed, he took out two pence, and gave *them* to the host, and said to him, Take care of him; and whatever you spend more, when I come again, I will repay you.
(36) Which now of these three, do you think, was a neighbor to him who fell among the thieves?
(37) And he said, He who showed mercy on him. Then Jesus said to him, Go, and you do likewise.
(38) Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.
(39) And she had a sister called Mary, who also sat at Jesus' feet, and heard His word.
(40) But Martha was encumbered with much serving, and came to Him, and said, Lord, Do You not care that my sister has left me to serve alone? Therefore tell her that she should help me.
(41) And Jesus answered and said to her, Martha, Martha, you are careful and troubled about many things:
(42) But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.

Chapter 11
(1) And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples.
(2) And He said to them, When you pray, say,[a] Our Father in heaven, Your Name be honored. Your kingdom come. Your will be done on earth, as it is in heaven.
(3) Give us day by day our daily bread.
(4) And forgive us our sins; because we also forgive everyone who sins against us. And do not lead us into temptation; but deliver us from evil.
(5) And He said to them, Which of you shall having a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;

11:2a – Mat. 6:9

(6) Because a friend of mine in his journey has come to me, and I have nothing to set before him?
(7) And he from within shall answer and say, Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give to you.
(8) I say to you, Though he will not rise and give to him, because he is his friend, yet because of his inconvenience he will rise and give him as many as he needs.
(9) And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.
(10) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.
(11) If a son shall ask for bread of any of you who is a father, will he give him a stone? or if *he asks for* a fish, will he for a fish give him a snake?
(12) Or if he shall ask an egg, will he offer him a scorpion?
(13) If you then, being evil, know how to give good gifts to your children: how much more shall *your* heavenly Father give the Holy Spirit to those who ask Him?
(14) And He was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, the dumb spoke; and the people wondered.
(15) But some of them said, He casts out demons through Beelzebub[b] the chief of the demons.
(16) And others, tempting *Him,* sought of Him a sign from heaven.
(17) But He, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house *divided* against itself falls.
(18) If Satan is also divided against himself, how shall his kingdom stand? because you say that I cast out demons through Beelzebub.
(19) And if I by Beelzebub cast out demons, by whom do your sons cast *them* out? therefore they shall be your judges.
(20) But if I with the finger of God cast out demons, without a doubt the kingdom of God has come upon you.
(21) When a strong man armed keeps his palace, his goods are in peace:
(22) But when a stronger than he shall come upon him, and overcomes him, he takes from him all his armor in which he trusts, and divides his spoils.
(23) He that is not with Me is against Me: and he who does not gather with Me scatters.
(24) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest;[c] and finding none, he says, I will return to my house from which I came out.
(25) And when he returns, he finds *it* swept and decorated.

11:15b – Mat. 12:24
11:24c – dry places – Mat. 8:32; Mat. 12:43

(26) Then he goes, and takes *to himself* seven other spirits more wicked than himself; and they enter in, and live there: and the last *state* of that man is worse than the first.
(27) And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said to Him, Blessed *is* the womb that bore You, and the breasts which You have nursed.
(28) But He said, Yes rather, blessed *are* those who hear the word of God, and keep it.
(29) And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.[d]
(30) Because as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this generation.
(31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: because she came from the fartherest parts of the earth to hear the wisdom of Solomon;[e] and, indeed, a greater than Solomon *is* here.
(32) The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, look, one greater than Jonah *is* here.
(33) No man, when he has lit a candle, puts *it* in a secret place, neither under a bushel[f] {8 gal.; 30.2 liters} {basket or pot},[g] but on a candlestick, so that those who come in may see the light.
(34) The light of the body is the eye: therefore when your eye is good, your whole body also is full of light; but when *your eye* is bad, your body also *is* full of darkness.
(35) Take heed therefore that the light which is in you not be darkness.
(36) If therefore your whole body *is* full of light, having no dark part, the whole shall be full of light, as when the bright shining of a candle gives you light.
(37) And as He spoke, a certain Pharisee sought Him to dine with him: and He went in, and sat down to a meal.
(38) And when the Pharisee saw *it,* he marveled that He had not first washed before dinner.[h]
(39) And the Lord said to him, Now you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
(40) *You* fools, did not He Who made that which is outside make that which is inside also?
(41) But rather give charity of such things as you have; and, indeed, all things are clean to you.

11:29d – sign of Jonah – Mat. 12:39f
11:31e – I Ki. 10:1; Mat. 12:42
11:33f - candle under a bushel - Mat. 5:14f; Mark 4:21f; Lk. 8:16f – see Appendix B: Recorded Parables of Jesus
11:33g - bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see Appendix J: Bible Weights and Measures
11:38h – unwashed hands – see note on Mat. 15:2

(42) But woe to you, Pharisees! Because you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these you ought to have done, and not to leave the other undone.[i]
(43) Woe to you, Pharisees! because you love the uppermost seats in the synagogues, and greetings in the markets.
(44) Woe to you, scribes and Pharisees, hypocrites! Because you are as graves which do not appear so, and when men walk over *them* are not aware *of them*.
(45) Then one of the lawyers answered, and said to Him, Master, in Your saying this You reproach us also.
(46) And He said, Woe to you also, *you* lawyers! Because you lay heavy burdens upon men, and you yourselves do not touch the burdens with one of your fingers.
(47) Woe to you! Because you build the tombs of the prophets, and your forefathers killed them.
(48) Truly you bear witness that you allow the deeds of your forefathers: because they indeed killed them, and you build their tombs.
(49) Therefore also the wisdom of God said, I will send them prophets and apostles, and *some* of them they shall kill and persecute:
(50) That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
(51) From the blood of Abel to the blood of Zachariah, who perished between the altar and the temple: truly I say to you, It shall be required of this generation.[j]
(52) Woe to you, lawyers! because you have taken away the key of knowledge: you have not entered in yourselves, and those who were entering in you have hindered.
(53) And as He said these things to them, the scribes and the Pharisees began to strongly urge {question} and provoke *Him* about many things:
(54) Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

Chapter 12

(1) In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trampled on one another, He began to say to His disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.
(2) Because there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
(3) Therefore whatever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.
(4) And I say to you My friends, Do not be afraid of those who kill the body, and afterwards have no more that they can do.

11:42i – Mat. 23:23f
11:51j – II Chr. 24:21; Mat. 23:35

(5) But I will forewarn you whom you shall fear: Fear Him, Who after He has killed has power to cast into hell; yes, I say to you, Fear Him.
(6) Are not five sparrows sold for two farthings,[a] and not one of them is forgotten before God?
(7) But even the very hairs of your head are all numbered. Therefore do not be afraid: you are of more value than many sparrows.
(8) Also I say to you, Whoever shall confess Me before men, him shall the Son of man also confess before the angels of God:
(9) But he who denies Me before men shall be denied before the angels of God.
(10) And whoever shall speak a word against the Son of Man, it shall be forgiven him: but to him who blasphemes against the Holy Spirit it shall not be forgiven.[b]
(11) And when they bring you to the synagogues, and *to* rulers, and powers, do not take thought how or what thing you shall answer, or what you shall say:
(12) Because the Holy Spirit shall teach you in the same hour what you ought to say.
(13) And one of the company said to Him, Master, speak to my brother, that he divide the inheritance with me.
(14) And He said to him, Man, who made Me a judge or a divider over you?
(15) And He said to them, Take heed, and beware of covetousness:[c] because a man's life does not consist in the abundance of the things which he possesses.
(16) And He spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully:
(17) And he thought within himself, saying, What shall I do, because I have no room to store my fruits?
(18) And he said, This I will do: I will pull down my barns, and build larger; and there I will store all my fruits and my goods.
(19) And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, *and* be merry.
(20) But God said to him, *You* fool, this night your soul shall be required of you: then whose shall those things be, which you have provided?
(21) So *is* he who lays up treasure for himself, and is not rich towards God.
(22) And He said to His disciples, Therefore I say to you, Do not take thought for your life, what you shall eat; neither for the body, what you shall put on.[d]
(23) The life is more than food, and the body *is more* than clothing.

12:6a – farthing – small copper coin - see Mat. 10:29
12:10b – blasphemy against the Holy Spirit – Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. – Mat. 12:31; Mark 3:28-29 - See note on Mat. 9:3; Lev. 24:11, 16
12:15c – covetousness – wanting things that belong to someone else
12:22d – Mat. 6:25f; Mat. 8:28

(24) Consider the ravens: because they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much better are you than the birds?
(25) And which of you with taking thought can add a cubit {about 18 in.; 0.46 m.} to his height?[e]
(26) If you then are not able to do that thing which is least, why do you take thought for the rest?
(27) Consider the lilies how they grow: they do not toil, they do not spin; and yet I say to you, that Solomon in all his glory was not arrayed like one of these.[f]
(28) If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more *will He clothe* you, O you of little faith?
(29) And do not seek what you shall eat, or what you shall drink, neither be of doubtful mind.
(30) Because all these things the nations of the world seek after: and your Father knows that you have need of these things.
(31) But instead you seek the kingdom of God; and all these things shall be added to you.
(32) Do not be afraid, little flock; because it is your Father's good pleasure to give to you the kingdom.
(33) Sell what you have, and give offerings; provide yourselves bags which do not wear out, treasure in the heavens that does not fail, where no thief approaches, neither moth corrupts.
(34) Because where your treasure is, there will your heart be also.
(35) Keep your belt on {be ready to leave}, and *your* lights burning;
(36) And you yourselves be like to men who wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open to him immediately.
(37) Blessed *are* those servants, whom the lord when he comes shall find watching: truly I say to you, that he shall tie his belt, and cause them sit down to food, and will come forth and serve them.
(38) And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.[g]
(39) And know this, that if the good man of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken through.
(40) Therefore you be ready also: because the Son of Man comes at an hour when you do not think.

12:25e – cubit – about 18 inches or 0.46 meters– see Mat. 6:27
-see Appendix J: Bible Weights and Measures
12:27f – Mat. 8:28
12:38g – watches – see note on Jg. 7:19 – Mat. 14:25; Mk. 6:48

(41) Then Peter said to Him, Lord, Do You speak this parable to us, or to all?
(42) And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of food in due season?
(43) Blessed *is* that servant, whom his lord when he comes shall find doing so.
(44) Truly I say to you, that he will make him ruler over all that he has.
(45) But and if that servant says in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunk;
(46) The lord of that servant will come in a day when he does not look for *him,* and at an hour when he is not aware, and will cut him in two, and will appoint him his portion with the unbelievers.
(47) And that servant, who knew his lord's will, and did not prepare *himself,* nor did according to his will, shall be beaten with many *stripes.*
(48) But he who did not know, and committed things worthy of stripes, shall be beaten with few *stripes.* Because to whomever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
(49) I have come to send fire on the earth; and what will I do, if it is already kindled?
(50) But I have a baptism to be baptized with; and how I am constrained until it is accomplished!
(51) Do you suppose that I have come to give peace on earth? I tell you, No; but rather division:
(52) Because from this time forth there shall be five in one house divided, three against two, and two against three.
(53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
(54) And He also said to the people, When you see a cloud rise out of the west, immediately you say, A shower is coming; and so it is.[h]
(55) And when *you see* the south wind blowing, you say, It will be hot {today}; and it comes to pass.[i]
(56) *You* hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time?
(57) Yes, and why even of yourselves you do not judge what is right?
(58) When you go with your creditor to the judge, *while you are* in the way, strive to be reconciled {with him} that you may be delivered from him; lest he present you to the judge, and the judge delivers you to the officer, and the officer casts you into prison.

12:54h – in Israel a wind out of the west brings in moisture from the sea
12:55i – in Israel a wind out of the south blows hot desert air towards them
– see Mat. 16:2-3

(59) I tell you, you shall not depart from there, until you have paid the very last penny.

Chapter 13

(1) There were present at that season some who told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
(2) And Jesus answering said to them, Do you suppose that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
(3) I tell you, No: but, unless you repent, you shall all likewise perish.
(4) Or those eighteen, upon whom the tower in Siloam fell, and killed them, do you think that they were sinners above all men who lived in Jerusalem?
(5) I tell you, No: but, unless you repent, you shall all likewise perish.
(6) He spoke also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit on it, and found none.[a]
(7) Then he said to the dresser of his vineyard, Look, these three years I came seeking fruit on this fig tree, and find none: cut it down; why should it use up the ground?
(8) And he answering said to him, Lord, let it alone this year also, until I shall dig about it, and fertilize *it*:
(9) And if it bears fruit, *well*: and if not, *then* after that you shall cut it down.
(10) And He was teaching in one of the synagogues on the sabbath {Saturday}.
(11) And, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could not raise *herself* up.[b]
(12) And when Jesus saw her, He called *her to Himself,* and said to her, Woman, you are loosed from your infirmity.
(13) And He laid *His* hands on her: and immediately she was made straight, and glorified God.
(14) And the ruler of the synagogue answered with indignation, because Jesus had healed on the sabbath day {Saturday}, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day {Saturday}.
(15) The Lord then answered him, and said, *You* hypocrite, does not each one of you on the sabbath {Saturday} loose his ox or *his* donkey from the stall, and lead *him* away to watering?
(16) And ought not this woman, being a daughter of Abraham, whom Satan has bound, these eighteen years, be loosed from this bond on the sabbath day {Saturday}?
(17) And when He had said these things, all his adversaries were ashamed: and all the people rejoiced because of all the glorious things that were done by Him.

13:6a – parable of the barren fig tree – see Appendix B: Recorded Parables of Jesus
13:11b – woman with a spirit of infirmity – see Appendix A: Recorded Miracles in the Bible

(18) Then He said, What is the kingdom of God like? and to what shall I compare it?
(19) It is like a grain of mustard seed,[c] which a man took, and cast into his garden; and it grew, and grew into a great tree; and the birds of the air lodged in its branches.
(20) And again He said, To what shall I compare the kingdom of God?
(21) It is like leaven,[d] which a woman took and hid in three measures of meal, until the whole was leavened.
(22) And He went through the cities and villages, teaching, and journeying toward Jerusalem.
(23) Then one said to Him, Lord, are there few who will be saved? And He said to them,
(24) Strive to enter in at the strait gate: because many, I say to you, will seek to enter in, and shall not be able.
(25) When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say to you, I do not know where you are from:
(26) Then you shall begin to say, We have eaten and drunk in Your presence, and You have taught in our streets.
(27) But He shall say, I tell you, I do not know where you are from; depart from Me, all *you* workers of sin.
(28) There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.
(29) And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
(30) And, indeed, those who are last shall be first, and those who are first shall be last.
(31) The same day there came certain of the Pharisees, saying to Him, Get Yourself out, and depart from here: because Herod[e] will kill You.
(32) And He said to them, You go, and tell that fox, Indeed, I cast out demons, and I do cures today and tomorrow, and the third *day* I shall be perfected.
(33) Nevertheless I must walk today, and tomorrow, and the *day* following: because it cannot be that a prophet perishes outside of Jerusalem.
(34) O Jerusalem, Jerusalem, which kills the prophets, and stones those who are sent to you; how often I would have gathered your children together, as a hen *gathers* her brood {chicks} under *her* wings, and you would not!
(35) Indeed, your house is left to you desolate: and truly I say to you, You shall not see Me, until *the time* comes when you shall say, Blessed *is* He Who comes in the Name of the Lord.

13:19c – parable of the mustard seed - see Appendix B: Recorded Parables of Jesus
13:21d – leaven – yeast – see Mat. 16:6
13:31e – Herod – Herod Antipas – 5th son of Herod I – beheaded John the Baptist – father of Herod Agrippa I [Acts 12:1] – grandfather of Herod Agrippa II [Acts 25:13] – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 23:12; Acts 12:1; Acts 25:13 - See Appendix O: The Herods of Scripture

Chapter 14

(1) And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day {Saturday} that they watched Him.
(2) And, there was a certain man before Him who had severe swelling in his legs.[a]
(3) And Jesus answering spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day {Saturday}?
(4) And they held their peace. And He took *him,* and healed him, and let him go;
(5) And answered them, saying, Which of you shall have a donkey or an ox fall into a pit, and will not immediately pull him out on the sabbath day {Saturday}?
(6) And they could not answer Him again concerning these things.
(7) And He put forth a parable to those who were invited, when He marked how they chose out the chief places; saying to them,
(8) When you are invited by any *man* to a wedding, do not sit down in the highest place; lest a more honorable man than you has been invited by him;
(9) And he who invited you and he comes and says to you, Give this man place; and you begin with shame to take the lowest place.
(10) But when you are invited, go and sit down in the lowest place; that when he invites you comes, he may say to you, Friend, go up higher: then you shall have worship in the presence of those who sit at meal with you.
(11) Because whoever exalts himself shall be abased; and he who humbles himself shall be exalted.
(12) Then He said also to him who invited Him, When you make a dinner or a supper, do not call your friends, nor your brothers, neither your kinsmen, nor *your* rich neighbors; lest they also invite you in return, and repay you.
(13) But when you make a feast, call the poor, the maimed, the lame, the blind:
(14) And you shall be blessed; because they cannot repay you: because you shall be repaid at the resurrection of the just.
(15) And when one of them who sat at meal with Him heard these things, he said to Him, Blessed *is* he who shall eat bread in the kingdom of God.
(16) Then He said to him, A certain man made a great supper,[b] and invited many:
(17) And sent his servant at supper time to say to those who were invited, Come; because all things are now ready.
(18) And they all with one *consent* began to make excuses. The first said to him, I have bought a piece of ground, and I need to go and see it: I ask you have me excused.
(19) And another said, I have bought five yoke of oxen, and I am going to test them: I ask you have me excused.
(20) And another said, I have married a wife, and therefore I cannot come.

14:2a – dropsy – severe swelling of legs, arms, or other areas of the body
14:16b – parable of the great supper – see Appendix B: Recorded Parables of Jesus

(21) So that servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the lame, and the blind.
(22) And the servant said, Lord, it is done as you have commanded, and yet there is room.
(23) And the lord said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.
(24) Because I say to you, That none of those men who were invited shall taste of my supper.
(25) And there went great multitudes with Him: and He turned, and said to them,
(26) If any *man* comes to Me, and does not hate his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be My disciple.[c]
(27) And whoever does not bear his cross, and come after Me, cannot be My disciple.
(28) Because which of you, intending to build a tower,[d] does not sit down first, and count the cost, whether he has *sufficient funds* to finish *it*?
(29) In case it happens, after he has laid the foundation, and is not able to finish *it,* all who see *it* begin to mock him,
(30) Saying, This man began to build, and was not able to finish.
(31) Or what king, going to make war against another king, does not sit down first, and consult whether he is able with ten thousand to meet him who comes against him with twenty thousand?
(32) Or else, while the other is yet a great way off, he sends ambassadors, and desires conditions of peace.
(33) So likewise, whoever of you who does not forsake all that he has, he cannot be My disciple.
(34) Salt *is* good: but if the salt has lost its flavor, with what shall it be seasoned?
(35) It is neither fit for the land, nor yet for the dunghill {manure pile}; *but* men cast it out. He who has ears to hear, let him hear.

Chapter 15
(1) Then all the tax collectors and sinners drew near Him to hear Him.
(2) And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.

14:26c - i.e. no one or thing can be more important than Him - you must love everyone else less than you love Him. Since we are commanded to love everyone, even our enemies, the point here is not that we literally hate our parents, etc., but that He comes first. - see Mat. 10:27
14:28d – parable of building a tower – see Appendix B: Recorded Parables of Jesus

(3) And He spoke this parable to them, saying,
(4) What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that which is lost, until he finds it?[a]
(5) And when he has found *it,* he lays *it* on his shoulders, rejoicing.
(6) And when he comes home, he calls together *his* friends and neighbors, saying to them, Rejoice with me; because I have found my sheep which was lost.
(7) I say to you, that there shall likewise be joy in heaven over one sinner who repents, more than over ninety-nine just persons, who need no repentance.
(8) Or what woman having ten pieces of silver, if she loses one piece, does not light a candle, and sweep the house, and seek diligently until she finds *it*?[b]
(9) And when she has found *it,* she calls *her* friends and *her* neighbors together, saying, Rejoice with me; because I have found the piece which I had lost.
(10) Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.
(11) And He said, A certain man had two sons:[c]
(12) And the younger of them said to *his* father, Father, give me the portion of inheritance that belongs *to me.* And he divided to them *his* living.
(13) And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
(14) And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
(15) And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
(16) And he would long to have filled his belly with the husks that the swine ate: but no man gave anything to him.
(17) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
(18) I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before you,
(19) And am no more worthy to be called your son: make me as one of your hired servants.
(20) And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
(21) And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

15:4a – parable of lost sheep – see Appendix B: Recorded Parables of Jesus
15:8b – parable of lost coin – see Appendix B: Recorded Parables of Jesus
15:11c – parable of the prodigal son – see Appendix B: Recorded Parables of Jesus

(22) But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
(23) And bring here the fattened calf, and kill *it*; and let us eat, and be merry:
(24) Because this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
(25) Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing.
(26) And he called one of the servants, and asked what these things meant.
(27) And he said to him, Your brother has returned; and your father has killed the fattened calf, because he has received him safe and sound.
(28) And he was angry, and would not go in: therefore his father came out, and pleaded with him.
(29) And he answering said to *his* father, Indeed, these many years I have served you, neither have I at any time sinned against your commandment: and yet you never gave me a kid {goat}, that I might make merry with my friends:
(30) But as soon as this your son has returned, who has devoured your living with prostitutes, you have killed for him the fattened calf.
(31) And he said to him, Son, you are ever with me, and all that I have is yours.
(32) It was right that we should make merry, and be glad: because this your brother was dead, and is alive again; and was lost, and is found.

Chapter 16

(1) And He said also to His disciples, There was a certain rich man, who had a steward; and the same was accused to him that he had wasted his goods.[a]
(2) And he called him, and said to him, How is it that I hear this of you? give an account of your stewardship; because you may no longer be steward.
(3) Then the steward said within himself, What shall I do? because my lord takes away from me the stewardship: I cannot dig; I am ashamed to beg.
(4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
(5) So he called every one of his lord's debtors *to himself,* and said to the first, how much do you owe to my lord?
(6) And he said, One hundred measures of oil. And he said to him, Take your bill, and sit down quickly, and write fifty.
(7) Then he said to another, And how much do you owe? And he said, One hundred measures of wheat. And he said to him, Take your bill, and write eighty.

16:1a – parable of the unjust steward – see Appendix B: Recorded Parables of Jesus

(8) And the lord commended the unjust steward, because he had done wisely: because the children of this world are in their generation wiser than the children of light.
(9) And I say to you, Make for yourselves friends of the money of unrighteousness; that, when you fail, they may receive you into everlasting homes.
(10) He who is faithful in that which is least is faithful also in much: and he who is unjust in the least is unjust also in much.
(11) If therefore you have not been faithful in the unrighteous money, who will commit to your trust the true *riches*?
(12) And if you have not been faithful in that which is another man's, who shall give you that which is your own?
(13) No servant can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money.
(14) And the Pharisees also, who were covetous, heard all these things: and they mocked {made fun of} Him.
(15) And He said to them, You are those who justify yourselves before men; but God knows your hearts: because that which is highly esteemed among men is abomination in the sight of God.
(16) The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presses into it.[b]
(17) And it is easier for heaven and earth to pass, than one stroke of the pen of the law to fail.
(18) Whosoever puts away his wife, and marries another, commits adultery: and whosoever marries her that is put away from *her* husband commits adultery.[c]
(19) There was a certain rich man, who was clothed in purple and fine linen, and lived sumptuously every day:[d]
(20) And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,
(21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
(22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;[e]
(23) And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.

16:16b – Mat. 5:18
16:18c – Mat. 5:32, 19:3-9; Mark 10:11-12; I Cor. 7:10-11
16:19d – parable of rich man and Lazarus – see Appendix B: Recorded Parables of Jesus
16:22e – hell – sheol – place of souls after death. See Acts 2:27

(24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; because I am tormented in this flame.
(25) But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now he is comforted, and you are tormented.
(26) And besides all this, between us and you there is a great gulf fixed: so that those who would pass from here to you cannot; neither can they pass to us, that *would come* from there.
(27) Then he said, I ask you therefore, father, that you would send him to my father's house:
(28) Because I have five brothers; that he may testify to them, lest they also come into this place of torment.
(29) Abraham said to him, They have Moses and the prophets; let them hear them.
(30) And he said, No, father Abraham: but if one went to them from the dead, they will repent.
(31) And he said to him, If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Chapter 17
(1) Then He said to the disciples, It is impossible that offenses will not come: but woe *to him,* through whom they come!
(2) It would be better for him that a millstone were hung about his neck, and he be cast into the sea, than that he should offend one of these little ones.
(3) Take heed to yourselves: If your brother sins against you, rebuke him; and if he repents, forgive him.
(4) And if he sins against you seven times in a day, and seven times in a day turns again to you, saying, I repent; you must forgive him.
(5) And the apostles said to the Lord, Increase our faith.
(6) And the Lord said, If you had faith as a grain of mustard seed,[a] you might say to this sycamine tree, Be plucked up by the root, and be planted in the sea; and it should obey you.
(7) But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he has come from the field, Go and sit down to meal?

17:6a – faith <u>as</u> a mustard seed; <u>not</u> faith <u>as small</u> as a mustard seed! see Mat.17:20

(8) And will not rather say to him, Make ready that I may eat supper, and tie your belt, and serve me, until I have eaten and drunk; and afterward you shall eat and drink?
(9) Does he thank that servant because he did the things that were commanded him? I think not.
(10) So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
(11) And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.
(12) And as He entered into a certain village, there met Him ten men who were lepers, who stood afar off:[b]
(13) And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
(14) And when He saw *them,* He said to them, Go show yourselves to the priests.[c] And it came to pass, that, as they went, they were cleansed.
(15) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
(16) And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.
(17) And Jesus answering said, Were there not ten cleansed? but where *are* the nine?
(18) None are found who returned to give glory to God, except this stranger.
(19) And He said to him, Arise, go your way: your faith has made you whole.
(20) And when the Pharisees demanded of Him, when the kingdom of God should come, He answered them and said, The kingdom of God does not come with observation:
(21) Neither shall they say, Look here! or, look there! Because, indeed, the kingdom of God is within you.
(22) And He said to the disciples, The days will come, when you shall desire to see one of the days of the Son of Man, and you shall not see *it*.
(23) And they shall say to you, See here; or, see there: Do not go after *them,* nor follow *them*.
(24) Because as the lightning, that lightens out of the one *part* under heaven, shines to the other *part* under heaven; so shall also the Son of Man be in His day.
(25) But first He must suffer many things, and be rejected by this generation.
(26) And as it was in the days of Noah,[d] so shall it be also in the days of the Son of Man.

17:12b – healing ten lepers – see Appendix A: Recorded Miracles in the Bible
17:14c – Lev. 14:1; Mat. 8:2f; Mark 1:44
17:26d – Gen. 7

(27) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
(28) Likewise also as it was in the days of Lot;[e] they ate, they drank, they bought, they sold, they planted, they built;
(29) But the same day that Lot went out of Sodom it rained fire and brimstone {molten sulfur} from heaven, and destroyed *them* all.
(30) Even so shall it be in the day when the Son of Man is revealed.
(31) In that day, he who shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
(32) Remember Lot's wife.
(33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
(34) I tell you, in that night there shall be two *men*[f] in one bed; the one shall be taken, and the other shall be left.
(35) Two *women* shall be grinding together; the one shall be taken, and the other left.[g]
(36) Two *men* shall be in the field; the one shall be taken, and the other left.
(37) And they answered and said to him, Where, Lord? And He said to them, Wherever the body *is,* there the eagles[h] will be gathered together.

Chapter 18
(1) And He spoke a parable to them *to this end,* that men ought always to pray, and not to faint;
(2) Saying, There was in a city a judge, who did not fear God, nor regarded man:[a]
(3) And there was a widow in that city; and she came to him, saying, Avenge me of my adversary.
(4) And he would not for a while: but afterwards he said within himself, Though I do not fear God, nor regard man;
(5) Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.
(6) And the Lord said, Hear what the unjust judge said.
(7) And shall not God avenge His own elect, who cry day and night to Him, though He bears with them long?
(8) I tell you that He will avenge them speedily. Nevertheless when the Son of Man comes, shall He find faith on the earth?[b]

17:28e – Gen. 19
17:34f – two men - literally 'two' [masculine]; Jesus does not even refer to them properly as *men*; yet one is forgiven and taken and the other is left.
17:35g – Mat. 24:41
17:37h – eagles – carnivorous birds – vultures – see Mat. 24:28
18:2a – parable of the importune widow – see Appendix B: Recorded Parables of Jesus
18:8b – shall He find faith on the earth? – the implied answer is – No.

(9) And He spoke this parable to certain ones who trusted in themselves that they were righteous, and despised others:
(10) Two men went up into the temple to pray; the one a Pharisee, and the other a tax collector.[c]
(11) The Pharisee stood and prayed in this manner with himself, God, I thank You, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this tax collector.
(12) I fast twice in the week, I give tithes of all that I possess.
(13) But the tax collector, standing afar off, would not lift up so much as *his* eyes to heaven, but beat upon his breast, saying, God be merciful to me a sinner.
(14) I tell you, this man went down to his house justified *rather* than the other: because everyone who exalts himself shall be abased; and he who humbles himself shall be exalted.
(15) And they brought to Him also infants, that He would touch them: but when *His* disciples saw *it,* they rebuked them.
(16) But Jesus called them *to Himself,* and said, Allow little children to come to Me, and do not forbid them: because of such is the kingdom of God.[d]
(17) Truly I say to you, Whoever does not receive the kingdom of God as a little child shall not enter in.
(18) And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?[e]
(19) And Jesus said to him, Why do you call Me good? No one *is* good, except One, *Who is,* God.
(20) You know the commandments,[f] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother.
(21) And he said, All these have I kept from my youth up.
(22) Now when Jesus heard these things, He said to him, You lack yet one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow Me.
(23) And when he heard this, he was very sorrowful: because he was very rich.
(24) And when Jesus saw that he was very sorrowful, He said, How hard it is for those who have riches to enter into the kingdom of God![g]
(25) Because it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
(26) And those who heard *it* said, Who then can be saved?
(27) And He said, The things which are impossible with men are possible with God.

18:10c – parable of the Pharisee and the tax collector – see Appendix B: Recorded Parables of Jesus
18:16d – Mat. 19:13; Mark 10:13
18:18e – Mat. 19:16; Mark 10:17
18:20f – Ex. 20:3f; Mat. 19:17f; Mark 10:19f
18:24g – Mat. 19:23; Mk. 10:23

(28) Then Peter said, Look, we have left all, and followed You,
(29) And He said to them, Truly I say to you, There is no man who has left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake,
(30) Who shall not receive abundantly more in this present time, and in the world to come life everlasting.
(31) Then He took *to Himself* the twelve, and said to them, Listen, we are going up to Jerusalem,[h] and all things that are written by the prophets concerning the Son of Man shall be accomplished.
(32) Because He shall be delivered to the Gentiles {non-Jews}, and shall be mocked, and spitefully treated, and spit on:
(33) And they shall scourge *Him,* and put Him to death: and the third day He shall rise again.[i]
(34) And they understood none of these things: and this saying was hidden from them, neither did they know the things which were spoken.
(35) And it came to pass, that as He was coming near to Jericho, a certain blind man sat by the road side begging:
(36) And hearing the multitude pass by, he asked what it meant.
(37) And they told him, that Jesus of Nazareth was passing by.
(38) And he cried, saying, Jesus, *You* son of David, have mercy on me.
(39) And those who went before rebuked him, that he should hold his peace: but he cried so much the more, *You* son of David, have mercy on me.
(40) And Jesus stood, and commanded him to be brought to Him: and when he had come near, He asked him,
(41) Saying, What do you want Me to do for you? And he said, Lord, that I may receive my sight.
(42) And Jesus said to him, Receive your sight: your faith has saved you.
(43) And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it,* gave praise to God.

Chapter 19

(1) And *Jesus* entered and passed through Jericho.
(2) And, *there was* a man named Zacchaeus, who was the chief among the tax collectors, and he was rich.
(3) And he sought to see Jesus Who He was; and could not because of the crowd, because he was small of stature.
(4) And he ran before, and climbed up into a sycamore tree to see Him: because He was to pass that *way*.
(5) And when Jesus came to the place, He looked up, and saw him, and said to him, Zacchaeus, come down quickly; because today I must stay at your house.[a]

18:31h – up to Jerusalem – see note on Acts 24:1; 25:1
18:33i – Mat. 16:21; Mk. 8:31; Lk. 9:22
19:5a – Jesus must stay at Zacchaeus' house because it was part of God's pre-determined plan

(6) And he quickly came down, and received Him joyfully.
(7) And when they saw *it,* they all murmured, saying, That He was gone to be guest with a man who is a sinner.
(8) And Zacchaeus stood, and said to the Lord; Indeed, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to *him* fourfold.
(9) And Jesus said to him, Today salvation has come to this house because he also is a son of Abraham.
(10) Because the Son of Man has come to seek and to save that which was lost.
(11) And as they heard these things, He added and spoke a parable, because He was near to Jerusalem, and because they thought that the kingdom of God should immediately appear.
(12) He said therefore, A certain noble man went into a far country to receive for himself a kingdom, and to return.[b]
(13) And he called his ten servants, and delivered them ten pounds, and said to them, Take care of this until I return.
(14) But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.
(15) And it came to pass, that when he had returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading.
(16) Then the first came saying, Lord, your pound has gained ten pounds.
(17) And he said to him, Well done, you good servant: because you have been faithful in a very little, you have authority over ten cities.
(18) And the second came, saying, Lord, your pound has gained five pounds.
(19) And he said likewise to him, You shall be also over five cities.
(20) And another came, saying, Lord, see, *here is* your pound, which I have kept laid up in a napkin:
(21) Because I feared you, because you are a hard man: you take up what you have not laid down, and reap what you have not sown.
(22) And he said to him, Out of your own mouth I will judge you, *you* wicked servant. You knew that I was a hard man, taking up what I had not laid down, and reaping what I did not sow:
(23) Why then did you not give my money into the bank, that at my coming I might have received my own with interest?
(24) And he said to those who stood by, Take from him the pound, and give *it* to him who has the ten pounds.
(25) (And they said to him, Lord, he has ten pounds.)

19:12b – parable of ten pounds, 5 pounds, and 1 pound – see Appendix B: Recorded Parables of Jesus

(26) Because I say to you, That to everyone who has shall more be given; and from him who does not have, even what he has shall be taken away from him.
(27) But those of my enemies, who do not want me to reign over them, bring here, and kill *them* before me.
(28) And when He had so spoken, He went on before, ascending up to Jerusalem.[c]
(29) And it came to pass, when He had come near to Bethphage and Bethany, at the mount called *the mount* of Olives, He sent two of His disciples,
(30) Saying, Go into the village opposite *you*; in which at your entering you shall find a colt tied, upon which no man has sat: loose him, and bring *him here*.[d]
(31) And if any man asks you, Why do you loose *him*? You shall say to him, Because the Lord has need of him.
(32) And those who were sent went their way, and found it even as He had said to them.
(33) And as they were loosing the colt, its owners said to them, Why are you untying the colt?
(34) And they said, The Lord has need of him.
(35) And they brought him to Jesus: and they cast their coats upon the colt, and they set Jesus upon them.
(36) And as He went, they spread their coats in the way.
(37) And when He had come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice because of all the mighty works that they had seen;[e]
(38) Saying, Blessed *is* the King Who comes in the name of the Lord: peace in heaven, and glory in the highest.
(39) And some of the Pharisees from among the multitude said to Him, Master, rebuke Your disciples.
(40) And He answered and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out.
(41) And when He had come near, He saw the city, and wept over it,
(42) Saying, If you had known, even you, at least in this your day, the things *which make for* your peace! but now they are hidden from your eyes.

19:28c – ascending to Jerusalem – Acts 24:1; 25:1
19:30d – Mat. 21:2f; Mk. 11:3f
19:37e – triumphal entry (Palm Sunday) – Mat. 21:2f; Mk. 11:2f; Jn. 12:12f – see note on Jn. 12:12 – Ex. 12:3. See Palm Sunday in OT and NT at www.TheWordNotes.com. See also Appendix K: What Day of the Week Was Jesus Crucified?

(43) Because the days shall come upon you, that your enemies shall cast a trench around you, and encircle you, and keep you in on every side,
(44) And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another;[f] because you did not know the time of your visitation.
(45) And He went into the temple, and began to cast out those who sold in it, and those who bought;
(46) Saying to them, It is written,
My house is the house of prayer:[g] but you have made it a den of thieves.[h]
(47) And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,
(48) And did not know what to do: because all the people were very attentive to hear Him.

Chapter 20
(1) And it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *Him* with the elders,
(2) And spoke to Him, saying, Tell us, by what authority You do these things? or who is he who gave You this authority?[a]
(3) And He answered and said to them, I will also ask you one thing; and you answer Me:
(4) The baptism of John, was it from heaven, or of men?
(5) And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did you not believe him?
(6) But and if we say, Of men; all the people will stone us: because they are persuaded that John was a prophet.
(7) And they answered, that they could not tell from where *it was*.
(8) And Jesus said to them, Neither will I tell you by what authority I do these things.
(9) Then He began to speak to the people this parable; A certain man planted a vineyard, and let it out to gardeners, and went into a far country for a long time.[b]
(10) And at the season he sent a servant to the gardeners, that they should give him of the fruit of the vineyard: but the gardeners beat him, and sent *him* away empty.
(11) And again he sent another servant: and they beat him also, and treated *him* shamefully, and sent *him* away empty.
(12) And again he sent a third: and they wounded him also, and cast *him* out.

19:44f – Roman armies encircled Jerusalem around 70 A.D., built a siege mound, and completely destroyed the temple – the veils in the temple caught fire and the gold trimmings melted; running down into the cracks between the stones. Roman soldiers literally took the temple apart stone-by-stone to get the gold.
19:46g - Is. 56:7; Mat. 21:13; Mk. 11:17; Jn. 2:15
19:46h - Jer. 7:11
20:2a – Mat. 21:23; Mk. 11:28
20:9b – Is. 5; Mat. 21:33f; Mk. 12:1f – see Appendix B: Recorded Parables of Jesus

(13) Then the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will respect *him* when they see him.
(14) But when the gardeners saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
(15) So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do to them?
(16) He shall come and destroy these gardeners, and shall give the vineyard to others. And when they heard *it,* they said, God forbid.
(17) And He saw them, and said, What is this then that is written,

The Stone which the builders rejected, the same has become the head of the corner?[c]

(18) Whoever shall fall upon that Stone shall be broken; but on whomever it shall fall, it will grind him to powder.
(19) And the chief priests and the scribes the same hour sought to lay hands on Him; but they feared the people: because they perceived that He had spoken this parable against them.
(20) And they watched *Him,* and sent forth spies, who should pretend to be just men, that they might take hold of His words, that so they might deliver Him to the power and authority of the governor.
(21) And they asked Him, saying, Master, we know that You speak and teach rightly, neither do You accept the person *of any,* but teach the way of God truly:
(22) Is it lawful for us to give taxes to Caesar, or not?[d]
(23) But He perceived their craftiness, and said to them, Why do you tempt Me?
(24) Show Me a penny. Whose image and superscription does it have? They answered and said, Caesar's.
(25) And He said to them, Give therefore to Caesar the things which are Caesar's and to God the things which are God's.
(26) And they could not take hold of His words before the people: and they marveled at His answer, and held their peace.
(27) Then certain of the Sadducees came to *Him*, who deny that there is any resurrection: and they asked Him,[e]
(28) Saying, Master, Moses wrote to us, If any man's brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up children for his brother.[f]
(29) There were therefore seven brothers: and the first took a wife, and died without children.
(30) And the second took her to wife, and he died childless.
(31) And the third took her; and in like manner the seven also: and they left no children, and died.

20:17c - Ps 118:22; Is. 28:16; Mat. 21:42; Mk.12:10
20:22d – Mat. 22:18f
20:27e - Mat. 22:23f
20:28f - Deut. 25:5

(32) Last of all the woman died also.
(33) Therefore in the resurrection whose wife of them is she? because seven had her for a wife.
(34) And Jesus answering said to them, The children of this world marry, and are given in marriage:
(35) But those who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
(36) Neither can they die any more: because they are equal to the angels; and are the children of God, being the children of the resurrection.
(37) Now that the dead are raised, even Moses showed at the bush, when he called the Lord
the God of Abraham, and the God of Isaac, and the God of Jacob.[g]
(38) Because He is not a God of the dead, but of the living:[h] because all live to Him.
(39) Then certain of the scribes answering said, Master, You have well said.
(40) And after that they dared not ask Him any *question at all.*
(41) And He said to them, How is it that they say that Christ is David's son?
(42) And David himself says in the book of Psalms,
The Lord {Jehovah} said to my Lord,
Sit on My right hand,
(43) **Until I make Your enemies Your footstool.**[i]
(44) David therefore called Him Lord, how is He then his son?
(45) Then in the audience of all the people He said to His disciples,
(46) Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
(47) Who devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

Chapter 21
(1) And He looked up, and saw the rich men casting their gifts into the treasury.
(2) And he saw also a certain poor widow casting into there two copper coins.[a]
(3) And He said, Truly I say to you, that this poor widow has cast in more than they all:
(4) Because all these have of their abundance cast into the offerings of God: but she of her poverty has cast in all the living that she had.
(5) And as some spoke of the temple, how it was adorned with precious stones and gifts, He said,[b]
(6) *As for* these things which you see, the days will come, in which there will not be left one stone upon another, that will not be thrown down.

20:37g – Ex. 3:6 – all of whom were physically dead at the time!
20:38h – Mat. 22:32
20:43i– Ps. 110:1; Mat. 22:44; Mk. 12:36
21:2a - Mark 12:42
21:5b - Mat. 24:1f; Mark 13:1f; Acts 3:11 – see A Comparison of Matthew 24 – Luke 21 at www.TheWordNotes.com

(7) And they asked Him, saying, Master, but when will these things be? and what sign *will there be* when these things will come to pass?
(8) And He said, Take heed that you not be deceived: because many will come in My Name, saying, I am *Christ*; and as the time draws near: do not go after them.
(9) But when you hear of wars and commotions, do not be terrified: because these things must first come to pass; but the end *is* not by and by.
(10) Then He said to them, Nation will rise against nation, and kingdom against kingdom:
(11) And great earthquakes will be in various places, and famines, and diseases; and fearful sights and great signs there will be from heaven.
(12) But before all these, they will lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake.
(13) And when it is your turn to testify.
(14) Settle *it* in your hearts, not to meditate beforehand what you will answer:
(15) Because I will give you a mouth and wisdom, which all your adversaries will not be able to refute nor resist.
(16) And you will be betrayed both by parents, and brothers, and kinsfolk, and friends; and *some* of you they will cause to be put to death.
(17) And you will be hated by all *men* because of My Name's sake.
(18) But there will not a hair of your head perish.
(19) In your patience you possess your souls.
(20) And when you see Jerusalem encircled by armies, then know that its destruction is near.[c]
(21) Then let those who are in Judea flee to the mountains; and let those who are in the midst of it depart out; and let those who are in the countries not enter into it.
(22) Because these are the days of vengeance, that all things which are written may be fulfilled.
(23) But woe to those who are with child, and to those who nurse babies, in those days! Because there shall be great distress in the land, and wrath {anger; judgment} upon this people.
(24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles {non-Jews}, until the times of the Gentiles {non-Jews} are fulfilled.[d]

21:20c – Jerusalem destroyed around 68 A.D. to 70 A.D.
21:24d – times of the Gentiles - Rom. 11:25

(25) And there will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
(26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: because the powers of heaven will be shaken.[e]
(27) And then they will see the Son of Man coming in a cloud with power and great glory.
(28) And when these things begin to come to pass, then look up, and lift up your heads; because your redemption draws near.
(29) And He spoke to them a parable; See the fig tree, and all the trees;
(30) When they bud out, you see and know of your own selves that summer is near at hand.
(31) So likewise you, when you see these things come to pass, know that the kingdom of God is near at hand.
(32) Truly I say to you, This generation shall not pass away, until all is fulfilled.
(33) Heaven and earth shall pass away: but My words shall not pass away.
(34) And take heed to yourselves, lest at any time your hearts be overcharged with carelessness, and drunkenness, and cares of this life, and *so* that day comes upon you unawares.
(35) Because as a snare it shall come on all those who live on the face of the whole earth.
(36) Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.
(37) And in the daytime He was teaching in the temple; and at night He went out, and stayed in the mount that is called *the mount* of Olives.
(38) And all the people came early in the morning to Him in the temple, in order to hear Him.

Chapter 22

(1) Now the Feast of Unleavened Bread drew near, which is called the Passover.[a]
(2) And the chief priests and scribes sought how they might kill Him; because they feared the people.
(3) Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve.
(4) And he went his way, and conspired with the chief priests and captains, how he might betray Him to them.
(5) And they were glad, and promised to give him money.
(6) And he promised, and sought opportunity to betray Him to them in the absence of the multitude.
(7) Then the day of Unleavened Bread came, when the Passover must be killed.
(8) And He sent Peter and John, saying, Go and prepare for us the Passover, that we may eat.

21:26e - Mat. 24:29; Is. 13:10
22:1a – Passover – Feast of Unleavened Bread – Lev. 23:5f – see Appendix K: What Day of The Week Was Jesus Crucified?

(9) And they said to Him, Where do You want us to prepare?
(10) And He said to them, Listen, when you have entered into the city, a man shall meet you there, carrying a pitcher of water; follow him into the house where he enters.[b]
(11) And you shall say to the good man of the house, The Master asks You, Where is the guest chamber, where I shall eat the Passover with My disciples?
(12) And he shall show you a large upper room furnished: make ready there .[c]
(13) And they went, and found it as He had said to them: and they made the Passover ready.
(14) And when the hour had come, He sat down, and the twelve apostles with Him.
(15) And He said to them, With desire I have desired to eat this Passover with you before I suffer:
(16) Because I say to you, I will not eat it any more, until it is fulfilled in the kingdom of God.
(17) And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:
(18) Because I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
(19) And He took bread, and gave thanks, and broke *it,* and gave to them, saying, This is My body which is given for you: do this in memory of Me.[d]
(20) Likewise also {He took} the cup after supper, saying, This cup *is* the new testament in My blood, which is shed for you.
(21) But, look, the hand of him who betrays Me *is* with Mine on the table.[e]
(22) And truly the Son of Man goes, as it was determined: but woe to that man by whom He is betrayed!
(23) And they began to inquire among themselves, which of them it was who would do this thing.
(24) And there was also a strife among them, which of them should be accounted the greatest.
(25) And He said to them, The kings of the Gentiles {non-Jews} exercise lordship over them; and those who exercise authority upon them are called benefactors.
(26) But you *shall* not *be* so: but he who is greatest among you, let him be as the younger; and he that is chief, as he who serves.
(27) Because who *is* greater, he who sits at meal, or he who serves? *is* not he who sits at meal? but I am among you as he who serves.
(28) You are those who have continued with Me in My temptations.
(29) And I appoint to you a kingdom, as My Father has appointed to Me;
(30) That you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

22:10b – Mat. 26:18; Mk. 14:13
22:12c – Mat. 26:18; Mark 14:15; Acts 1:13
22:19d – Mat. 26:26f; Mark 14:22f
22:21e – Notice that Judas is still present after the Lord's supper {v. 19 and 20}

(31) And the Lord said, Simon, Simon, indeed, Satan has desired *to have* you, that he may sift *you* as wheat:
(32) But I have prayed for you, that your faith will not fail: and when you are converted, strengthen your brothers.
(33) And he said to Him, Lord, I am ready to go with You, both into prison, and to death.
(34) And He said, I tell you, Peter, the cock shall not crow this day, before you shall three times deny that you know Me.
(35) And He said to them, When I sent you without purse, and money, and shoes, did you lack any thing? And they said, Nothing.
(36) Then He said to them, But now, he who has a purse, let him take *it,* and likewise *his* money: and he who has no sword, let him sell his coat, and buy one.
(37) Because I say to you, what is written must yet be accomplished in Me,

And He was counted among the sinners:[f]

because the things concerning Me have an end.
(38) And they said, Lord, look, here *are* two swords. And He said to them, It is enough.
(39) And He came out, and went, as He normally did, to the mount of Olives; and His disciples also followed Him.[g]
(40) And when He was at the place, He said to them, Pray that you not enter into temptation.
(41) And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,
(42) Saying, Father, if You are willing, remove this cup from Me: nevertheless not My will, but Yours, be done.
(43) And there appeared an angel to Him from heaven, strengthening Him.
(44) And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.
(45) And when He rose up from prayer, and had come to His disciples, He found them sleeping for sorrow,
(46) And said to them, Why are you sleeping? rise and pray, lest you enter into temptation.
(47) And while He yet spoke, a multitude, and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him.
(48) But Jesus said to him, Judas, do you betray the Son of Man with a kiss?
(49) When those who were around Him saw what would follow, they said to Him, Lord, shall we strike with the sword?
(50) And one of them struck the servant of the high priest, and cut off his right ear.[h]
(51) And Jesus answered and said, Allow this. And He touched his ear, and healed him.

22:37f – Is. 53:12
22:39g – Mat. 26:36f; Mark 14:32f
22:50h – Peter cut his ear off - Mat. 26:51; John 18:10

(52) Then Jesus said to the chief priests, and captains of the temple, and the elders, who came to Him, Are you coming out, as against a thief, with swords and clubs?
(53) When I was daily with you in the temple, you did not stretch forth hands against Me: but this is your hour, and the power of darkness.
(54) Then they took Him, and led *Him,* and brought Him into the high priest's house. And Peter followed at a distance.
(55) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
(56) But a certain maid saw him as he sat by the fire, and earnestly looked at him, and said, This man was also with Him.
(57) But he denied Him, saying, Woman, I do not know Him.
(58) And after a little while another saw him, and said, You are also of them. And Peter said, Man, I am not.
(59) And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: because he is a Galilean.
(60) And Peter said, Man, I do not know what you are saying. And immediately, while he yet spoke, the cock crowed.
(61) And the Lord turned, and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, Before the cock crows, you shall deny Me three times.
(62) And Peter went out, and wept bitterly.
(63) And the men who held Jesus mocked Him, and struck Him.
(64) And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it who struck You?
(65) And many other things they spoke against Him blasphemously.
(66) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,
(67) Are You the Christ? tell us. And He said to them, If I tell you, you will not believe:
(68) And if I also ask *you,* you will not answer Me, nor let *Me* go.
(69) Hereafter the Son of Man shall sit on the right hand of the power of God.[i]
(70) Then they all said, Are You then the Son of God? And He said to them, You say that I am.
(71) And they said, What need do we have for any further witness?[j] Because we ourselves have heard of His own mouth.

Chapter 23

(1) And the whole multitude of them arose, and led Him to Pilate.
(2) And they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ a King.

22:69i – Mat. 26:64; Mark 14:62
22:71j – they are accusing Jesus of blasphemy – see note on Mat. 9:3 – blasphemy was punishable by death – Lev. 24:11, 16 - If Jesus was not God; they were right; but since He is God; they were wrong. – Mat. 26:66

(3) And Pilate asked Him, saying, Are You the King of the Jews? And He answered him and said, You say so.
(4) Then Pilate said to the chief priests and *to* the people, I find no fault in this man.
(5) And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place.
(6) When Pilate heard of Galilee, he asked whether the Man was a Galilean.
(7) And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod,[a] who himself also was at Jerusalem at that time.
(8) And when Herod saw Jesus, he was exceedingly glad: because he had wanted to see Him of a long *season,* because he had heard many things about Him; and he hoped to see some miracle done by Him.
(9) Then he questioned with Him in many words; but He did not answer him anything.
(10) And the chief priests and scribes stood and strongly accused Him.
(11) And Herod with his men of war set Him as nothing, and mocked *Him,* and arrayed Him in a gorgeous robe, and sent Him again to Pilate.
(12) And that same day Pilate and Herod became friends: because before they had been at odds with each other.
(13) And Pilate, when he had called together the chief priests and the rulers and the people,
(14) Said to them, You have brought this Man to me, as one who perverts the people: and, indeed, I, having examined *Him* before you, have found no fault in this man concerning those things of which you accuse Him:
(15) No, nor yet Herod: because I sent you to him; and, look, nothing worthy of death has been found in Him.
(16) I will therefore chastise Him, and release *Him*.
(17) (Because of necessity he must release one to them at the feast.)
(18) And they cried out all at once, saying, Away with this *Man,* and release to us Barabbas {Son of the Father}:[b]
(19) (Who for a certain insurrection made in the city, and for murder, was cast into prison.)
(20) Pilate therefore, willing to release Jesus, spoke again to them.
(21) But they cried, saying, Crucify *Him,* crucify Him.

23:7a – Herod Antipas – 5th son of Herod I – father of Herod Agrippa I [Acts 12:1] grandfather of Herod Agrippa II [Acts 25:13]; Lk. 3:1
- See Appendix O: The Herods of Scripture

23:18b - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mat. :27:16; Mk. 15:7; Jn. 18:40

(22) And he said to them the third time, Why, what evil has He done? I have found no cause of death in Him: I will therefore chastise Him, and let *Him* go.
(23) And they were insistent with loud voices, demanding that He be crucified. And their voices along with the chief priests prevailed.
(24) And Pilate gave sentence that it should be as they required.
(25) And he released to them him who was guilty of insurrection and murder and was cast into prison, as they had desired; but he delivered Jesus to their will.
(26) And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might carry *it* after Jesus.[c]
(27) And there followed after Him a great company of people, and of women, who also cried bitterly and loudly after Him.
(28) But Jesus turning to them said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves, and for your children.
(29) Because, indeed, the days are coming, in which they shall say, Blessed *are* the barren, and the wombs that never gave birth, and the breasts which never nursed children.
(30) Then they shall begin to say to the mountains, Fall on us; and to the hills, Cover us.
(31) Because if they do these things in a green tree, what shall be done in the dry?
(32) And there were also two other, criminals, led with Him to be put to death.
(33) And when they had come to the place, which is called Calvary, there they crucified Him, and the criminals, one on the right hand, and the other on the left.[d]
(34) Then Jesus said, Father, forgive them; because they do not know what they are doing. And they parted His clothing, and cast lots.
(35) And the people stood watching. And the rulers also with them derided {mocked; made fun of} *Him,* saying, He saved others; let Him save Himself, if He is Christ, the Chosen of God.
(36) And the soldiers also mocked Him, coming to Him, and offering Him vinegar,
(37) And saying, If You are the king of the Jews, save Yourself.
(38) And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.[e]
(39) And one of the criminals who hung with Him taunted Him saying If You are Christ, save Yourself and us.
(40) But the other answering rebuked him, saying, Do you not fear God, since you are under the same condemnation?

23:26c – Simon of Cyrene {father of Alexander and Rufus} - Mat. 27:32; Mk. 15:21; Rom. 16:13
23:33d – two thieves – Mat. 27:38; Mk. 15:17; Jn. 19:18
23:38e – King of the Jews – Mat. 27:37; Mk. 15:26; Jn. 19:19

(41) And we indeed justly; because we receive the due reward of our deeds: but this Man has done nothing wrong.
(42) And he said to Jesus, Lord, remember me when You come into Your kingdom.
(43) And Jesus said to him, Truly I say to you, Today you shall be with Me in paradise.
(44) And it was about the sixth hour {noon}, and there was a darkness over all the earth until the ninth hour {3 p.m.}[f]
(45) And the sun was darkened, and the curtain of the temple was torn in the middle.[g]
(46) And when Jesus had cried with a loud voice, He said, Father, into Your hands I commend My spirit: and having said this, He gave up the spirit {Nisan 14 [Mar.-Apr.]; 1/14/4071 A.H./C-29 A.D.}.[h]
(47) Now when the centurion saw what had happened, he glorified God, saying, Certainly this was a righteous Man.
(48) And all the people who came together to that sight, seeing the things which were done, beat their breasts, and returned.
(49) And all His acquaintances, and the women who followed Him from Galilee, stood afar off, watching these things.
(50) And, *there was* a man named Joseph,[i] a counselor; *and he was* a good and just man:
(51) (This same {man} had not consented to the counsel and their deed;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.[j]
(52) This *man* went to Pilate, and begged the body of Jesus.
(53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.[k]
(54) And that day was the preparation,[l] and the sabbath {Saturday} was drawing near.
(55) And the women also, who came with Him from Galilee, followed after, and saw the tomb, and how His body was laid.
(56) And they returned, and prepared spices and ointments; and rested the sabbath day {Saturday} according to the commandment.

23:44f - 6th hour – noon; ninth hour – 3 o'clock in the afternoon
23:45g – curtain in the temple {the curtain that separated the Holy of Holies from the middle section of the temple – Mat. 27:15; Mk. 15:38; Ex. 26:33
23:46h - 483 years since Cyrus' decree to restore Jerusalem –end of Daniel's 69 – 7's of years [1/14/4071 A.H./C-29 A.D.] - See: Appendix G: World Time Line of Biblical History. See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
23:50i - Joseph - Joseph of Arimathaea - Mat. 27:57-60
23:51j - Joseph of Arimathaea and Nicodemus (John 19:38-39)
23:53k - Joseph of Arimathaea's personal tomb - see Mat. 27:60
23:54l - the preparation – Mat. 27:57; Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?

Chapter 24

(1) Now on the first *day* of the week {Sunday} {Nisan 17 [Mar.-Apr.]; 1/17/4071 A.H./C-29 A.D.}[a] very early in the morning, they came to the tomb, bringing the spices which they had prepared, and certain *others* with them.
(2) And they found the stone rolled away from the tomb.
(3) And they entered in, and did not find the body of the Lord Jesus.
(4) And it came to pass, as they were greatly perplexed about these things, suddenly, two men stood by them in shining robes:
(5) And as they were afraid, and bowed down *their* faces to the earth, they said to them, Why do you seek the living among the dead?[b]
(6) He is not here, but has risen: remember how He spoke to you when He was yet in Galilee,
(7) Saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
(8) And they remembered His words,
(9) And returned from the tomb, and told all these things to the eleven, and to all the rest.
(10) It was Mary Magdalene and Joanna,[c] and Mary *the mother* of James, and other *women who were* with them, who told these things to the apostles.
(11) And their words seemed to them as idle tales, and they did not believe them.
(12) Then Peter arose, and ran to the tomb; and stooping down, he saw the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.
(13) And, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* sixty furlongs {about 7.5 mi.; 12.1 km.}.[d]
(14) And they talked together of all these things which had happened.
(15) And it came to pass, that, while they communed *together* and reasoned, Jesus Himself drew near, and went with them.
(16) But their eyes were kept from recognizing Him.
(17) And He said to them, What is it that you are discussing with one another, as you walk, and are sad?
(18) And the one of them, whose name was Cleopas, answering said to Him, Are You only a stranger in Jerusalem, and have not known the things which have come to pass there in these days?

24:1a - first day of the week after the sabbath after the Passover - Lev. 23:11
- First Fruits Offering - Easter - See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com – See Appendix N: Fulfilled Holy Days
24:5b – Mat. 28:5f; Mk. 16:6f; Jn. 20:13f
24:10c – Mary Magdalene and Joanna – Mk. 16:1; Lk. 8:2-3; Lk. 24:10; Jn. 20:1
24:13d – 60 furlongs – about 7.5 miles or 12.1 kilometers - see Appendix J: Bible Weights and Measures

(19) And He said to them, What things? And they said to Him, Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word before God and all the people:
(20) And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.
(21) But we trusted that it was He Who would redeem Israel: and besides all this, today is the third day since these things have happened.
(22) Yes, and certain women also of our company, who were early at the tomb, astonished us;
(23) And when they did not find His body, they came, saying, that they had also seen a vision of angels, who said that He was alive.
(24) And certain of them who were with us went to the tomb, and found *it* even so as the women had said: but Him they did not see.
(25) Then He said to them, O fools, and slow of heart to believe all that the prophets have spoken:
(26) Did not Christ have to suffer these things, and to enter into His glory?
(27) And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.
(28) And they drew near to the village, where they were going: and He acted as though He would have gone further.
(29) But they constrained Him, saying, Stay with us: because it is towards evening, and the day is far spent. And He went in to stay with them.
(30) And it came to pass, as He sat at meal with them, He took bread, and blessed *it,* and broke it, and gave it to them.
(31) And their eyes were opened, and they recognized Him; and He vanished out of their sight.
(32) And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?
(33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them,
(34) Saying, The Lord has risen indeed, and has appeared to Simon.
(35) And they told what things *had happened* on the road, and how He was known by them in breaking of bread.
(36) And as they spoke, Jesus Himself stood in the midst of them, and said to them, Peace *be* to you.

(37) But they were terrified and afraid, and supposed that they had seen a spirit.
(38) But He said to them, Why are you troubled? and why do thoughts arise in your hearts?
(39) See My hands and My feet, that it is I Myself: touch Me, and see; because a spirit does not have flesh and bones, as you see I have.
(40) And when He had so spoken, He showed them H*is* hands and *His* feet.
(41) And while they still did not believe for joy, and wondered, He said to them, Have you here any meat?
(42) And they gave Him a piece of a broiled fish, and of a honeycomb.
(43) And He took *it,* and ate it before them.
(44) And He said to them, These *are* the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning Me.
(45) Then He opened their understanding, that they might understand the Scriptures,
(46) And said to them, So it is written, and so it was necessary for Christ to suffer, and to rise from the dead the third day:
(47) And that repentance and forgiveness for sins should be preached in His Name among all nations, beginning at Jerusalem.
(48) And you are witnesses of these things.
(49) And, indeed, I send the promise of My Father upon you: but stay in the city of Jerusalem, until you are endued with power from on high.
(50) And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.
(51) And it came to pass, while He blessed them, He was taken from them, and carried up into heaven {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.}.[e]
(52) And they worshiped Him, and returned to Jerusalem with great joy:
(53) And were continually in the temple, praising and blessing God. Amen {let it be}.

24:51e - see Appendix K: What Day of the Week Was Jesus Crucified?
- See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

Chapter 1

(1) In the beginning was the Word, and the Word was with God, and the Word was God.
(2) The same was in the beginning with God.
(3) All things were made by Him; and without Him nothing was made that has been made.[a]
(4) In Him was life; and the life was the light of men.
(5) And the light shown in darkness; but the darkness did not comprehend it.
(6) There was a man sent from God, whose name *was* John.
(7) He came as a witness, to bear witness to the Light, that all *men* through Him might believe.
(8) He was not that Light, but *was sent* to bear witness of that Light.
(9) *That* was the true Light, which gives light to every man who comes into the world.
(10) He was in the world, and the world was made by Him, but the world did not know Him.
(11) He came to His own {creation},[b] but His own {people}[c] did not receive Him.
(12) But as many as did receive Him, to them He gave power to become the sons of God, *even* to those who believe on His Name:
(13) Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
(14) And the Word was made flesh, and lived among us, (and we saw His glory, the glory as of the only fathered Son of the Father,) full of grace and truth.
(15) John bore witness of Him, and cried, saying, This is He of Whom I spoke, He Who comes after me is preferred before me: because He was before me.
(16) And of His fullness we have all received, and grace upon grace.
(17) Because the law was given by Moses, *but* grace and truth came by Jesus Christ.
(18) No man has seen God at any time; the only fathered Son, Who is in the bosom of the Father, He has declared *Him*.
(19) And this is the record {testimony} of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you?
(20) And he confessed, and did not deny; but confessed, I am not the Christ.
(21) And they asked him, Who then? Are you Elijah? And he said, I am not. Are you that prophet?[d] And he answered, No.
(22) Then they said to him, Who are you? that we may give an answer to those who sent us. What do you say of yourself?
(23) He said, I *am*

the voice of one crying in the wilderness, Make straight the way of the LORD {Jehovah},[e]

as the prophet Isaiah proclaimed.

1:3a – Eph. 3:9
1:11b – His own { ιδια}– His own creation
1:11c – His own { ιδιοι}– His own people
1:21d – that prophet - Deut. 18:18; Jn. 7:40
1:23e – Is. 40:3; Mat. 3:3; Mk. 1:3; Lk. 3:4

(24) And those who were sent were of the Pharisees.
(25) And they asked him, and said to him, Why do you baptize then, if you are not the Christ, nor Elijah, neither that prophet?
(26) John answered them, saying, I baptize with water: but there stands one among you, Whom you do not know;
(27) He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to untie.
(28) These things were done in Bethabara {house of the ford; crossing} beyond Jordan, where John was baptizing.
(29) The next day John seeing Jesus coming towards him said, Look the Lamb of God, Who takes away the sin of the world.
(30) This is He of Whom I said, After me comes a Man Who is preferred before me: because He was before me.
(31) And I did not know Him: but that He should be revealed to Israel, therefore I have come baptizing with water.
(32) And John bore record {testimony}, saying, I saw the Spirit descending from heaven like a dove, and it sat upon Him.
(33) And I did not know Him: but He Who sent me to baptize with water, the Same said to me, Upon Whom you shall see the Spirit descending, and remaining on Him, the same is He Who baptizes with the Holy Spirit.[f]
(34) And I saw, and bore record {testimony} that this is the Son of God.
(35) Again the next day after John stood, and two of his disciples with him;
(36) And looking upon Jesus as He walked, he said, Look the Lamb of God!
(37) And the two disciples heard him speak, and they followed Jesus.
(38) Then Jesus turned, and saw them following, and said to them, Whom do you seek? They said to Him, Rabbi, (which is to say, being interpreted, Master,) where do You live?
(39) He said to them, Come and see. They came and saw where He lived, and stayed with Him that day: because it was about the tenth hour {4 p.m.}.[g]
(40) One of the two who heard John *speak,* and followed him, was Andrew, Simon Peter's brother.
(41) He first found his own brother Simon, and said to him, We have found the Messiah, which is, being interpreted, the Christ.
(42) And he brought him to Jesus. And when Jesus saw him, He said, You are Simon the son of John: you shall be called Cephas,[h] which is by interpretation is, A stone.
(43) The day following Jesus went forth into Galilee, and found Philip, and said to him, Follow Me.
(44) Now Philip was of Bethsaida {house of hunting (fishing)}, the city of Andrew and Peter.

1:33f – Mat. 3:16; Mk. 1:10; Lk. 3:22
1:39g – tenth hour - 4:00 in the afternoon
1:42h – Cephas {כ פ ה} is Hebrew for stone - transliterated into Greek {κηφας}
– also in Greek called Petros (Peter) {πετρου } - stone

(45) Philip found Nathanael,[i] and said to him, We have found Him, of Whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.
(46) And Nathanael said to him, Can any good thing come out of Nazareth {separated; sanctified}? Philip said to him, Come and see.
(47) Jesus saw Nathanael coming to Him, and said of him, Look an Israelite indeed, in whom there is no evil!
(48) Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you.
(49) Nathanael answered and said to Him, Rabbi, You are the Son of God; You are the King of Israel.
(50) Jesus answered and said to him, Because I said to you, I saw you under the fig tree, you believe? You shall see greater things than these.
(51) And He said to him, Truly, I say to you, From now on you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

Chapter 2
(1) And the third day there was a marriage in Cana of Galilee; and Jesus' mother was there:[a]
(2) And both Jesus and His disciples were invited to the marriage.
(3) And when they wanted wine, Jesus' mother said to Him, They have no wine.
(4) Jesus said to her, Woman, what have I to do with you? My hour has not yet come.
(5) His mother said to the servants, Whatever He says to you, do *it*.
(6) And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece {about 18 - 27 gal.; 68 -102 L. apiece}.[b]
(7) Jesus said to them, Fill the water pots with water. And they filled them up to the brim.
(8) And He said to them, Draw out now, and take it to the man in charge of the feast. And they took *it*.
(9) When the man in charge of the feast had tasted the water that was made wine, and did not know where it came from: (but the servants who drew the water knew;) the man in charge of the feast called the bridegroom,

1:45i – Nathanael – also known as Bartholomew {Matt. 10:3} – see list of disciples at end of Matthew.
2:1a – water changed to wine – see Appendix A: Recorded Miracles in the Bible
2:6b – two or three firkins – a firkin is about 9 US gallons or 34.1 liters, 2 or 3 firkins = about 18 - 27 gallons or 68 to 102 liters each – see Appendix J: Bible Weights and Measures

(10) And said to him, Every man sets forth the better wine at the beginning; and when men have drank for a while, then that which is worse: *but* you have kept the better wine until now.
(11) This is the beginning of miracles which Jesus did in Cana of Galilee, and revealed His glory; and His disciples believed on Him.
(12) After this He went down to Capernaum, He, and His mother, and His brothers, and His disciples: and they stayed there a few days.
(13) And the Jews' Passover[c] was at hand, so Jesus went up to Jerusalem,
(14) And found in the temple those who sold oxen and sheep and doves, and the money changers sitting:
(15) And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the money changers' money, and turned over the tables;
(16) And said to those who sold doves, Take these things away from here; do not make My Father's house a house of merchandise.[d]
(17) And His disciples remembered that it was written,

The zeal for Your house
{temple} has consumed Me.[e]

(18) Then the Jews said to Him, What sign will You show to us, since You do these things?
(19) Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
(20) Then the Jews said, Forty-six years this temple was in building, and will You rebuild it in three days?
(21) But He spoke of the temple of His body.
(22) When He later arose from the dead, His disciples remembered that He had said this to them; and they believed the scripture, and the word which Jesus had said.
(23) Now when He was in Jerusalem at the Passover, on the feast *day,* many believed in His Name, when they saw the miracles which He did.
(24) But Jesus did not commit Himself to them, because He knew all *men,*
(25) And He did not need the testimony of man: because He knew what was in man.

2:13c – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1; 18:28 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
2:16d – Mat. 21:13; Is. 56:7; Jer. 7:11
2:17e – Ps. 69:9

Chapter 3

(1) There was a man of the Pharisees, named Nicodemus,[a] a ruler of the Jews:
(2) He came to Jesus at night, and said to Him, Rabbi, we know that You are a teacher come from God: because no man could do these miracles that You do, unless God is with him.
(3) Jesus answered and said to him, Truly, I say to you, Unless a man is born again {from above},[b] he cannot see the kingdom of God.
(4) Nicodemus said to Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Truly, I say to you, Unless a man is born of water and *of* the Spirit, he cannot enter into the kingdom of God.
(6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
(7) Do not marvel that I said to you, You must be born again.
(8) The wind blows where it chooses, and you hear the sound of it, but cannot tell from where it is coming, or where it is going: so is everyone who is born of the Spirit.
(9) Nicodemus answered and said to Him, How can these things be?
(10) Jesus answered and said to him, Are you a teacher of Israel, and do not know these things?
(11) Truly, I say to you, We speak that which we know, and testify of that which we have seen; and you do not receive our witness.
(12) If I have told you earthly things, and you do not believe, how shall you believe, if I tell you *of* heavenly things?
(13) And no man has ascended up to heaven, but He Who came down from heaven, *even* the Son of Man Who is in heaven.
(14) And as Moses lifted up the serpent {snake} in the wilderness,[c] even so must the Son of Man be lifted up:
(15) That whoever believes in Him should not perish, but have eternal life.
(16) Because God loved the world so much, that He gave the only Son He has ever fathered, that whoever believes in Him should not perish, but have everlasting life.
(17) Because God did not send His Son into the world to condemn the world; but that the world through Him might be saved.
(18) He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the Name of the only fathered Son of God.
(19) And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.

3:1a – Nicodemus {νικοδημος} 'victorious among his people' – John 7:50; 19:39
3:3b - "born again" - an-ō-then {ανωθεν} literally "born from above"
3:14c - Num. 21:9

(20) Because everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved.
(21) But he who does what's right comes to the light, that his deeds may be revealed, that they are done in God.
(22) After these things Jesus and His disciples came into the land of Judea; and there He stayed with them, and baptized.
(23) And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
(24) Because John was not yet cast into prison.
(25) Then there arose a question between *some* of John's disciples and the Jews about purifying.
(26) And they came to John, and said to him, Rabbi, He Who was with you beyond Jordan, to Whom you bore witness, look, the same baptizes, and all *men* come to Him.
(27) John answered and said, A man can receive nothing, unless it is given him from heaven.
(28) You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him.
(29) He who has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
(30) He must increase, but I *must* decrease.
(31) He Who comes from above is above all: he that is of the earth is earthly, and speaks of the earth: He Who comes from heaven is above all.
(32) And what He has seen and heard, that He testifies of; and no man receives His testimony.
(33) He who has received His testimony has confirmed that God is true.
(34) Because He Whom God has sent speaks the words of God: because God does not measure {limit} the Spirit He gives to *Him*.
(35) The Father loves the Son, and has given all things into His hand.
(36) He who believes on the Son has everlasting life: and he who does not believe the Son shall not see life; but the wrath {anger; judgment} of God stays on him.

Chapter 4

(1) When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
(2) (Though Jesus Himself did not baptize, but His disciples,)
(3) He left Judea, and departed again into Galilee.

(4) And He had to go through Samaria.[a]
(5) Then He came to a city of Samaria, which is called Sychar {end}, near to the parcel of ground that Jacob gave to his son Joseph.
(6) Now Jacob's well was there. Jesus therefore, being wearied with *His* journey, sat on the well: *and* it was about the sixth hour {noon}.[b]
(7) There came a woman of Samaria to draw water: Jesus said to her, Give Me a drink.
(8) (Because His disciples had gone away into the city to buy food.)
(9) Then the woman of Samaria said to Him, How is it that You, being a Jew, ask a drink of me, who am a woman of Samaria? because the Jews have no dealings with the Samaritans.
(10) Jesus answered and said to her, If you knew the gift of God, and Who it is Who said to you, Give Me a drink; you would have asked of Him, and He would have given you living water.
(11) The woman said to Him, Sir, You have nothing to draw with, and the well is deep: from where then do you have that living water?
(12) Are You greater than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle?
(13) Jesus answered and said to her, Whoever drinks of this water shall thirst again:
(14) But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing[c] up into everlasting life.
(15) The woman said to Him, Sir, give me this water, that I may not thirst, nor have to come here to draw.
(16) Jesus said to her, Go, call your husband, and come here.
(17) The woman answered and said, I have no husband. Jesus said to her, You have well said, I have no husband:
(18) Because you have had five husbands; and he whom you now have is not your husband: in that you have truly said.
(19) The woman said to him, Sir, I perceive that You are a prophet.
(20) Our fathers worshiped on this mountain;[d] and You {Jews} say, that in Jerusalem is the place where men ought to worship.

4:4a – Jesus <u>had</u> to go through Samaria. Jews normally would avoid going through Samaria, but Jesus had to go through Samaria because it was part of the Father's plan.
4:6b - sixth hour - i.e. noon – the fact that she was going to the well at noon rather than the normal time of early in the morning suggests that she was trying to avoid other women of the village
4:14c – water springing up – see Jn. 7:38-39
4:20d – Sychar (v. 5) in Samaria (v. 4) – north of Shiloh where the tabernacle was first set up after the Israelites entered the promised land – near Bethel - Josh. 18:1; Jg. 21:19; I Ki. 14:2; Is. 52:7

(21) Jesus said to her, Woman, believe Me, the hour is coming, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father.
(22) You worship what you do not know: we know what we worship: because salvation is of the Jews.
(23) But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth: because the Father seeks such to worship Him.
(24) God *is* a Spirit: and those who worship Him must worship *Him* in spirit and in truth.
(25) The woman said to Him, I know that Messiah is coming, Who is called Christ: when He comes, He will tell us all things.
(26) Jesus said to her, I Who speak to you am *He*.
(27) And upon this His disciples came, and marveled that He talked with the woman: yet no man said, What do You seek? or, Why do You talk with her?
(28) The woman then left her water pot, and went her way into the city, and said to the men,
(29) Come, see a man, Who told me all things that I have ever done: is this not the Christ?
(30) Then they went out of the city, and came to Him.
(31) In the mean while His disciples begged Him, saying, Master, eat.
(32) But He said to them, I have food to eat that you do not know of.
(33) Therefore the disciples said one to another, Has any man brought Him *anything* to eat?
(34) Jesus said to them, My food is to do the will of Him Who sent Me, and to finish His work.
(35) Do you not say, There are yet four months, and *then* comes harvest? Look, I say to you, Lift up your eyes, and look on the fields; because they are white already to harvest.
(36) And he who reaps receives wages, and gathers fruit to life eternal: that both he who sows and he who reaps may rejoice together.
(37) And in this is that saying true, One sows, and another reaps.
(38) I sent you to reap that for which you did not labor: other men labored, and you have entered into their labors.
(39) And many of the Samaritans of that city believed on Him because of the words of the woman, who testified, He told me all that I ever did.
(40) So when the Samaritans had come to Him, they requested Him to stay with them: and He stayed there two days.
(41) And many more believed because of His own words;

(42) And said to the woman, Now we believe, not because of your words: because we have heard *Him* ourselves, and know that this is indeed the Christ, the Savior of the world.
(43) Now after two days He departed from there, and went into Galilee.
(44) Because Jesus Himself testified, that a prophet has no honor in his own country.
(45) Then when He had come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: because they also went to the feast.
(46) So Jesus came again into Cana of Galilee, where He had made the water wine.[e] And there was a certain nobleman, whose son was sick at Capernaum.
(47) When he heard that Jesus had come out of Judea into Galilee, he went to Him, and asked Him that He would come down, and heal his son: because he was at the point of death.
(48) Then Jesus said to him, Unless you see signs and wonders, you will not believe.
(49) The nobleman said to Him, Sir, come down before my child dies.
(50) Jesus said to him, Go your way; your son lives. And the man believed the word that Jesus had spoken to him, and he went his way.[f]
(51) And as he was now going down, his servants met him, and told *him,* saying, Your son lives.
(52) Then he inquired of them the hour when he began to recover. And they said to him, Yesterday at the seventh hour {1 p.m.}[g] the fever left him.
(53) So the father knew that *it was* at the same hour, in the which Jesus said to him, Your son lives: and himself believed, and his whole house.
(54) This *is* again the second miracle *that* Jesus did, when He had come out of Judea into Galilee.

Chapter 5
(1) After this there was a feast of the Jews; and Jesus went up to Jerusalem.
(2) Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda {house of kindness},[a] having five porches.
(3) In these lay a great multitude of handicapped folk, of blind, lame, withered, waiting for the moving of the water.
(4) Because an angel went down at a certain season into the pool, and troubled the water: whoever then stepped in first after the troubling of the water was healed of whatever disease he had.
(5) And a certain man was there, who had an infirmity thirty-eight years.[b]

4:46e – Jn. 2:1
4:50f – nobleman's son healed – see Appendix A: Recorded Miracles in the Bible
4:52g- seventh hour - i.e. 1:00 p.m. in the afternoon
5:2a – Bethesda {βηθεσδα} from Hebrew { בית חסד}– house of kindness
5:5b – lame man healed – see Appendix A: Recorded Miracles in the Bible

(6) When Jesus saw him laying there, and knew that he had been now a long time *in that shape,* He said to him, Do you want to be healed?
(7) The lame man answered him, Sir, when the water is troubled I have no man to put me into the pool: but while I am coming, another steps down before me.
(8) Jesus said to him, Rise, take up your bed, and walk.
(9) And immediately the man was healed, and took up his bed, and walked: and that same day was the sabbath {Saturday}.
(10) The Jews therefore said to him who was cured, It is the sabbath day {Saturday}: it is not lawful for you to carry *your* bed.
(11) He answered them, He Who healed me, the same said to me, Take up your bed, and walk.
(12) Then they asked him, What man is he who said to you, Take up your bed, and walk?
(13) And he who was healed did not know Who it was: because Jesus had gone away, since there was a multitude in *that* place.
(14) Afterwards Jesus found him in the temple, and said to him, See, you are healed: sin no more, lest a worse thing comes to you.
(15) The man departed, and told the Jews that it was Jesus, Who had healed him.
(16) And therefore the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the sabbath day {Saturday}.
(17) But Jesus answered them, My Father works until now, and I work.
(18) Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath {Saturday}, but said also that God was His Father, making Himself equal with God.
(19) Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing of Himself, but what He sees the Father do: because the things He does, these the Son also does.
(20) Because the Father loves the Son, and shows Him all things that He Himself does: and He will show Him greater works than these, that you may marvel.
(21) Because as the Father raises up the dead, and causes *them to live;* even so the Son causes to live whom He wills.
(22) Because the Father judges no man, but has committed all judgment to the Son:
(23) That all *men* should honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father Who has sent Him.
(24) Truly, Truly, I say to you, He who hears My word, and believes on Him Who sent Me, has everlasting life, and shall not come into condemnation; but is passed from death into life.
(25) Truly, Truly, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and those who hear shall live.

(26) Because as the Father has life in Himself; so has He given to the Son to have life in Himself;
(27) And has given Him authority to execute judgment also, because He is the Son of Man.
(28) Do not marvel at this: because the hour is coming, in the which all who are in the graves shall hear His voice,
(29) And shall come forth; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of damnation.
(30) I can of My own self do nothing: as I hear, I judge: and My judgment is just; because I do not seek My own will, but the will of the Father Who has sent Me.
(31) If I bear witness of Myself, My witness is not true.
(32) There is another Who bears witness of Me; and I know that the witness which He witnesses of Me is true.
(33) You sent to John, and he bore witness to the truth.
(34) But I do not receive testimony from man: but these things I say, that you might be saved.
(35) He was a burning and a shining light: and you were willing for a season to rejoice in his light.
(36) But I have a greater witness than *that* of John: because the works which the Father has given Me to finish, the same works that I do, bear witness of Me, that the Father has sent Me.
(37) And the Father Himself, Who has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His shape.
(38) And you do not have His word living in you: because whom He has sent, Him you do not believe.
(39) Search the scriptures; because in them you think you have eternal life: and they testify of Me.
(40) And you will not come to Me, that you might have life.
(41) I do not receive honor from men.
(42) But I know you, that you do not have the love of God in you.
(43) I have come in My Father's Name, and you do not receive Me: if another shall come in his own name, him you will receive.
(44) How can you believe, who receive honor from one of another, and do not seek the honor that *comes* from God only?
(45) Do not think that I will accuse you to the Father: there is *one* who accuses you, *even* Moses, in whom you trust.

(46) Because had you believed Moses, you would have believed Me: because he wrote of Me.
(47) But if you do not believe his writings, how shall you believe My words?

Chapter 6

(1) After these things Jesus went over the sea of Galilee, which is *the sea of* Tiberias.[a]
(2) And a great multitude followed Him, because they saw His miracles which He did on those who were diseased.
(3) And Jesus went up into a mountain, and there He sat with His disciples.
(4) And the Passover,[b] a feast of the Jews, was near.
(5) When Jesus then lifted up *His* eyes, and saw a great company coming to Him, He said to Philip, Where shall we buy bread, that these may eat?
(6) And this He said to prove {test} him: because He Himself knew what He would do.
(7) Philip answered Him, Two hundred pennies worth of bread is not sufficient for them, that every one of them may take a little.
(8) One of His disciples, Andrew, Simon Peter's brother, said to Him,
(9) There is a lad here, who has five barley loaves, and two small fish: but what are they among so many?
(10) And Jesus said, Cause the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
(11) And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to those who were set down; and likewise of the fish as much as they wanted.
(12) When they were filled, He said to His disciples, Gather up the fragments that remain, that nothing may be lost.
(13) Therefore they gathered *them* together, and filled twelve baskets[c] with the fragments of the five barley loaves, which remained over and above what they had eaten.
(14) Then those men, when they had seen the miracle that Jesus did, said, Surely this is that prophet who should come into the world.
(15) When Jesus perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain to be alone by Himself.
(16) And when evening had *now* come, His disciples went down to the sea,

6:1a - Feeding of the 5000 - See Mat. 14:13 - The only recorded miracle of Jesus found in all four gospels - See Appendix A: Recorded Miracles in the Bible - Mark 6:30; Luke 9:10
6:4b – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1. See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
6:13c - twelve baskets - hand baskets – see Mat. 14:20; 15:37; Acts 9:25

(17) And entered into a ship, and went over the sea towards Capernaum. And it had now become dark, and Jesus had not come to them.
(18) And the sea arose because of a great wind that blew.
(19) So when they had rowed about twenty-five or thirty furlongs {about 3 mi.; 5 km.},[d] they saw Jesus walking on the sea,[e] and drawing near to the ship: and they were afraid.
(20) But He said to them, It is I; do not be afraid.
(21) Then they willingly received Him into the ship: and immediately the ship was at the land where they went.
(22) The day following, when the people who stood on the other side of the sea saw that there was no other boat there, except that one into which His disciples had entered, and that Jesus did not go with His disciples into the boat, but *that* His disciples had gone away alone;
(23) (Although there came other boats from Tiberias near the place where they ate bread, after the Lord had given thanks:)
(24) Therefore when the people saw that Jesus was not there, nor His disciples, they also took shipping, and came to Capernaum, seeking Jesus.

(25) And when they had found Him on the other side of the sea, they said to Him, Rabbi, when did You come here?
(26) Jesus answered them and said, Truly, Truly, I say to you, You seek Me, not because you saw the miracles, but because you ate of the loaves, and were filled.
(27) Do not labor for the food which perishes, but for that food which endures to everlasting life, which the Son of Man shall give to you: because God the Father has sealed Him.
(28) Then they said to Him, What shall we do, that we might do the works of God?
(29) Jesus answered and said to them, This is the work of God, that you believe on Him Whom He has sent.
(30) They said therefore to Him, What sign do You show then, that we may see, and believe You? what work do You do?
(31) Our fathers ate manna in the desert;[f] as it is written, He gave them bread from heaven to eat.
(32) Then Jesus said to them, Truly, Truly, I say to you, Moses did not give that bread from heaven; but My Father gives you the true Bread from heaven.

6:19d - twenty-five or thirty furlongs - about 2.8 - 3.4 miles or 4.5 - 5.5 kilometers - [furlong about 606 ft; 184.7 meters] - see Appendix J: Bible Weights and Measures
6:19e – Jesus walking on water – Mat. 14:25; Mk. 6:49 – see Appendix A: Recorded Miracles in the Bible
6:31f – manna from heaven – Ex. 16:15 – see Appendix A: Recorded Miracles in the Bible

(33) Because the Bread of God is He Who comes down from heaven, and gives life to the world.
(34) Then they said to Him, Lord, forever give us this bread.
(35) And Jesus said to them, I am the Bread of life: He Who comes to Me shall never hunger; and He who believes on Me shall never thirst.
(36) But I said to you, That you also have seen Me, and do not believe.
(37) All that the Father gives Me shall come to Me; and he who comes to Me I will in no way cast out.
(38) Because I came down from heaven, not to do My own will, but the will of Him Who sent Me.
(39) And this is the Father's will Who has sent Me, that of all whom He has given Me I should lose none, but should raise it up again at the last day.
(40) And this is the will of Him Who has sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day.
(41) The Jews then murmured at Him, because He said, I am the bread which came down from heaven.
(42) And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? how is it then that He says, I came down from heaven?
(43) Jesus therefore answered and said to them, Do not murmur among yourselves.
(44) No man can come to Me, unless the Father Who has sent Me draws him: and I will raise him up at the last day.
(45) It is written in the prophets, And they shall be all taught of God. Every man therefore who has heard, and has learned of the Father, comes to Me.
(46) Not that any man has seen the Father, except He Who is of God, He has seen the Father.
(47) Truly, Truly, I say to you, He who believes on Me has everlasting life.
(48) I am that Bread of life.
(49) Your fathers ate manna in the wilderness, and are dead.
(50) This is the Bread which comes down from heaven, that a man may eat of it, and never die.
(51) I am the living Bread which came down from heaven: if any man eats of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world.
(52) The Jews therefore strove among themselves, saying, How can this Man give us *His* flesh to eat?
(53) Then Jesus said to them, Truly, Truly, I say to you, Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you.
(54) Whoever eats My flesh, and drinks My blood, has eternal life; and I will raise him up at the last day.

(55) Because My flesh is food indeed, and My blood is drink indeed.
(56) He who eats My flesh, and drinks My blood, lives in Me, and I in him.
(57) As the living Father has sent Me, and I live by the Father: so He who eats Me, even he shall live by Me.
(58) This is that Bread which came down from heaven: not as your fathers ate manna, and are dead: he who eats of this Bread shall live forever.
(59) These things He said in the synagogue, as He taught in Capernaum.
(60) Therefore many of His disciples, when they had heard *this,* said, This is a hard saying; who can hear it?
(61) When Jesus knew in Himself that His disciples murmured at it, He said to them, Does this offend you?
(62) *What* and if you shall see the Son of Man ascend up where He was before?
(63) It is the Spirit Who gives life; the flesh profits nothing: the words that I speak to you, *they* are spirit, and *they* are life.
(64) But there are some of you who do not believe. Because Jesus knew from the beginning who those were who did not believe, and who would betray Him.
(65) And He said, Therefore I said to you, that no man can come to Me, unless it were given to him of My Father.
(66) From that *time* many of His disciples left, and no longer walked with Him.
(67) Then Jesus said to the twelve, Will you also leave?
(68) Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of eternal life.
(69) And we believe and are sure that You are the Christ, the Son of the living God.
(70) Jesus answered them, Have I not chosen you twelve, and one of you is a devil?
(71) He spoke of Judas Iscariot *the son* of Simon: because it was he who would betray Him, being one of the twelve.

Chapter 7

(1) After these things Jesus walked in Galilee: because He would not walk in Jewry, because the Jews sought to kill Him.
(2) Now the Jews' Feast of Tabernacles[a] was at hand.
(3) His brothers therefore said to Him, Depart from here, and go into Judea, that Your disciples also may see the works that You do.

7:2a – Feast of Tabernacles – Lev. 23:34 – Tishri 15 {7/15} [Sept.-Oct.] see Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(4) Because *there is* no man *who* does anything in secret, if he himself seeks to be known openly. If You do these things, show Yourself to the world.
(5) Because neither did His brothers believe in Him.
(6) Then Jesus said to them, My time has not yet come: but your time is always ready.
(7) The world cannot hate you; but Me it hates, because I testify of it, that its works are evil.
(8) You go up to this feast: I am not yet[b] going up to this feast; because My time has not yet fully come.
(9) When He had said these words to them, He remained *still* in Galilee.
(10) But when His brothers had left, then He also went up to the feast, not openly, but as it were in secret.
(11) Then the Jews sought Him at the feast, and said, Where is He?
(12) And there was much murmuring among the people concerning Him: because some said, He is a good man: others said, No; but He deceives the people.
(13) Nevertheless no man spoke openly about Him for fear of the Jews.
(14) Now about the middle of the feast Jesus went up into the temple, and taught.
(15) And the Jews marveled, saying, How does this Man know letters, having never been educated?
(16) Jesus answered them, and said, My teaching is not Mine, but His Who sent Me.
(17) If any man will do His will, he shall know of the teaching, whether it is of God, or *whether* I speak of Myself.
(18) He who speaks of himself seeks his own glory: but He who seeks the glory of Him Who sent Him, the same is true, and no unrighteousness is in Him.
(19) Did not Moses give you the law, and *yet* none of you keeps the law? Why do you go about to kill Me?
(20) The people answered and said, You have a demon: Who seeks to kill You?
(21) Jesus answered and said to them, I have done one work, and you all marvel.
(22) Moses therefore gave to you circumcision; (not because it is of Moses, but of the forefathers;) and you on the sabbath day {Saturday} circumcise a man.
(23) If a man on the sabbath {Saturday} receives circumcision, that the law of Moses should not be broken; are you angry at Me, because I have made a man in every way whole on the sabbath {Saturday}?

7:8b – not "yet" going – see Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

(24) Do not judge according to the appearance, but judge righteous judgment.
(25) Then some of those from Jerusalem said, Is not this He, Whom they seek to kill?
(26) But, look, He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is the very Christ?
(27) How is it we know where this man is from: but when Christ comes, no man knows where He is from.
(28) Then Jesus cried out in the temple as He taught, saying, You both know Me, and you know where I am from: and I have not come on My own, but He Who sent Me is true, Whom you do not know.
(29) But I know Him: because I am from Him, and He has sent Me.
(30) Then they sought to take Him: but no man laid hands on Him, because His hour had not yet come.
(31) And many of the people believed on Him, and said, When Christ comes, will He do more miracles than these which this *Man* has done?
(32) The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.
(33) Then Jesus said to them, Yet for a little while I am with you, and *then* I go to Him Who sent Me.
(34) You shall seek Me, and shall not find *Me:* and where I am, *there* you cannot come.
(35) Then the Jews said among themselves, Where will He go, that we shall not find Him? will He go to the dispersed among the Gentiles {non-Jews}, and teach the Gentiles {non-Jews}?
(36) What *manner of* saying is this that He said, Ye shall seek Me, and shall not find *Me:* and where I am, *there* you cannot come?
(37) In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come to Me, and drink.
(38) He who believes on Me, as the scripture has said, out of his belly shall flow rivers of living water.[c]
(39) (But this He spoke of the Spirit, which those who believe on Him would receive: because the Holy Spirit had not yet been *given;* because Jesus was not yet glorified.)
(40) Many of the people therefore, when they heard this saying, said, Truly this is the Prophet.[d]

7:38c – living water – see Jn. 4:14
7:40d – the Prophet – Deut, 18:18; Jn. 1:21

(41) Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
(42) Has not the scripture said, That Christ comes of the descent of David, and out of the town of Bethlehem, where David was?
(43) So there was a division among the people because of Him.
(44) And some of them would have taken Him; but no man laid hands on Him.
(45) Then the officers came to the chief priests and Pharisees; and they said to them, Why have you not brought Him?
(46) The officers answered, No man has ever spoke like this Man.
(47) Then the Pharisees answered them, Are you also deceived?
(48) Have any of the rulers or of the Pharisees believed on Him?
(49) But these people who do not know the law are cursed.
(50) Nicodemus[c] (who came to Jesus by night, being one of them,) said to them,
(51) Does our law judge *any* man, before it hears him, and knows what he does?
(52) They answered and said to him, Are you also of Galilee? Search, and look: because no prophet arises out of Galilee.
(53) And every man went to his own house.

Chapter 8
(1) Jesus went to the mount of Olives.
(2) And early in the morning He came again into the temple, and all the people came to Him; and He sat down, and taught them.
(3) And the scribes and Pharisees brought to Him a woman taken in adultery; and when they had set her in the midst,
(4) They said to Him, Master, this woman was taken in adultery, in the very act.
(5) Now Moses in the law commanded us, that such should be stoned:[a] but what do You say?
(6) This they said, tempting Him, that they might have reason to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground,[b] *as though He did not hear them.*
(7) So when they continued asking Him, He rose up, and said to them, He who is without sin among you, let him cast the first stone at her.
(8) And again He stooped down, and wrote on the ground.
(9) And those who heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* to the last: and Jesus was left alone, and the woman standing in the midst.

7:50c – Nicodemus – John 3:1f; 19:39
8:5a – Lev. 20:10; Deut. 22:22 – The man and the woman both were to be stoned! Where was the man?
8:6b – Jer. 17:13 – written in the earth

(10) When Jesus had lifted Himself up, and saw no one but the woman, He said to her, Woman, where are your accusers? has no man condemned you?
(11) She said, No man, Lord. And Jesus said to her, Neither do I condemn you: go, and sin no more.
(12) Then Jesus spoke again to them, saying, I am the Light of the world: he who follows Me shall not walk in darkness, but shall have the Light of life.
(13) The Pharisees therefore said to Him, You bear witness of Yourself; Your witness is not true.
(14) Jesus answered and said to them, Though I bear witness of Myself, *yet* My witness is true: because I know from where I came, and where I go; but you cannot tell from where I come, or where I go.
(15) You judge after the flesh; I judge no man.
(16) And yet if I judge, My judgment is true: because I am not alone, but I and the Father Who sent Me.
(17) It is also written in your law, that the testimony of two men is true.[c]
(18) I am one Who bear witness of Myself, and the Father Who sent Me bears witness of Me.
(19) Then they said to Him, Where is Your Father? Jesus answered, You neither know Me, nor My Father: if you had known Me, you would have known My Father also.
(20) These words Jesus spoke in the treasury, as He taught in the temple: and no man laid hands on Him; because His hour had not yet come.
(21) Then Jesus said again to them, I go My way, and you shall seek Me, and shall die in your sins: where I go, you cannot come.
(22) Then the Jews said, Will He kill Himself? because He said, Where I go, you cannot come.
(23) And He said to them, You are from beneath; I am from above: you are of this world; I am not of this world.
(24) I therefore said to you, that you shall die in your sins: because if you do not believe that I am *He,* you shall die in your sins.
(25) Then they said to Him, Who are You? And Jesus said to them, Even *the same* Whom I said to you from the beginning.
(26) I have many things to say and to judge of you: but He Who sent Me is true; and I speak to the world those things which I have heard of Him.
(27) They did not understand that He spoke to them of the Father.
(28) Then Jesus said to them, When you have lifted up the Son of Man, then you shall know that I am *He,* and *that* I do nothing of Myself; but as My Father has taught Me, I speak these things.

8:17c – testimony of two – Deut. 17:6; 19:15

(29) And He Who sent Me is with Me: the Father has not left Me alone; because I always do those things that please Him.
(30) As He spoke these words, many believed on Him.
(31) Then Jesus said to those Jews who believed on Him, If you continue in My word, *then* you are My disciples indeed;
(32) And you shall know the truth, and the truth shall make you free.
(33) They answered Him, We are Abraham's descendants, and were never in bondage to any man: how do You say, You shall be made free?
(34) Jesus answered them, Truly, truly, I say to you, Whoever commits sin is the servant of sin.
(35) And the servant does not live in the house forever: *but* the Son lives ever.
(36) If the Son therefore shall make you free, you shall be free indeed.
(37) I know that you are Abraham's descendants; but you seek to kill Me, because My word has no place in you.
(38) I speak that which I have seen with My Father: and you do that which you have seen with your father {the devil}.[d]
(39) They answered and said to Him, Abraham is our father. Jesus said to them, If you were Abraham's children, you would do the works of Abraham.
(40) But now you seek to kill Me, a Man Who has told you the truth, which I have heard of God: this Abraham did not do.
(41) You do the deeds of your father. Then they said to Him, We are not born of fornication;[e] we have one Father, *even* God.
(42) Jesus said to them, If God were your Father, you would love Me: because I proceeded forth and came from God; neither did I come of Myself, but He sent Me.
(43) Why do you not understand My speech? *even* because you cannot hear My word.
(44) You are of *your* father the devil, and you will do the lusts of your father. He was a murderer from the beginning, and did not live in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: because he is a liar, and the father of lies.
(45) And because I tell *you* the truth, you do not believe Me.
(46) Which of you convinces Me of sin? And if I say the truth, why do you not believe Me?
(47) He who is of God hears God's words: you therefore do not hear *them*, because you are not of God.
(48) Then the Jews answered, and said to Him, Do we not correctly say that You are a Samaritan, and have a demon?
(49) Jesus answered, I do not have a demon; but I honor My Father, and you dishonor Me.

8:38d – the devil – see verse 44
8:41e - see Mat. 5:32 - the pharisees did not believe that Jesus' Father was the heavenly Father and apparently they may have heard rumors that Mary was pregnant before she and Joseph were married.

(50) And I do not seek My own glory: there is One Who seeks and judges.
(51) Truly, truly, I say to you, If a man keeps My sayings, he shall never see death.
(52) Then the Jews said to Him, Now we know that You have a demon. Abraham is dead, and the prophets; and You say, If a man keeps My saying, he shall never taste of death.
(53) Are You greater than our forefather Abraham, who is dead? and the prophets are dead: whom do you make of Yourself?
(54) Jesus answered, If I honor Myself, My honor is nothing: it is My Father Who honors Me; of Whom you say, that He is your God:
(55) Yet you have not known Him; but I know Him: and if I should say, I do not know Him, I would be a liar like you: but I know Him, and keep His sayings.
(56) Your forefather Abraham rejoiced to see My day: and he saw *it,* and was glad.
(57) Then the Jews said to Him, You are not yet fifty years old, and have You seen Abraham?
(58) Jesus said to them, Truly, truly, I say to you, Before Abraham was, I Am.[f]
(59) Then they took up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through their midst, and so passed by.

Chapter 9
(1) And as *Jesus* passed by, He saw a man who was blind from *his* birth.[a]
(2) And His disciples asked Him, saying, Master, who sinned, this man, or his parents, that he was born blind?
(3) Jesus answered, Neither has this man sinned, nor his parents: but that the works of God should be revealed in him.
(4) I must work the works of Him Who sent Me, while it is day: the night comes, when no man can work.
(5) As long as I am in the world, I am the Light of the world.
(6) When He had said this, He spat on the ground, and made clay of the spit, and He anointed the eyes of the blind man with the clay,
(7) And said to him, Go, wash in the pool of Siloam,[b] (which is by interpretation, Sent.) He therefore went his way, and washed, and returned seeing.
(8) The neighbors therefore, and those who before had seen him that he was blind, said, Is not this he who sat and begged?
(9) Some said, This is he: others *said,* He is like him: *but* he said, I am *he.*
(10) Therefore they asked him, How were your eyes opened?

8:58f – Before Abraham was; I Am – Ex. 3:14. These words signified to the Jews that Jesus was claiming to be God. If He was not God, He was guilty of blasphemy; a capital crime – since they did not believe He was God, they were ready to stone Him. - See John 10:33
9:1a – man born blind healed – see Appendix A: Recorded Miracles in the Bible
9:7b – Siloam {σιλωαμ} from Hebrew {שִׁלֹחַ שִׁלַּח} – 'sent' - a fountain in Jerusalem – the Fountain had the name before Jesus was born!

(11) He answered and said, A man Who is called Jesus made clay, and anointed my eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
(12) Then they said to him, Where is He? He said, I do not know.
(13) They brought him who was before blind to the Pharisees.
(14) And it was the sabbath day {Saturday} when Jesus made the clay, and opened his eyes.
(15) Then again the Pharisees also asked him how he had received his sight. He said to them, He put clay upon my eyes, and I washed, and now I see.
(16) Therefore some of the Pharisees said, This man is not of God, because He does not keep the sabbath {Saturday}. Others said, How can a man Who is a sinner do such miracles? And there was a division among them.
(17) They said to the blind man again, What do you say of Him, Who has opened your eyes? He said, He is a prophet.
(18) But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called his parents who had received his sight.
(19) And they asked them, saying, Is this your son, who you say was born blind? how then does he now see?
(20) His parents answered them and said, We know that this is our son, and that he was born blind:
(21) But by what means he now sees, we do not know; or Who has opened his eyes, we do not know: he is of age; ask him: he shall speak for himself.
(22) These *words* his parents spoke, because they feared the Jews: because the Jews had agreed already, that if any man confessed that He was Christ, he should be put out of the synagogue.
(23) Therefore his parents said, He is of age; ask him.
(24) Then again they called the man who was blind, and said to him, Give God the praise: we know that this Man is a sinner.
(25) He answered and said, Whether He is a sinner *or not,* I do not know: one thing I know, that, whereas I was blind, now I see.
(26) Then said they to him again, What did He do to you? how did He open your eyes?
(27) He answered them, I have told you already, and you did not listen: why would you want to hear *it* again? Do you also want to be His disciples?
(28) Then they reviled him, and said, You are His disciple; but we are Moses' disciples.

(29) We know that God spoke to Moses: *as for* this *fellow,* we do not know where He is from.
(30) The man answered and said to them, Why this is a marvelous thing, that you do not know where He is from, and *yet* He has opened my eyes.
(31) Now we know that God does not hear sinners: but if any man is a worshiper of God, and does His will, He hears him.
(32) Since the world began it has not been heard of that any man opened the eyes of one who was born blind.
(33) If this man were not of God, He could do nothing.
(34) They answered and said to him, You were altogether born in sins, and do you teach us? And they cast him out.
(35) Jesus heard that they had cast him out; and when He had found him, He said to him, Do you believe on the Son of God?
(36) He answered and said, Who is He, Lord, that I might believe on Him?
(37) And Jesus said to him, You have both seen Him, and it is He Who talks with you.
(38) And he said, Lord, I believe. And he worshiped Him.
(39) And Jesus said, For judgment I have come into this world, that those who do not see might see; and that those who see might be made blind.
(40) And *some* of the Pharisees who were with Him heard these words, and said to Him, Are we blind also?
(41) Jesus said to them, If you were blind, you would have no sin: but now you say, We see; therefore your sin remains.

Chapter 10

(1) Truly, truly, I say to you, He who does not enter in by the door {gate} into the sheep pen, but climbs up some other way, the same is a thief and a robber.
(2) But he who enters in by the door {gate} is the shepherd of the sheep.
(3) To him the porter {gate keeper} opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out.
(4) And when he puts forth his own sheep, he goes before them, and the sheep follow him: because they know his voice.
(5) And a stranger they will not follow, but will flee from him: because they do not know the voice of strangers.
(6) This parable Jesus spoke to them: but they did not understand the things which He spoke to them.
(7) Then Jesus said to them again, Truly, truly, I say to you, I am the door of the sheep.
(8) All who ever came before Me are thieves and robbers: but the sheep did not listen to them.

(9) I am the door: if any man enters in by Me, he shall be saved, and shall go in and out, and find pasture.
(10) The thief does not come, except to steal, and to kill, and to destroy: I have come that they might have life, and that they might have *it* more abundantly.
(11) I am the good Shepherd: the good Shepherd gives His life for the sheep.
(12) But he who is hired, and not the shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.
(13) The hired hand flees, because he is a hired hand, and does not care for the sheep.
(14) I am the good Shepherd, and know My *sheep,* and am known of by them.
(15) As the Father knows Me, even so I know the Father: and I lay down My life for the sheep.
(16) And other sheep I have, which are not of this fold: them also I must bring, and they will hear My voice; and there will be one fold, *and* one Shepherd.
(17) Therefore My Father loves Me, because I lay down My life, that I might take it again.
(18) No man takes it from Me, but I lay it down of My own self. I have power to lay it down, and I have power to take it again. This commandment I have received of My Father.
(19) There was a division therefore again among the Jews because of these sayings.
(20) And many of them said, He has a demon, and is mad; why do you listen to Him?
(21) Others said, These are not the words of One who has a demon. Can a demon open the eyes of the blind?
(22) And it was at Jerusalem the Feast of the Dedication {Hanukkah; Feast of Lights},[a] and it was winter.
(23) And Jesus walked into the temple in Solomon's porch.[b]
(24) Then the Jews came around Him, and said to Him, How long do You cause us to doubt? If You are the Christ, tell us plainly.
(25) Jesus answered them, I told you, and you did not believe: the works that I do in My Father's Name, they bear witness of Me.
(26) But you do not believe, because you are not of My sheep, as I said to you.

10:22a – Feast of Dedication [Hanukkah] {Jewish month of Kislev – Kislev 25 [November- December] }– temple re-dedicated after desecration by Antiochas Epiphanes– See Ezek. 43:13-27 – Mattathias led a revolt that was continued by his son Maccabeus that ended with the Jews having a short time of freedom. When the dedication of the temple took place the Jews only had 1 day's supply of oil for their lights, but miraculously the oil lasted the full 8 days of the celebration and came to be called – Feast of Lights
10:23b – Solomon's Porch – see note on Acts 3:11

(27) My sheep hear My voice, and I know them, and they follow Me:
(28) And I give to them eternal life; and they shall never perish, neither shall any *man* pluck them out of My hand.
(29) My Father, Who gave *them* to Me, is greater than all; and no *man* is able to pluck *them* out of My Father's hand.
(30) I and *My* Father are one.
(31) Then the Jews took up stones again to stone Him.
(32) Jesus answered them, Many good works I have shown you from My Father; for which of those works do you stone Me?
(33) The Jews answered Him, saying, For a good work we do not stone You; but for blasphemy; and because You, being a man, make Yourself God.
(34) Jesus answered them, Is it not written in your law,
I said, You are gods?[c]
(35) If He called them gods, to whom the word of God came, and the scripture cannot be broken;
(36) Do you say of Him, Whom the Father has sanctified, and sent into the world, You blasphemy; because I said, I am the Son of God?
(37) If I do not do the works of My Father, do not believe Me.
(38) But if I do, though you do not believe Me, believe the works: that you may know, and believe, that the Father *is* in Me, and I in Him.
(39) Therefore they sought again to take Him: but He escaped out of their hand,
(40) And He went away again beyond Jordan into the place where John at first baptized; and there He stayed.
(41) And many followed Him, and said, John did no miracle: but all things that John spoke of this Man were true.
(42) And many believed on Him there.

Chapter 11

(1) Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
(2) (It was *that* same Mary who anointed[a] the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.)
(3) Therefore his sisters sent to Him, saying, Lord, look, he whom You love is sick.
(4) When Jesus heard *that,* He said, This sickness is not to death, but for the glory of God, that the Son of God might be glorified by it.
(5) Now Jesus loved Martha, and her sister, and Lazarus.

10:34c – Ps. 82:6
11:2a – anointed – Jn. 12:3

(6) Therefore when He had heard that he was sick, He stayed two days still in the same place where He was.
(7) Then after that He said to *His* disciples, Let us go into Judea again.
(8) *His* disciples said to Him, Master, the Jews of late sought to stone You; and You want to return there?
(9) Jesus answered, Are there not twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world.
(10) But if a man walks in the night, he stumbles, because there is no light in him.
(11) These things He said: and after that He said to them, Our friend Lazarus sleeps; but I go, that I may awaken him out of sleep.
(12) Then His disciples said, Lord, if he sleeps, he shall do well.
(13) However Jesus spoke of his death: but they thought that He had spoken of taking of rest in sleep.
(14) Then Jesus said to them plainly, Lazarus is dead.
(15) And I am glad for your sakes that I was not there, so that you may believe; nevertheless let us go to him.
(16) Then Thomas, who is called Didymus {the twin},[b] said to his fellow disciples, Let us also go, that we may die with Him.
(17) Then when Jesus came, He found that he had *lain* in the grave four days already.
(18) Now Bethany was near to Jerusalem, about fifteen furlongs {about 2 mi.; 3.2 km.} off:[c]
(19) And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
(20) Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat *still* in the house.
(21) Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.
(22) But I know, that even now, whatever You will ask of God, God will give *it* to You.
(23) Jesus said to her, Your brother shall rise again.
(24) Martha said to Him, I know that he shall rise again in the resurrection at the last day.
(25) Jesus said to her, I am the Resurrection, and the Life: he who believes in Me, though he were dead, yet shall he live:
(26) And whoever lives and believes in Me shall never die. Do you believe this?
(27) She said to Him, Yes, Lord: I believe that You are the Christ, the Son of God, Who should come into the world.
(28) And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master has come, and calls for you.
(29) As soon as she heard *that,* she arose quickly, and came to Him.

11:16b – Didymus {διδυμος} – the twin
11:18c – 15 furlongs about 2 miles; 3.2 kilometers [a furlong is about 1/8 of a mile]
– Luke 24:13 See Appendix J: Bible Weights and Measures

(30) Now Jesus had not yet come into the town, but was in that place where Martha met Him.
(31) The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily {quickly} and went out, followed her, saying, She goes to the grave to weep there.
(32) Then when Mary had come to where Jesus was, and saw Him, she fell down at His feet, saying to Him, Lord, if You had been here, my brother would not have died.
(33) Therefore when Jesus saw her weeping, and the Jews also weeping who came with her, He groaned in the spirit, and was troubled,
(34) And said, Where have you laid him? They said to him, Lord, come and see.
(35) Jesus wept.
(36) Then the Jews said, Look how He loved him!
(37) And some of them said, Could not this man, Who opened the eyes of the blind, have caused that even this man should not have died?
(38) Jesus therefore again groaning in Himself came to the grave. It was a cave, and a stone lay against it.
(39) Jesus said, Take away the stone. Martha, the sister of him who was dead, said to Him, Lord, by this time he stinks: because he has been *dead* four days.
(40) Jesus said to her, Did I not say to you, that, if you would believe, you would see the glory of God?
(41) Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank You that You have heard Me.
(42) And I knew that You always hear Me: but because of the people who stand by I said *it,* that they may believe that You have sent Me.
(43) And when He had so spoken, He cried with a loud voice, Lazarus, come forth.[d]
(44) And he who was dead came forth, bound hand and foot with burial clothes: and his face was bound about with a napkin.[e] Jesus said to them, Loose him, and let him go.
(45) Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on Him.
(46) But some of them went their ways to the Pharisees, and told them what things Jesus had done.
(47) Then the chief priests and the Pharisees gathered a council, and said, What shall we do? Because this man does many miracles.
(48) If we let Him alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.

11:43d – Lazarus raised – see Appendix A: Recorded Miracles in the Bible
11:44e – napkin – face cloth used in burial – Jn. 20:7

(49) And one of them, *named* Caiaphas,[f] being the high priest that same year, said to them, You know nothing at all,
(50) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation should not perish.
(51) And this he did not speak of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
(52) And not for that nation only, but that also He should gather together in one the children of God who were scattered abroad.
(53) Then from that day forth they took counsel together in order to put Him to death.
(54) Jesus therefore no more walked openly among the Jews; but went from there to a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.
(55) And the Jews' Passover[g] was near at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.
(56) Then they looked for Jesus, and spoke among themselves, as they stood in the temple, What do you think, that He will not come to the feast?
(57) Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He was, he should reveal *it,* that they might take Him.

Chapter 12

(1) Then six days before the Passover Jesus came to Bethany, where Lazarus was who had been dead, whom He raised from the dead.[a]
(2) There they made Him a supper; and Martha served: but Lazarus was one of those who sat at the table with Him.
(3) Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the aroma of the ointment.
(4) Then one of His disciples, Judas Iscariot, Simon's *son,* who would betray Him, said
(5) Why was this ointment not sold for three hundred pence, and given to the poor?
(6) He said this, not because he cared for the poor; but because he was a thief, and had the {money} bag, and carried what was put in it.
(7) Then Jesus said, Let her alone: she has done this for the day of My burial.

11:49f – Caiaphas – high priest – see note on Lk. 3:2 – Jn. 18:13; Acts 4:6
11:55g – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1 See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com
12:1a – six days before the Passover {which was the following Thursday}. I.e. He came to Bethany during the day on Friday, Nisan 8 {1/8} [March-April] then had supper {which began the new day – the Sabbath; Saturday} – see Appendix K: What Day of the Week was Jesus Crucified?

(8) Because the poor you always have with you; but Me you do not always have.
(9) Many people of the Jews therefore knew that He was there: and they did not come for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.
(10) But the chief priests consulted that they might put Lazarus to death also;
(11) Because of him many of the Jews went away, and believed on Jesus.
(12) On the next day[b] many people who had come to the feast, when they heard that Jesus was coming to Jerusalem,
(13) Took branches of palm trees, and went forth to meet Him, and cried, Hosanna {save us now}:[c] Blessed *is* the King of Israel Who comes in the Name of the Lord.
(14) And Jesus, when He had found a young donkey, sat upon it; as it is written,
(15) **Do not fear, daughter of Sion:**
look, your King comes,
sitting on donkey's colt.[d]
(16) These things His disciples did not understand at the first: but when Jesus was glorified, then they remembered that these things were written of Him, and *that* they had done these things to Him.
(17) The people therefore who were with Him when He called Lazarus out of his grave, and raised him from the dead, bore witness.
(18) Because for this reason the people also met Him, because they had heard that He had done this miracle.
(19) The Pharisees therefore said among themselves, Do you perceive how you do not prevail? Look, the world has gone after Him.
(20) And there were certain Greeks among those who came up to worship at the feast:
(21) The same came therefore to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we want to see Jesus.
(22) Philip came and told Andrew: and again Andrew and Philip told Jesus.
(23) And Jesus answered them, saying, The hour has come, that the Son of Man should be glorified.
(24) Truly, truly, I say to you, Unless a grain of wheat falls into the ground and dies, it lives alone: but if it dies, it brings forth much fruit.
(25) He who loves his life shall lose it; but he who hates his life in this world shall keep it to life eternal.
(26) If any man would serve Me, let him follow Me; and where I am, there My servant shall also be: if any man serves Me, *My* Father will honor him.

12:12b – the next day which began Saturday evening and continued to Sunday evening {Palm Sunday} – Mat. 21:2f; Mk. 11:2f; Lk. 19:37 – Ex. 12:3
See Palm Sunday in OT and NT at www.TheWordNotes.com
See also Appendix K: What Day of the Week Was Jesus Crucified?
12:13c - Hosanna - Save us now! – {Palm Sunday} - Mat. 21:2f; Mk. 11:2f – see above note on 12:12
12:15d - Zech. 9:9

(27) Now My soul is troubled; and what shall I say? Father, save Me from this hour: but for this {very} cause I came to this hour.
(28) Father, glorify Your Name. Then there came a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again.
(29) The people therefore, who stood by, and heard *it,* said that it thundered: others said, An angel spoke to Him.
(30) Jesus answered and said, This voice did not come for My sake, but for yours.
(31) Now is the judgment of this world: now shall the prince of this world be cast out.
(32) And I, if I am lifted up from the earth, will draw all *men* to Myself.
(33) This He said, signifying by what manner of death He would die.
(34) The people answered Him, We have heard out of the law that Christ lives forever: and how do You say, The Son of Man must be lifted up? Who is this Son of Man?
(35) Then Jesus said to them, For yet a little while the light is with you. Walk while you have the light, lest darkness comes upon you: because he who walks in darkness does not know where he goes.
(36) While you have Light, believe in the Light, that you may be the children of Light. These things Jesus spoke, and departed, and hid Himself from them.

(37) But though He had done so many miracles before them, yet they did not believe on Him:
(38) That the saying of Isaiah the prophet might be fulfilled, which he spoke,

Lord, who has believed our report? and to whom has the arm of the Lord been revealed?[e]

(39) Therefore they could not believe, because Isaiah also said,
(40) **He has blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.**[f]
(41) These things Isaiah said, when he saw His glory, and spoke of Him.
(42) Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him,* lest they should be put out of the synagogue:
(43) Because they loved the praise of men more than the praise of God.
(44) Jesus cried and said, He who believes on Me, does not believe on Me, but on Him Who sent Me.
(45) And he who sees Me sees Him Who sent Me.
(46) I have come a light into the world, that whoever believes on Me should not stay in darkness.

12:38e - Is. 53:1
12:40f - Is. 44:18

(47) And if any man hears My words, and does not believe, I do not judge him: because I did not come to judge the world, but to save the world.
(48) He who rejects Me, and does not receive My words, has One Who judges him: the word which I have spoken, the same shall judge him in the last day.
(49) Because I have not spoken of Myself; but the Father Who sent me, He gave Me a commandment, what I should say, and what I should speak.
(50) And I know that His commandment is everlasting life: therefore whatever I speak, even as the Father said to Me, so I speak.

Chapter 13
(1) Now before the Feast of the Passover,[a] when Jesus knew that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.
(2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son,* to betray Him;
(3) Jesus knowing that the Father had given all things into His hands, and that He had come from God, and went to God;
(4) He arose from supper, and laid aside His outer clothes; and took a towel, and wrapped Himself.
(5) After that He poured water into a bowl, and began to wash the disciples' feet, and to wipe *them* with the towel with which He was wrapped.
(6) Then He came to Simon Peter: and Peter said to Him, Lord, do You wash my feet?
(7) Jesus answered and said to him, What I do you do not know now; but you shall know later.
(8) Peter said to Him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no part with Me.
(9) Simon Peter said to Him, Lord, not my feet only, but also *my* hands and *my* head.
(10) Jesus said to him, He who has bathed does not need to wash except for *his* feet, but is clean altogether: and you are clean, but not all.
(11) Because He knew who would betray Him; therefore He said, You are not all clean.
(12) So after He had washed their feet, and had taken His clothes, and had sat down again, He said to them, Do you know what I have done to you?
(13) You call Me Master and Lord: and you say correctly; because I am.
(14) If I then, *your* Lord and Master, have washed your feet; you also ought to wash one another's feet.

13:1a – Passover – Nisan 14 {1/14} [March-April} – Lev. 23:5; Jn. 2:23; 6:4; 11:55; 12:1; 13:1. See Appendix K: What Day of the Week Was Jesus Crucified? And Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(15) Because I have given you an example, that you should do as I have done to you.
(16) Truly, truly, I say to you, The servant is not greater than his lord; neither he who is sent greater than he who sent him.
(17) If you know these things, happy are you if you do them.
(18) I do not speak of you all: I know whom I have chosen: but that the scripture may be fulfilled,

He who eats bread with Me has lifted up his heel against Me.[b]

(19) Now I tell you before it happens, that, when it comes to pass, you may believe that I am *He*.
(20) Truly, truly, I say to you, He who receives whomever I send receives Me; and he who receives Me receives Him Who sent Me.
(21) When Jesus had so spoken, He was troubled in spirit, and testified, and said, Truly, truly, I say to you, that one of you shall betray Me.
(22) Then the disciples looked at one another, questioning of whom He spoke.
(23) Now there was leaning on Jesus' breast one of His disciples, whom Jesus loved.[c]
(24) Simon Peter therefore motioned to him, that he should ask who it should be of whom He spoke.
(25) He then lying on Jesus' breast said to Him, Lord, who is it?
(26) Jesus answered, He it is, to whom I shall give a sop {piece of bread}, when I have dipped *it*. And when He had dipped the sop, He gave *it* to Judas Iscariot, *the son* of Simon.
(27) And after the sop {piece of bread} Satan entered into him. Then Jesus said to him, What you do, do quickly.
(28) Now no man at the table knew for what intent He spoke this to him.
(29) Because some *of them* thought, because Judas had the {money} bag, that Jesus had said to him, Buy *those things* that we have need of for the feast; or, that he should give something to the poor.
(30) He then having received the sop {piece of bread} went immediately out: and it was night.
(31) Therefore, when he had gone out, Jesus said, Now the Son of Man is glorified, and God is glorified in Him.
(32) If God is glorified in Him, God shall also glorify Him in Himself, and shall soon glorify Him.
(33) Little children, yet a little while I am with you. You shall seek Me: and as I said to the Jews, Where I go, you cannot come; so now I say to you.
(34) A new commandment I give to you, That you love one another; as I have loved you, that you also love one another.

13:18b - Ps. 41:9
13:23c – disciple whom Jesus loved – John – see John 21:20, 24

(35) By this all *men* shall know that you are My disciples, if you have love for one another.
(36) Simon Peter said to Him, Lord, where are You going? Jesus answered him, Where I go, you cannot follow Me now; but you shall follow Me later.
(37) Peter said to Him, Lord, why can I not follow You now? I will lay down my life for Your sake.
(38) Jesus answered him, Will you lay down your life for My sake? Truly, Truly, I say to you, The cock shall not crow, until you have denied Me three times.[d]

Chapter 14

(1) Do not let your heart be troubled: you believe in God, believe also in Me.
(2) In My Father's house are many mansions {rooms}:[a] if *it were* not *so,* I would have told you. I go to prepare a place for you.
(3) And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, *there* you may be also.
(4) And where I go you know, and the way you know.
(5) Thomas said to Him, Lord, we do not know where You are going; and how can we know the way?
(6) Jesus said to him, I am the Way, the Truth, and the Life: no man can come to the Father, except by Me.
(7) If you had known Me, you would have known My Father also: and from now on you know Him, and have seen Him.
(8) Philip said to Him, Lord, show us the Father, and that is sufficient for us.
(9) Jesus said to him, Have I been so long time with you, and yet you have not known Me, Philip? he who has seen Me has seen the Father; and how can you say *then,* Show us the Father?
(10) Do you not believe that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father Who lives in Me, He does the works.
(11) Believe Me that I *am* in the Father, and the Father in Me: or else believe Me for the very works' sake.
(12) Truly, truly, I say to you, He who believes on Me, the works that I do he shall do also; and greater *works* than these he shall do; because I go to My Father.
(13) And whatever you shall ask in My Name, that I will do, that the Father may be glorified in the Son.
(14) If you shall ask anything in My Name, I will do *it*.
(15) If you love Me, keep My commandments.
(16) And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever;

13:38d – Mat. 26:34; Mk. 14:30; Lk. 22:34; Is. 26:19-21
14:2a – mansions - monai {μοναι} – rooms [but they will be like mansions to us!]

(17) *Even* the Spirit of truth; Whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; because He lives with you, and shall be in you.
(18) I will not leave you comfortless: I will come to you.
(19) Yet in a little while, and the world will see Me no more; but you see Me: because I live, you shall live also.
(20) At that day you shall know that I *am* in My Father, and you in Me, and I in you.
(21) He who has My commandments, and keeps them, he it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will reveal Myself to him.
(22) Judas, not Iscariot, said to Him, Lord, how is it that You will reveal Yourself to us, and not to the world?
(23) Jesus answered and said to him, If a man loves Me, he will keep My words: and My Father will love him, and We will come to him, and make Our home with him.
(24) He who does not love Me does not keep My sayings: and the word which you hear is not Mine, but the Father's Who sent Me.
(25) These things I have spoken to you, while still present with you.
(26) But the Comforter, *Who is* the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatever I have said to you.
(27) Peace I leave with you, My peace I give to you: not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid.
(28) You have heard how I said to you, I am going away, and will return to you. If you loved Me, you would rejoice, because I said, I go to the Father: because My Father is greater than I.
(29) And now I have told you before it happens, that, when it does happen, you might believe.
(30) Hereafter I will not talk much with you: because the prince of this world comes, and has nothing in Me.
(31) But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go from here.

Chapter 15
(1) I am the true vine, and My Father is the gardener.
(2) Every branch in Me that does not bear fruit He takes away: and every *branch* that bears fruit, He purges it, that it may bring forth more fruit.
(3) Now you are clean through the word which I have spoken to you.
(4) Live in Me, and I in you. As the branch cannot bear fruit of itself, except it stays in the vine; neither can you, except you stay in Me.

(5) I am the vine, you *are* the branches: He who stays in Me, and I in him, the same brings forth much fruit: because without Me you can do nothing.
(6) If a man does not stay in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
(7) If you stay in Me, and My words stay in you, you shall ask what you want, and it shall be done to you.
(8) In this is My Father glorified, that you bear much fruit; so you shall be My disciples.
(9) As the Father has loved Me, so I have loved you: continue in My love.
(10) If you keep My commandments, you shall stay in My love; even as I have kept My Father's commandments, and stay in His love.
(11) These things have I spoken to you, that My joy might remain in you, and *that* your joy might be full.
(12) This is My commandment, That you love one another, as I have loved you.
(13) Greater love has no man than this, that a man lay down his life for his friends.
(14) You are My friends, if you do whatever I command you.
(15) From now on I do not call you servants; because the servant does not know what his lord does: but I have called you friends; because all things that I have heard of My Father I have made known to you.
(16) You have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatever you shall ask of the Father in My Name, He may give it to you.
(17) These things I command you, that you love one another.
(18) If the world hates you, you know that it hated Me before *it hated* you.
(19) If you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.
(20) Remember the word that I said to you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.
(21) But all these things they will do to you for My Name's sake, because they do not know Him Who sent Me.

(22) If I had not come and spoken to them, they would not have had sin: but now they have no covering for their sin.
(23) He who hates Me hates My Father also.
(24) If I had not done among them the works which no other man did, they would not have had sin: but now they have both seen and hated both Me and My Father.
(25) But *this comes to pass*, that the word might be fulfilled that is written in their law,

They hated Me without a cause. [a]

(26) But when the Comforter has come, Whom I will send to you from the Father, *even* the Spirit of Truth, Who proceeds from the Father, He shall testify of Me:
(27) And you also shall bear witness, because you have been with Me from the beginning.

Chapter 16

(1) These things have I spoken to you, that you should not be offended.
(2) They shall put you out of the synagogues: yes, the time comes, that whoever kills you will think that he does God service.
(3) And these things they will do to you, because they have not known the Father, nor Me.
(4) But these things I have told you, that when the time shall come, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.
(5) But now I go My way to Him Who sent Me; and none of you asks Me, Where are You going?
(6) But because I have said these things to you, sorrow has filled your heart.
(7) Nevertheless I tell you the truth; It is to your advantage that I go away: because if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you.
(8) And when He has come, He will reprove the world of sin, and of righteousness, and of judgment:
(9) Of sin, because they do not believe on Me;
(10) Of righteousness, because I go to My Father, and you see Me no more;
(11) Of judgment, because the prince of this world is judged.
(12) I have yet many things to say to you, but you cannot bear them now.
(13) However when He, the Spirit of Truth, has come, He will guide you into all truth: because He shall not speak of Himself; but whatever He shall hear, *that* He shall speak: and He will show you things to come.

15:25a - Ps. 35:19

(14) He shall glorify Me: because He shall receive of Mine, and shall show *it* to you.
(15) All things that the Father has are Mine: therefore I said, that He shall take of Mine, and shall show *it* to you.
(16) A little while, and you shall not see Me: and again, a little while, and you shall see Me, because I go to the Father.
(17) Then *some* of His disciples said among themselves, What is this that He says to us, A little while, and you shall not see Me: and again, a little while, and you shall see Me: and, Because I go to the Father?
(18) They said therefore, What is this that He says, A little while? we do not know what He says.
(19) Now Jesus knew that they wanted to ask Him, and said to them, Do you inquire among yourselves of what I said, A little while, and you shall not see Me: and again, a little while, and you shall see Me?
(20) Truly, truly, I say to you, That you shall weep and cry aloud, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.
(21) A woman when she is in child birth has sorrow, because her hour has come: but as soon as she has delivered the child, she no longer remembers the anguish, because of the joy that a man is born into the world.
(22) And therefore you now have sorrow: but I will see you again, and your heart shall rejoice, and no man can take your joy from you.
(23) And in that day you shall ask Me nothing. Truly, truly, I say to you, Whatever you shall ask the Father in My Name, He will give *it to* you.
(24) Before now you have asked nothing in My Name: ask, and you shall receive, that your joy may be full.
(25) These things I have spoken to you in proverbs: but the time comes, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father.
(26) At that day you shall ask in My Name: and I will not say to you, that I will pray to the Father for you:
(27) Because the Father Himself loves you, because you have loved Me, and have believed that I came out from God.
(28) I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father.
(29) His disciples said to Him, Now You speak plainly, and do not speak in a proverb.
(30) Now we are sure that You know all things, and do not need that any man should ask You: by this we believe that You came forth from God.

(31) Jesus answered them, Do you now believe?
(32) Look, the hour is coming, yes, it has already come, that you shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.
(33) These things I have spoken to you, that in Me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world.

Chapter 17
(1) These words Jesus spoke, and lifted up His eyes to heaven, and said, Father, the hour has come; glorify Your Son, that Your Son also may glorify You:
(2) As You have given Him power over all flesh, that He should give eternal life to as many as You have given Him.
(3) And this is eternal life, that they might know You the only true God, and Jesus Christ, Whom You have sent.
(4) I have glorified You on the earth: I have finished the work which You gave Me to do.
(5) And now, O Father, glorify Me with Your own self with the glory which I had with You before the world was.
(6) I have revealed Your Name to the men whom You gave Me out of the world: they were Yours, and You gave them to Me; and they have kept Your word.
(7) Now they have known that all things whatever You have given Me are of You.
(8) Because I have given to them the words which You gave Me; and they have received *them,* and have known surely that I came out from You, and they have believed that You sent Me.
(9) I pray for them: I do not pray for the world, but for those whom You have given Me; because they are Yours.
(10) And all Mine are Yours, and Yours are Mine; and I am glorified in them.
(11) And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own Name those whom You have given Me, that they may be one, as We *are*.
(12) While I was with them in the world, I kept them in Your Name: those who You gave Me I have kept, and none of them is lost, except the son of perdition; that the scripture might be fulfilled.
(13) And now I come to You; and these things I speak in the world, that they might have My joy fulfilled in themselves.
(14) I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.
(15) I do not pray that You should take them out of the world, but that You should keep them from the evil {one}.

18:6a – I Am – Ex. 3:14

(16) They are not of the world, even as I am not of the world.
(17) Sanctify {make holy} them through Your truth: Your word is truth.
(18) As You have sent Me into the world, even so I have also sent them into the world.
(19) And for their sakes I sanctify Myself, that they also might be sanctified through the truth.
(20) Neither do I pray for these alone, but for those also who shall believe on Me through their word;
(21) That they all may be one; as You, Father, *are* in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me.
(22) And the glory which You gave to Me I have given to them; that they may be one, even as We are One:
(23) I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me, and have loved them, as You have loved Me.
(24) Father, I will that they also, whom You have given Me, be with Me where I am; that they may see My glory, which You have given Me: because You loved Me before the foundation of the world.
(25) O righteous Father, the world has not known You: but I have known You, and these have known that You have sent Me.
(26) And I have declared to them Your Name, and will declare *it:* that the love with which You have loved Me may be in them, and I in them.

Chapter 18

(1) When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where there was a garden, into which He and His disciples entered.
(2) And Judas also, who betrayed Him, knew the place: because Jesus often times went there with His disciples.
(3) Judas then, having received a band *of men* and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons.
(4) Jesus therefore, knowing all things that would come upon Him, went forth, and said to them, Whom do you seek?
(5) They answered Him, Jesus of Nazareth. Jesus said to them, I Am *He.* And Judas also, who betrayed Him, stood with them.
(6) As soon then as He had said to them, I Am *He,*[a] they went backward, and fell to the ground.
(7) Then He asked them again, Whom do you seek? And they said, Jesus of Nazareth.
(8) Jesus answered, I have told you that I Am *He:* if therefore you seek Me, let these go their way:

18:6a – I Am – Ex. 3:14

(9) That the saying might be fulfilled, which He spoke, Of those whom You gave Me I have lost none.
(10) Then Simon Peter having a sword drew it, and struck the high priest's servant, and cut off his right ear.[b] The servant's name was Malchus.
(11) Then Jesus said to Peter, Put up your sword into the sheath: shall I not drink the cup which My Father has given Me?
(12) Then the band and the captain and officers of the Jews took Jesus, and bound Him,
(13) And led Him away to Annas first; because he was father-in-law to Caiaphas, who was the high priest that same year.[c]
(14) Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people.[d]
(15) And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest.[e]
(16) But Peter stood outside the door. Then that other disciple went out, who was known to the high priest, and spoke to her who kept the door, and brought in Peter.
(17) Then the young woman who kept the door said to Peter, Are you not also *one* of this Man's disciples? He said, I am not.
(18) And the servants and officers stood there, who had made a fire of coals; because it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
(19) The high priest then asked Jesus of His disciples, and of His teaching.
(20) Jesus answered him, I spoke openly to the world; I continually taught in the synagogue, and in the temple, where the Jews always resort; and I have said nothing in secret.
(21) Why do you ask Me? ask those who heard Me, what I have said to them: see, they know what I said.
(22) And when He had said this, one of the officers who stood by struck Jesus with the palm of his hand, saying, Do You answer the high priest[f] in this way?
(23) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why do you strike Me?
(24) Now Annas had sent Him bound to Caiaphas the high priest.
(25) And Simon Peter stood and warmed himself. Therefore they said to him, Are you not also *one* of His disciples? He denied *it,* and said, I am not.
(26) One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, said, Did I not see you in the garden with Him?

18:10b – Mat. 6:51; Luke 22:51 – Jesus touched his ear and healed it – Mark 14:47
18:13c – Annas – father-in-law to Caiaphas the high priest – Lk. 3:2; Acts 4:6
18:14d – Jn. 11:50
18:15e – John was known to Caiaphas so he was allowed to follow and so was able to see and hear what took place.
18:22f – Luke 3:2; John 18:13; Acts 4:6

(27) Peter then denied again: and immediately the cock crowed.
(28) Then they led Jesus from Caiaphas to the hall of judgment: and it was early; and they themselves did not go into the judgment hall, lest they should be defiled; but that they might eat the Passover.
(29) Pilate then went out to them, and said, What accusation do you bring against this man?
(30) They answered and said to him, If He were not a criminal, we would not have delivered Him up to you.
(31) Then Pilate said to them, You take Him, and judge Him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death:
(32) That the saying of Jesus might be fulfilled, which He spoke, signifying what death he should die.
(33) Then Pilate entered into the judgment hall again, and called Jesus, and said to Him, Are You the King of the Jews?
(34) Jesus answered him, Do you say this of yourself, or did others tell it to you about Me?
(35) Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered You to me: what have You done?
(36) Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then My servants would fight, that I should not be delivered to the Jews: but now My kingdom is not from here.
(37) Pilate therefore said to Him, Are You a king then? Jesus answered, You say that I am a king. To this end I was born, and for this cause I came into the world, that I should bear witness to the truth. Every one that is of the truth hears My voice.
(38) Pilate said to Him, What is truth? And when he had said this, he went out again to the Jews, and said to them, I find no fault in Him *at all*.
(39) But you have a custom, that I should release to you one at the Passover: therefore do you want that I release to you the King of the Jews?
(40) Then they all cried again, saying, Not this man, but Barabbas {Son of the Father}.g Now Barabbas {Son of the Father} was a robber.

Chapter 19
(1) Then Pilate therefore took Jesus, and scourged *Him*.
(2) And the soldiers braided a crown of thorns, and put *it* on His head, and they put on Him a purple robe,

18:40g - Barabbas {βαρ-αββαν} - Son of the Father - two presented; one a sacrifice for sin, the other set free – Lev. 16:5-22 - Mat. 27:16; Mk. 15:7; Lk. 23:18

(3) And said, Hail, King of the Jews! and they struck Him with their hands.
(4) Pilate therefore went forth again, and said to them, Look, I bring Him forth to you, that you may know that I find no fault in Him.
(5) Then Jesus came forth, wearing the crown of thorns, and the purple robe. And *Pilate* said to them, Look, the Man!
(6) Therefore when the chief priests and officers saw Him, they cried out, saying, Crucify *Him,* crucify *Him.* Pilate said to them, You take Him, and crucify *Him:* because I find no fault in Him.
(7) The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.
(8) When Pilate therefore heard that saying, he was the more afraid;
(9) And went again into the judgment hall, and said to Jesus, Where are You from? But Jesus gave him no answer.
(10) Then Pilate said to Him, Do You not speak to me? Do you not know that I have power to crucify You, and have power to release You?
(11) Jesus answered, You could have no power *at all* against Me, except it were given you from above: therefore he who delivered Me to you has the greater sin.
(12) And from that time forth Pilate sought to release Him: but the Jews cried out, saying, If you let this man go, you are not Caesar's friend: whoever makes Himself a king speaks against Caesar.
(13) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement {mosaic},[a] but in the Hebrew, Gabbatha.
(14) And it was the preparation of the Passover, and about the sixth hour at night {midnight}:[b] and he said to the Jews, See your King!
(15) But they cried out, Away with *Him,* away with *Him,* crucify Him. Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
(16) Therefore he then delivered Him to them to be crucified. And they took Jesus, and led *Him* away.
(17) And He carrying His cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:
(18) Where they crucified Him, and two others with Him, one on either side, and Jesus in the middle.[c]

19:13a – Pavement - lithostroton {λιθοστρωτον} – mosaic
19:14b – 6th hour (of the night) – midnight – it was the Preparation of the Passover – See Mark 15:42; Mat. 27:57 - 6 is man's number - see "Use of Numbers in Scripture" at www.TheWordNotes.com
19:18c – two thieves – Mat. 27:38; Mk. 15:27; Lk. 23:33

(19) And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.[d]
(20) This title then was read by many of the Jews: because the place where Jesus was crucified was near to the city: and it was written in Hebrew, *and* Greek, *and* Latin.
(21) Then the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but that He said, I am King of the Jews.
(22) Pilate answered, What I have written I have written.
(23) Then the soldiers, when they had crucified Jesus, took His clothing, and made four parts, to every soldier a part; and also *His* coat: now the coat was without seam, woven from the top throughout.
(24) They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which says,

They parted My clothing among them, and for My coat they cast lots.[e]

These things therefore the soldiers did.

(25) Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.
(26) When Jesus therefore saw His mother, and the disciple standing by, whom He loved,[f] He said to His mother, Woman, see your son!
(27) Then He said to the disciple, See your mother! And from that hour that disciple took her to his own *home*.
(28) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said,

I thirst.[g]

(29) Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.
(30) When Jesus therefore had received the vinegar, He said, It is finished:[h] and He bowed His head, and gave up the spirit {Nisan 14; Mar.-Apr.} {1/14/4071 A.H./C-29 A.D.}.

19:19d – King of the Jews – Mat. 27:37; Mk. 15:27; Lk. 23:38
19:24e - Ps. 22:18
19:26f – John – John 21:20, 24
19:28g – Ps. 22:15
19:30h – It is finished – Rev. 16:17; 21:6 – see Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(31) The Jews therefore, because it was the preparation,[i] that the bodies should not remain upon the cross on the sabbath {Saturday}, (because that sabbath day {Saturday} was a high holy day,) requested of Pilate that their legs might be broken, and *that* they might be taken away.
(32) Then the soldiers came, and broke the legs of the first, and of the other who were crucified with Him.
(33) But when they came to Jesus, and saw that He was dead already, they did not break His legs:
(34) But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.[j]
(35) And he who saw *it* bore witness, and his witness is true: and he knows that what he says is true, that you might believe.
(36) Because these things were done, that the scripture should be fulfilled,

A bone of Him shall not be broken.[k]

(37) And again another scripture says,

They shall look on Him Whom they pierced.[l]

(38) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly because of fear of the Jews, requested Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He therefore came, and took the body of Jesus.
(39) And there came also Nicodemus,[m] who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight*.
(40) Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
(41) Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no man had yet laid.[n]
(42) Therefore they laid Jesus there because of the Jews' preparation *day;*[o] because the tomb was near at hand.

19:31i – preparation – see Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?
19:34j – blood and water – the fact that the blood had already congealed and separated from the water was absolute proof to the soldiers that Jesus was dead
19:36k - Ps. 22:17
19:37l - Zech. 12:10
19:39m – Nicodemus – John 3:1f; Mat. 27:57-60; Lk. 23:50-51
19:41n - Joseph of Aramathaea's personal tomb - see Matthew 27:60
19:42o - day of preparation – evening had come - see Mat. 27:57; Mark 15:42
- see Appendix K: What Day of the Week Was Jesus Crucified?

Chapter 20

(1) The first *day* of the week {Sunday} {Nisan 17; Mar.-Apr.} {1/17/4071 A.H./C-29 A.D.}.[a] Mary Magdalene[b] came early, when it was still dark, to the tomb, and saw the stone taken away from the tomb.
(2) Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved,[c] and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him.
(3) Peter therefore went forth, and that other disciple, and came to the tomb.
(4) So they both ran together: and the other disciple out ran Peter, and came to the tomb first.
(5) And he stooping down, *and looking in,* saw the linen cloths lying; yet he did not go in.
(6) Then Simon Peter came following him, and went into the tomb, and saw the linen cloths lying there,
(7) And the napkin,[d] that was about His head, not lying with the linen cloths, but wrapped together in a place by itself.
(8) Then that other disciple also went in, who came first to the tomb, and he saw, and believed.
(9) Because as yet they did not know the scripture, that He must rise again from the dead.
(10) Then the disciples returned to their own home.
(11) But Mary stood outside at the tomb weeping: and as she wept, she stooped down, *and looked* into the tomb,
(12) And seeing two angels[e] in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
(13) And they said to her, Woman, why do you weep? She said to them, Because they have taken away my Lord, and I do not know where they have laid Him.
(14) And when she had said this, she turned herself around, and saw Jesus standing, and did not know that it was Jesus.

20:1a - first day of the week after the sabbath after the Passover - Lev. 23:11 – First Fruits Offering – Easter – see Appendix K: What Day of the Week Was Jesus Crucified? See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com. See Appendix N: Fulfilled Holy Days
20:1b - Mary Magdalene – Lk. 8:2-3; 24:10
20:2c - disciple whom Jesus loved - the apostle John who is writing this gospel refers to himself as the disciple whom Jesus loved
20:7d – napkin – face cloth used in burial – Jn. 11:44 – napkin is folded {He's coming back!}
20:12e - two angels - two is the required number of witnesses - see: Use of Numbers in Scripture at www.TheWordNotes.com

(15) Jesus said to her, Woman, why do you weep? Whom do you seek? She, supposing Him to be the gardener, said to Him, Sir, if You have carried Him from here, tell me where You have laid Him, and I will take Him away.
(16) Jesus said to her, Mary. She turned herself, and said to him, Rabboni;[f] which is to say, Master.
(17) Jesus said to her, Do not touch {cling to} Me;[g] because I have not yet ascended to My Father: but go to My brothers, and say to them, I ascend to My Father, and your Father; and *to* My God, and your God.
(18) Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.
(19) Then the same day at evening, being the first *day* of the week {Sunday}, while the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace *be* to you.
(20) And when He had said this, He showed to them *His* hands and His side. Then the disciples were glad, when they saw the Lord.
(21) Then Jesus said to them again, Peace *be* to you: as *My* Father has sent Me, even so I send you.
(22) And when He had said this, He breathed on *them,* and said to them, Receive the Holy Spirit:
(23) Whoever's sins you forgive, they are forgiven to them; *and* whoever's *sins* you retain, they are retained.[h]
(24) But Thomas, one of the twelve, called Didymus {the twin},[i] was not with them when Jesus came.
(25) The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.
(26) And after eight days again His disciples were inside, and Thomas with them: *then* Jesus came, the doors being shut, and stood in the midst, and said, Peace *be* to you.
(27) Then He said to Thomas, Reach here your finger, and see My hands; and reach here your hand, and thrust *it* into My side: and do not be faithless, but believing.
(28) And Thomas answered and said to Him, My Lord and my God.
(29) Jesus said to him, Thomas, because you have seen Me, you have believed: blessed *are* those who have not seen, and *yet* have believed.

20:16f - Rabboni {ραββουνι} - my Master – Hebrew {רבוני}
- [Master as in teacher, not slave owner]
20:17g - Do not touch - aptou {απτου}- literally - do not cling to Me - do not keep holding on to Me [I can't stay here, I must go - is implied]
20:23h – whoever's sins you forgive will have been forgiven – see note on Mat. 18:18
20:24i – Thomas Didymus – see note on John 11:16

(30) And many other signs Jesus truly did in the presence of His disciples, which are not written in this book:
(31) But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His Name.

Chapter 21
(1) After these things Jesus showed Himself again to the disciples at the sea of Tiberias {Sea of Galilee};[a] and in this way He showed *Himself*.
(2) There were together Simon Peter, and Thomas called Didymus {the twin},[b] and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.
(3) Simon Peter said to them, I am going fishing. They said to him, We will also go with you. They went forth, and entered into a ship immediately; and that night they caught nothing.
(4) But when the morning had now come, Jesus stood on the shore: but the disciples did not know that it was Jesus.
(5) Then Jesus said to them, Children, have you any meat? They answered Him, No.
(6) And He said to them, Cast the net on the right side of the ship, and you shall find {a catch}. They therefore cast the net, and now they were not able to draw it in because of the multitude of fish.
(7) Therefore that disciple whom Jesus loved said to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he wrapped *his* fisher's coat *around him,* (because he was naked,) and jumped into the sea.
(8) And the other disciples came in a little ship; (because they were not far from land, but as it were about two hundred cubits {about 300 ft.; 91.4 m.}[c] dragging the net with the fish.
(9) As soon then as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.
(10) Jesus said to them, Bring of the fish which you have now caught.
(11) Simon Peter went up, and drew the net to land full of large fish, one hundred fifty-three:[d] and although there were so many, the net was still not broken.
(12) Jesus said to them, Come *and* dine. And none of the disciples dared ask Him, Who are You? knowing that it was the Lord.

21:1a – Sea of Tiberias – the Sea of Galilee
21:2b – Didymus {διδυμος} – the twin – Jn. 11:16
21:8c – 200 cubits – about 300 feet or 91.4 meters
21:11d – 153 fish – see the number 153 in "Use of Numbers In Scripture" at www.TheWordNotes.com

(13) Jesus then came, and took bread, and gave it to them, and fish likewise.
(14) This is now the third time that Jesus showed Himself to His disciples, after He had risen from the dead.
(15) So when they had dined, Jesus said to Simon Peter, Simon, *son* of Jonas, do you love[e] Me more than these? He said to Him, Yes, Lord; You know that I love[f] You. He said to him, Feed My lambs.
(16) He said to him again the second time, Simon, *son* of Jonas, do you love[e] Me? He said to Him, Yes, Lord; You know that I love[f] You. He said to him, Feed My sheep.
(17) He said to him the third time, Simon, *son* of Jonas, do you love[e] Me? Peter was grieved because He said to him the third time, Do you love[e] Me? And he said to him, Lord, You know all things; You know that I love[f] You. Jesus said to him, Feed My sheep.
(18) Truly, truly, I say to you, When you were young, you clothed yourself, and walked wherever you wanted: but when you are old, you shall stretch forth your hands, and another shall lead you, and carry *you* where you do not want to go.
(19) This He spoke, signifying by what death he should glorify God. And when He had spoken this, He said to him, Follow Me.
(20) Then Peter, turning about, seeing the disciple whom Jesus loved[g] following; who also leaned on His breast at supper, and said, Lord, who is he who betrays You?
(21) Peter seeing him said to Jesus, Lord, and what *shall* this man *do?*
(22) Jesus said to him, If I will that he stays until I come, what *is that* to you? You follow Me.
(23) Then this saying went abroad among the brothers, that that disciple would not die: but Jesus did not say to him, He shall not die; but, If I will that he stays until I come, what *is that* to you?
(24) This is the disciple who testifies of these things, and wrote these things: and we know that his testimony is true.
(25) And there are also many other things which Jesus did, which, if every one of them should be written, I suppose that even the world itself could not contain the books that should be written. Amen {let it be}.

21:15-16e - love - agape {αγαπας} – God-like love – love of action – usually translated in King James as 'charity'
21:15-17f - love - philo {φιλω} – brotherly love
21:20g – disciple whom Jesus loved is the one writing the Gospel of John – see John 21:24. John 13:23; John 19:26g

Chapter 1

(1) The former writing I have made, O Theophilus {friend of God},[a] of all that Jesus began both to do and teach,

(2) Until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen:

(3) To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days,[b] and speaking of the things pertaining to the kingdom of God:[c]

(4) And, being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, *He said,* you have heard from Me.

(5) Because John truly baptized with water; but you shall be baptized with the Holy Spirit not many days from now.

(6) When they had therefore come together, they asked Him, saying, Lord, will You at this time restore again the kingdom to Israel?

(7) And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own power.

(8) But you shall receive power, after the Holy Spirit has come upon you: and you shall be witnesses to Me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth.

(9) And when He had spoken these things, while they watched, He was taken up; and a cloud received Him out of their sight {Thursday, Iyar 26 [Apr.-May] 2/26/4071 A.H./C-29 A.D.}.[d]

(10) And while they looked steadfastly towards heaven as He went up, two men stood by them in white robes;

(11) Who also said, You men of Galilee, why do you stand gazing up into heaven? this same Jesus, Who has been taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

1:1a – Theophilus {Θεόφιλος}– "friend of God" see Luke 1:3 - former treatise – writing – i.e. the Gospel of Luke

1:3b - being seen by them 40 days this puts His ascension 10 days before Pentecost - seen by over 500 at once I Cor. 15:5-8

1:3c – many bodies of the saints who slept also arose and appeared throughout the city Mat. 27:52-53

1:9d - 483 years since Cyrus' decree to restore Jerusalem [4071 A.H./C-29 A.D.] – See: Appendix G: World Time Line of Biblical History - see Appendix K: What Day of the Week Was Jesus Crucified? See Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com

(12) Then they returned to Jerusalem from the mount of Olives,[e] which is from Jerusalem a sabbath day's journey {Saturday}[f] {about 1000 yds.; 0.91 km.}.
(13) And when they had come in, they went up into an upper room,[g] where both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James stayed.[h]
(14) These all continued with one accord in prayer and requests to God, with the women, and Mary the mother of Jesus, and with His brothers.
(15) And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about one hundred and twenty,)
(16) Men *and* brothers, this scripture must have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to those who took Jesus.
(17) Because he was numbered with us, and had obtained part of this ministry.
(18) Now this man purchased a field with the reward of sin; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.[i]
(19) And it was known to all those who live in Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.[j]
(20) Because it is written in the book of Psalms,

Let his home be desolate, and let no man live in it: and his position of authority let another take.[k]

(21) Therefore of these men who have accompanied us all the time that the Lord Jesus went in and out among us,
(22) Beginning from the baptism of John, to that same day that He was taken up from us, one must be ordained to be a witness with us of His resurrection.
(23) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.[l]
(24) And they prayed, and said, You, Lord, Who know the hearts of all *men,* show which of these two You have chosen,

1:12e – Mount of Olives will split – Zech. 14:4
1:12f - Sabbath's day journey – 2000 cubits, about 1000 yards or 0.91 kilometers
- see Appendix J: Bible Weights and Measures
1:13g – large upper room – Mat. 26:18f; Mark 14:15
1:13h - see list of disciples at the end of Matthew
1:18i - Judas hung himself - apparently the rope broke and his belly split open when he hit the ground - See Mat 27:5
1:19j - Mat. 27:8; Zech. 11:12-13 - Aceldama [Aramaic] - field of blood
1:20k - Ps. 109:8
1:23l - these two fit the requirements of verse 22 - they had to have been with Jesus from the time of John's baptism until He was taken up to heaven

(25) That he may take part of this ministry and apostleship, from which Judas by sin fell, that he might go to his own place.
(26) And they cast their lots; and the lot fell upon Matthias;[m] and he was numbered with the eleven apostles.

Chapter 2
(1) And when the day of Pentecost had fully come {Sunday, Sivan 7 [May-June] 3/7/4071 A.H./C-29 A.D.},[a] they were all with one accord in one place.
(2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
(3) And there appeared to them split tongues like fire, and it sat upon each of them.
(4) And they were all filled with the Holy Spirit, and began to speak with other languages,[b] as the Spirit gave them utterance.
(5) And there were living at Jerusalem Jews, devout men, out of every nation under heaven.
(6) Now when this was told abroad, the multitude came together, and were confounded, because every man heard them speak in his own language.
(7) And they were all amazed and marveled, saying one to another, Look, are not all these who speak Galileans?
(8) And how do we hear every man in our own tongue {language; dialect},[c] in which we were born?
(9) Parthians, and Medes, and Elamites, and those who live in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

1:26m - See "Equdistant Letter Sequences - Signature of God #2" at www.TheWordNotes.com - the Hebrew code lists Matthias [omitting Judas] in the list of disciples found in Isaiah 53 – see also: His Name Is Jesus by Yacov Rambsel
2:1a - see Appendix K: What Day of the Week Was Jesus Crucified? ; Appendix L: The Modern Jewish Calendar and Holy Days and The Jewish Calendar at www.TheWordNotes.com; Lev. 23:16
2:4b - languages - tongues - glossais { γλωσσαις}
2:8c - tongue - dialect - dialekto - {διαλεκτω}; language
Note: What is taking place is the opposite of what happened at the tower of Babel. At the tower of Babel men had gathered together to "make a name" for themselves [Gen. 11:14] and God confounded their languages. Here men are gathered to worship God and God enables men to hear the Gospel in their own language.

(10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
(11) Cretes and Arabians, we hear them speaking in our languages the wonderful works of God.
(12) And they were all amazed, and were wondering, saying one to another, What does this mean?
(13) Others mocking said, These men are full of new wine.[d]
(14) But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judea, and all *you* who live in Jerusalem, let this be known to you, and listen to my words:
(15) Because these are not drunk, as you suppose, since it is *but* the third hour of the day {9 a.m.}.[e]
(16) But this is that which was spoken by the prophet Joel;
(17) **And it shall come to pass in the last days, says God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:**
(18) **And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy:**
(19) **And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:**
(20) **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord[f] comes:**
(21) **And it shall come to pass, that whoever shall call on the Name of the Lord shall be saved.**[g]
(22) You men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in your midst, as you yourselves also know:
(23) He, being delivered by the predetermined counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and killed:
(24) Whom God has raised up, having loosed the pains of death: because it was not possible that He should be held by it.

2:13d - new wine (sweet wine, alcoholic) gluekous {γλευκους}
Note: King James Version does not make a distinction between "new wine" and "sweet wine", but it is clear from the context that the disciples were accused of being drunk. The Greek text uses the word gluekous [we get the word glucose from] which is sweet wine. Technically, "new wine" is grape juice that has not fermented, "sweet wine" is alcoholic [grape juice that has fermented].
2:15e - third hour of the day - 9 o'clock in the morning - people who get drunk usually do so at night or late evening, not early in the morning
2:20f - the day of the Lord – Armageddon
2:19-21g - Joel 2:28-31

(25) Because David spoke concerning Him,
I foresaw the Lord always before my face, because He is on my right hand, that I should not be moved:
(26) **Therefore my heart rejoiced, and my tongue was glad; moreover also my flesh shall rest in hope:**
(27) **Because You will not leave my soul in hell,**[h] **neither will You allow Your Holy One to see corruption.**[i]
(28) **You have made known to me the ways of life; You shall make me full of joy with Your countenance {smile}.**[j]
(29) Men *and* brothers, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.
(30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that He would raise up Christ of his descent, according to the flesh, to sit on his throne;
(31) He seeing this beforehand spoke of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption.
(32) This Jesus God has raised up, of which we all are witnesses.
(33) Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has brought this forth, which you now see and hear.
(34) Because David has not ascended into the heavens: but he said himself,
The LORD {Jehovah} said to my Lord, You sit on My right hand,
(35) **Until I make Your enemies Your footstool.**[k]
(36) Therefore let all the house of Israel know with certainty, that God has made this same Jesus, Whom you have crucified, both Lord and Christ.
(37) Now when they heard *this,* they were pricked in their heart, and said to Peter and to the rest of the apostles, Men *and* brothers, what shall we do?

2:27h - hell - Hebrew: sheol {שְׁאוֹל} - place of souls after death for good and bad
- see Luke 16:19-31 – the rich man and Lazarus
2:27i - He did not see corruption - the Jews believed that the body began to decompose after three days [this is why Martha told Jesus - "by this time he stinketh" referring to her brother Lazarus who had been in the tomb 4 days already [John 11:39] – Ps. 16:10
2:25-28j - Ps. 16:8-11 - countenance - facial expression - light of Your smile
2:34-35k- Ps. 110:1

(38) Then Peter said to them, Repent, and be baptized every one of you in the Name of Jesus Christ for the forgiveness of sins, and you shall receive the gift of the Holy Spirit.
(39) Because the promise is to you, and to your children, and to all who are afar off, *even* as many as the Lord our God shall call.
(40) And with many other words he did testify and encourage, saying, Save yourselves from this wicked generation.
(41) Then those who gladly received his word were baptized: and the same day there were added *to them* about three thousand souls.
(42) And they continued holding firm to the apostles' teaching and fellowship, and in breaking of bread, and in prayers.
(43) And fear came upon every soul: and many wonders and signs were done by the apostles.
(44) And all who believed were together, and had all things common;
(45) And sold their possessions and goods, and divided them to all *men,* as every man had need.
(46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, ate their food with gladness and singleness of heart,
(47) Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Chapter 3
(1) Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour {*3 p.m.}.[a]
(2) And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful,[b] to ask donations of those who entered into the temple;
(3) Who seeing Peter and John about to go into the temple asked for a donation.
(4) And Peter, fastening his eyes upon him with John, said, Look at us.
(5) And he gave heed to them, expecting to receive something from them.
(6) Then Peter said, Silver and gold I do not have; but such as I have I give you: In the Name of Jesus Christ of Nazareth rise up and walk.
(7) And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.[c]
(8) And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
(9) And all the people saw him walking and praising God:
(10) And they knew that it was he who sat for donations at the Beautiful gate of the temple: and they were filled with wonder and amazement at what had happened to him.

3:1a - ninth hour - 3:00 in the afternoon
3:2b - Beautiful Gate - there were three gates on the east, the middle gate which led directly to the Temple was called the Beautiful Gate - In the New Jerusalem [Rev. 21:13] there will be three gates on each side of the city
3:7c – lame man cured – Appendix A: Recorded Miracles in the Bible

(11) And as the lame man who was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's,[d] greatly wondering.
(12) And when Peter saw *it,* he answered to the people, You men of Israel, why do you marvel at this? or why do you look so earnestly on us, as though by our own power or holiness we have made this man to walk?
(13) The God of Abraham, and of Isaac, and of Jacob, the God of our forefathers, has glorified His Son Jesus; Whom you delivered up, and denied Him in the presence of Pilate, when he was determined to let *Him* go.
(14) But you denied the Holy One and the Just, and desired a murderer to be granted to you;
(15) And killed the Prince of Life, Whom God has raised from the dead; of which we are witnesses.
(16) And His Name through faith in His Name this man has been made strong, whom you see and know: yes, the faith which is by Him has given him this perfect wholeness in the presence of you all.
(17) And now, brothers, I know that through ignorance you did *it,* as *did* also your rulers.
(18) But those things, which God beforehand had shown by the mouth of all His prophets, that Christ should suffer, He has so fulfilled.
(19) Repent therefore, and be converted, that your sins may be blotted out,[e] when the times of refreshing comes from the presence of the Lord;
(20) And He shall send Jesus Christ, Who beforehand was preached to you:
(21) Whom the heaven must receive until the times of restoring of all things,[f] which God has spoken by the mouth of all His holy prophets since the world began.
(22) Because Moses truly said to the forefathers,

the Lord your God shall raise up a Prophet to you of your brothers, like me; Him you shall hear in all things whatever He shall say to you.

(23) **And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.**[g]

3:11d - Solomon's Porch - a covered entry-way on the east side of the temple in the outer courtyard of the Gentiles - Herod had reconstructed the porch that Solomon had built - it was known for its beauty and was probably where Jesus' disciples were when they were showing Him the beauty of the building - see Mat. 24:1
3:19e - blotted out - literally - lifted out of the book
3:21f - times of restoring - Armaggedon - when Christ returns to restore the earth and reign on the present earth for 1000 years
3:22g- Deut. 18:18-19

(24) Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, have likewise foretold of these days.
(25) You are the children of the prophets, and of the covenant which God made with our forefathers, saying to Abraham,

And in your Descendant shall all the peoples of the earth be blessed.[h]

(26) To you God, having raised up His Son Jesus, first sent Him to bless you, in turning everyone of you away from his sins.

Chapter 4

(1) And as they spoke to the people, the priests, and the captain of the temple, and the Sadducees, came upon them,
(2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
(3) And they laid hands on them, and put *them* in jail until the next day: because it was now evening.
(4) Nevertheless many of those who heard the word believed; and the number of the men was about five thousand.
(5) And it came to pass in the morning, that their rulers, and elders, and scribes,
(6) And Annas the high priest, and Caiaphas,[a] and John, and Alexander, and as many as were of the kin of the high priest, were gathered together at Jerusalem.
(7) And when they had set them in the midst, they asked, By what power, or by what Name, have you done this?
(8) Then Peter, filled with the Holy Spirit, said to them, You rulers of the people, and elders of Israel,
(9) If we this day are being examined for the good deed done to the lame man, how it is he has been made whole;
(10) Let it be known to you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom you crucified, Whom God raised from the dead, *even* by Him this man stands here before you whole.
(11) He is the Stone which was rejected by you builders, which has become the head of the corner.[b]
(12) Neither is there salvation in any other: because there is no other Name under heaven given among men, by which we must be saved.

3:25h - Gen. 22:18
4:6a - Annas and Caiaphas high priests - Caiaphas is the son-in-law of Annas - we believe that Annas had been the high priest and then gave the title to his son-in-law, but out of respect both are still referred to as high priests – see John 18:13; Luke 3:2
4:11b - Ps. 118:22-23; Is. 28:16

(13) Now when they saw the boldness of Peter and John, and perceived that they were uneducated and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.
(14) And seeing the man who was healed standing with them, they could say nothing against it.
(15) But when they had commanded them to go aside out of the council, they conferred among themselves,
(16) Saying, What shall we do to these men? because indeed a notable miracle has been done by them which *is* evident to all those who live in Jerusalem; and we cannot deny *it*.
(17) But that it spreads no further among the people, let us strictly threaten them, that they not from this time forward speak to any man in this Name.
(18) And they called them, and commanded them to not speak at all nor teach in the Name of Jesus.
(19) But Peter and John answered and said to them, Whether it is right in the sight of God to listen to you more than to God, you judge.
(20) Because we cannot but speak the things which we have seen and heard.
(21) So when they had further threatened them, they let them go, finding no way that they might punish them, because of the people: because all *men* glorified God for that which was done.
(22) Because the man was over forty years old, on whom this miracle of healing was shown.
(23) And being let go, they went to their own company, and reported all that the chief priests and elders had said to them.
(24) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, You *are* God, Who has made heaven, and earth, and the sea, and all that in them is:
(25) Who by the mouth of Your servant David has said,

Why did the heathen {ungodly nations} rage, and the people imagine vain things?

(26) **The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ.**[c]

(27) Because truly against Your holy Child Jesus, Whom You have anointed, both Herod, and Pontius Pilate, with the Gentiles {non-Jews}, and the people of Israel, were gathered together,
(28) In order to do whatever Your hand and Your counsel determined beforehand to be done.
(29) And now, Lord, hear their threats: and grant to Your servants, that with all boldness they may speak Your word,
(30) By stretching forth Your hand to heal; and that signs and wonders may be done by the Name of Your holy Child Jesus.

4:25-26c - Ps. 2:1-2

(31) And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit,[d] and they spoke the word of God with boldness.
(32) And the multitude of those who believed were of one heart and of one soul: neither did anyone say of any of the things which they possessed were his own; but they had all things in common.
(33) And with great power the apostles gave witness to the resurrection of the Lord Jesus: and great grace was upon them all.
(34) Neither was there any among them who lacked: because as many as possessed lands or houses sold them, and brought the money from the things that were sold,
(35) And laid *it* down at the apostles' feet: and distribution was made to every man according to his need.
(36) And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation, {comfort}) a Levite, *and* of the country of Cyprus,
(37) Having land, sold *it,* and brought the money, and laid *it* at the apostles' feet.

Chapter 5
(1) But a certain man named Ananias, with Sapphira his wife, sold a possession,
(2) And kept back *part* of the price, his wife also knowing about *it,* and brought a certain part, and laid *it* at the apostles' feet.[a]
(3) But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back *part* of the price of the land?
(4) While it remained, was it not yours to own? and after it was sold, was it not in your own power? why have you conceived this thing in your heart? You have not lied to men, but to God.
(5) And Ananias hearing these words fell down, and gave up the spirit {he died}:[b] and great fear came on all those who heard these things.
(6) And the young men arose, wrapped him up, and carried *him* out, and buried *him*.
(7) And it was about the space of three hours later, when his wife, not knowing what had happened, came in.
(8) And Peter said to her, Tell me whether you sold the land for so much? And she said, Yes, for so much.

4:31d – filled with the Holy Spirit – they had been baptized by the Holy Spirit at Pentecost. Baptism of the Holy Spirit is a one-time event that occurs when a person believes in Jesus – the filling of the Holy Spirit may occur many times because we are earthen vessels with cracks and leaks – we need repeated filling!
5:2a - kept back part of it - the land was his to do with as he chose - the problem was that apparently he claimed that he was giving all of the money to the apostles in order to receive the praise of people - see Acts 5:4,8
5:5b - gave up the ghost - gave up his spirit - i.e. he died

(9) Then Peter said to her, How is it that you have agreed together to tempt the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and shall carry you out.
(10) Then she fell down immediately at his feet, and yielded up the spirit {died}: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
(11) And great fear came upon all the church, and upon as many as heard these things.
(12) And by the hands of the apostles many signs and wonders were performed among the people; (and they were all with one accord in Solomon's porch.[c]
(13) And of the rest no man dared to join himself to them: but the people magnified them.
(14) And more believers were added to the Lord, multitudes both of men and women.)
(15) So much so that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.
(16) There also came a multitude *out* of the cities all around Jerusalem, bringing sick folks, and those who were harassed by unclean spirits: and every one of them was healed.

(17) Then the high priest rose up, and all those who were with him, (which is the sect of the Sadducees,) and were filled with indignation,
(18) And laid their hands on the apostles, and put them in the common prison.
(19) But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,
(20) Go, stand and speak in the temple to the people all the words of this Life.
(21) And when they heard *that,* they entered into the temple early in the morning, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
(22) But when the officers came, and did not find them in the prison, they returned, and told *them*,
(23) Saying, The prison we truly found shut with all security, and the keepers standing outside in front of the doors: but when we had opened, we found no man inside.
(24) Now when the high priest and the captain of the temple and the chief priests heard these things, they questioned of themselves where this would lead.

5:12c – Acts 3:11

(25) Then one came and told them, saying, Indeed, the men whom you put in prison are standing in the temple, and teaching the people.
(26) Then the captain went with the officers, and brought them without violence: because they feared the people, lest they should have been stoned.
(27) And when they had brought them, they set *them* before the council: and the high priest asked them,
(28) Saying, Did we not strictly command you that you should not teach in this Name? and, indeed, you have filled Jerusalem with your teaching, and intend to bring this Man's blood upon us.
(29) Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.
(30) The God of our forefathers raised up Jesus, Whom you killed and hung on a tree.
(31) God has exalted Him with His right hand *to be* a Prince and a Savior, in order to give repentance to Israel, and forgiveness of sins.
(32) And we are His witnesses of these things; and *so is* also the Holy Spirit, Whom God has given to those who obey Him.
(33) When they heard *this,* they were cut *to the heart,* and took counsel to kill them.

(34) Then there stood up one in the council, a Pharisee, named Gamaliel,[d] a doctor of the law, who had a reputation among all the people, and commanded that the apostles be put forth a little distance;
(35) And said to them, You men of Israel, take heed to yourselves what you intend to do concerning these men.
(36) Because before these days Theudas rose up, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was killed; and all, as many as obeyed him, were scattered, and brought to nothing.
(37) After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.
(38) And now I say to you, Refrain from these men, and let them alone: because if[e] this counsel or this work is of men, it will come to nothing:
(39) But if[f] it is of God, you cannot overthrow it; lest perhaps you are found even to fight against God.
(40) And to him they agreed: and when they had called the apostles, and beaten *them,* they commanded that they should not speak in the Name of Jesus, and let them go.

5:34d - Gamaliel - Acts 22:3
5:38e - "if this counsel or this work is of men" - the Greek word for "if" in this verse is ean {εαν} which suggests that Gamaliel really suspected that it wasn't of men
5:39f - "if it is of God" - the Greek word for "if" in this verse is ei {ει} which implies that Gamaliel suspected that it was of God

(41) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.
(42) And daily in the temple, and in every house, they did not cease to teach and preach Jesus Christ.

Chapter 6
(1) And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministry of food.[a]
(2) Then the twelve called the multitude of the disciples *to themselves,* and said, It is not reasonable that we should leave the word of God, and serve tables.
(3) Therefore, brothers, seek out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business.
(4) But we will give ourselves continually to prayer, and to the ministry of the word.
(5) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:[b]
(6) Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.
(7) And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
(8) And Stephen, full of faith and power, did great wonders and miracles among the people.
(9) Then there arose certain ones of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia[c] and of Asia, disputing with Stephen.
(10) But they were not able to resist the wisdom and the spirit by which he spoke.

6:1a - the law of Moses specifically provided for widows, but apparently the widows who were Greek speaking Jews from other parts of the country were not being provided for - see Deut. 14:29
6:5b - we believe these are the first deacons - their job was to make sure that all those, primarily the widows, needs were provided for
6:9c - Libertines, Cyrenians, Alexandrians, Cilicians, and of Asia - Jews from the various parts of the Roman empire, possibly gathered together for the Feast of Pentecost or one of the other feasts: Libertine, Cyrene, Alexandria, Cilicia, etc.

(11) Then they recruited men, who said, We have heard him speak blasphemous words against Moses, and *against* God.
(12) And they stirred up the people, and the elders, and the scribes, and came upon *him,* and caught him, and brought *him* to the council,
(13) And set up false witnesses, which said, This man does not cease to speak blasphemous words against this holy place, and the law:
(14) Because we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us.
(15) And all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Chapter 7
(1) Then the high priest said, Are these things so?

(2) And he {Stephen} answered, Men, brothers, and fathers, listen; The God of glory appeared to our forefather Abraham, when he was in Mesopotamia, before he lived in Haran,[a]
(3) And said to him, Get out of your country, and away from your kindred, and come into the land which I shall show you.[b]
(4) Then he came out of the land of the Chaldaeans, and lived in Haran: and from there, when his father was dead,[c] he removed himself into this land, in which you now live.
(5) But He gave him no inheritance in it, no, not *so much as* to set his foot on: yet He promised that He would give it to him for a possession, and to his descendants after him, when *as yet* he had no child.
(6) And God spoke in this manner, That his descendants should live in a strange land; and that they should bring them into bondage, and treat *them* evil four hundred years.[d]

7:2a - Charran - Haran {The "Ch" is a variant in transliteration of the Hebrew}
7:3b - Gen. 12:1
7:4c – when his father was dead – by this we know that Abraham came to Canaan following the death of his father who was 205 at the time {Gen. 11:31-32} and Abraham was 75 years old at the time {Gen. 11:32 –12:5} which means that Terah was 130 (205-75=130) when Abraham was born. See note on Gen. 11:26. - See Appendix G: World Time Line of Biblical History
7:6d - treated evil 400 years and put into bondage - see Gen. 15:13 - note: based on Gal. 3:17 we know that Israel was not in bondage for 400 years since there was only 430 years from the time the promise was given to Abraham until Moses received the Law [Gal. 3:17]. Israel was in Egypt 215 years – see How Long Was Israel in Egypt? at www.TheWordNotes.com The 400 years is counted from Isaac's 5th birthday. See note on Gen. 15:13 and Appendix G: World Time Line of Biblical History

(7) **And the nation to whom they shall be in bondage I will judge, said God: and after that they shall come forth, and serve Me in this place.**[e]
(8) And He gave him the covenant of circumcision: and so *Abraham* fathered Isaac, and circumcised him the eighth day; and Isaac *fathered* Jacob; and Jacob *fathered* the twelve patriarchs.
(9) And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,
(10) And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
(11) Now there came a famine over all the land of Egypt and Canaan,[f] and great affliction: and our forefathers found no food.[g]
(12) But when Jacob heard that there was corn in Egypt, he sent out our forefathers first.
(13) And at the second *time* Joseph was made known to his brothers; and Joseph's kindred were made known to Pharaoh.[h]
(14) Then Joseph sent, and called his father Jacob to *him,* and all his kindred, seventy-five souls.[i]
(15) So Jacob went down into Egypt, and died, he, and our forefathers,
(16) And were carried over into Sychem, and laid in the tomb that Abraham bought for a sum of money from the sons of Emmor *the father* of Sychem.[j]
(17) But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt,
(18) Until another king arose, who did not know Joseph.[k]
(19) The same dealt subtly with our kindred, and treated our forefathers evilly, so that they cast out their young children, intending to kill them.
(20) During that time Moses was born, and was exceedingly fair, and nourished up in his father's house three months:
(21) And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
(22) And Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in deeds.
(23) And when he was full forty years old, it came into his heart to visit his brothers the children of Israel.
(24) And seeing one *of them* suffer wrong, he defended *him,* and avenged him who was oppressed, and struck the Egyptian:[l]

7:7e - Gen. 15:14, 16
7:11f - Chanaan - Canaan - See note on 7:2
7:11g – Gen. 42:1-2
7:13h – Gen. 45:1
7:14i - Jacob's kindred, seventy-five souls in all. See notes on Gen. 46:26 and 46:27
7:16j - Gen. 23:1-2
7:18k - Ex. 1:8
7:24l- Ex. 2:11-12

(25) Because he supposed his brothers would have understood how that God by his hand would deliver them: but they did not understand.
(26) And the next day he showed himself to them as they strove, and would have set them at one again, saying, Sirs, you are brothers; why do you wrong one to another?
(27) But he who did his neighbor wrong pushed him away, saying, Who made you a ruler and a judge over us?
(28) Will you kill me, as you did the Egyptian yesterday?[m]
(29) Then Moses fled at this saying, and was a stranger in the land of Midian,[n] where he fathered two sons.
(30) And when forty years had expired, there appeared to him in the wilderness of mount Sinai an Angel of the Lord in a flame of fire in a bush.[o]
(31) When Moses saw *it,* he wondered at the sight: and as he drew near to see *it,* the voice of the Lord came to him,
(32) *Saying,* **I *am* the God of your forefathers, the God of Abraham, and the God of Isaac, and the God of Jacob.**[p]
Then Moses trembled, and dared not look.
(33) Then the Lord said to him, **Remove your shoes from your feet: because the place where you stand is holy ground.**[q]
(34) **I have surely seen the affliction of My people who are in Egypt, and I have heard their groaning, and have come down to deliver them. And come now, I will send you into Egypt.**[r]
(35) This Moses whom they refused, saying, Who made you a ruler and a judge? the same God sent *to be* a ruler and a deliverer by the hand of The Angel Who appeared to him in the bush.
(36) He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
(37) This is that Moses, who said to the children of Israel,
The Lord your God shall raise up a Prophet to you of your brothers, like me; Him you shall hear.[s]
(38) This is He, Who was in the church in the wilderness with the Angel Who spoke to him in the mount Sinai, and *with* our forefathers: who received the living oracles to give to us:

7:28m - Ex. 2:13-15
7:29n - Madian – Midian
7:30o – Ex. 3:2-3
7:32p - Ex. 3:6 - see Mat. 22:32
7:33q - Ex. 3:5
7:34r - Ex. 3:9-10
7:37s - Deut. 18:15

(39) To whom our forefathers would not obey, but pushed *him* from them, and in their hearts turned back again into Egypt,
(40) Saying to Aaron, Make for us gods to go before us: because *as for* this Moses, who brought us out of the land of Egypt, we do not know what has become of him.[t]
(41) And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.
(42) Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,

O you house of Israel, have you offered to Me slain beasts and sacrifices *for the space of* forty years in the wilderness?

(43) **Yes, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them: and I will carry you away beyond Babylon.**[u]
(44) Our forefathers had the tabernacle of witness in the wilderness, as He had appointed, speaking to Moses, that he should make it according to the fashion that he had seen.
(45) Which our forefathers who came in afterward also brought in with Jesus {Joshua}[v] into the possession of the Gentiles, whom God drove out before the face of our forefathers, until the days of David;
(46) Who found favor before God, and desired to find a tabernacle for the God of Jacob.
(47) But Solomon built Him a house {temple}.
(48) However the most High does not live in temples made with hands; as the prophet says,
(49) **Heaven is My throne, and earth is My footstool: what house {temple} will you build Me? Says the Lord: or what is the Place of My rest?**
(50) **Has not My hand made all these things?**[w]
(51) You stubborn and uncircumcised in heart and ears,[x] you always resist the Holy Spirit: as your forefathers *did,* so *do* you.
(52) Which of the prophets have your forefathers not persecuted? and they have killed those who showed beforehand the coming of the Just One; of Whom you have now been the betrayers and murderers:

7:40t - Ex. 32:1
7:42-43u - Amos 5:25-26
7:45v - Jesus - i.e. Joshua [Jesus {ιησου} is Greek for the Hebrew name Joshua {יהושע} which means Jehovah saves] – See note on Mat. 1:21 and Lk. 1:31
7:49-50w - Is. 66:1-2
7:51x - uncircumcised of heart and ears - i.e. they act like ungodly unbelievers

(53) Who have received the law delivered by angels, and have not kept *it*.
(54) When they heard these things, they were cut to the heart, and they gnashed at him with *their* teeth.
(55) But he, being full of the Holy Spirit, looked up intently into heaven, and saw the glory of God, and Jesus standing[y] on the right hand of God,
(56) And said, Look, I see the heavens opened, and the Son of Man standing on the right hand of God.
(57) Then they cried out with a loud voice, and covered their ears, and ran upon him with one accord,
(58) And cast *him* out of the city, and stoned *him:* and the witnesses laid down their coats at a young man's feet, whose name was Saul.[z]
(59) And they stoned Stephen, even as he was calling upon *God,* and saying, Lord Jesus, receive my spirit.
(60) And he kneeled down, and cried with a loud voice, Lord, do not lay this sin to their charge. And when he had said this, he fell asleep.

Chapter 8
(1) And Saul was consenting to his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.
(2) And devout men carried Stephen *to his burial,* and cried greatly over him.
(3) As for Saul, he made havoc of the church, entering into every house, and taking men and women putting *them* into prison.
(4) Therefore those who were scattered abroad went everywhere preaching the word.
(5) Then Philip went down to the city of Samaria, and preached Christ to them.
(6) And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the miracles which he did.
(7) Because unclean spirits, crying with loud voices, came out of many who were possessed *with them:* and many taken with paralysis, and who were lame, were healed.

7:55y - Jesus is standing - showing His love and support of Stephen and his testimony
7:58z - Acts 22:20

(8) And there was great joy in that city.
(9) But there was a certain man, called Simon, who previously in the same city used sorcery {magic; fake miracles},[a] and deceived the people of Samaria, pretending that he himself was some great one:
(10) To whom they all gave heed, from the least to the greatest, saying, This man has the great power of God.
(11) And to him they had regard, because for a long time he had deceived them with sorceries {magic; fake miracles}.
(12) But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.
(13) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, seeing the miracles and signs which were done.[b]
(14) Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John:
(15) Who, when they had come down, prayed for them, that they might receive the Holy Spirit:
(16) (Because as yet He had not fallen upon any of them: but they were only baptized in the Name of the Lord Jesus.)[c]
(17) Then they laid *their* hands on them, and they received the Holy Spirit.
(18) And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money,
(19) Saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Spirit.
(20) But Peter said to him, Your money perish with you, because you have thought that the gift of God may be purchased with money.
(21) You have neither part nor lot in this matter: because your heart is not right in the sight of God.
(22) Repent therefore of this your wickedness, and pray to God, if perhaps the thought of your heart may be forgiven you.
(23) Because I perceive that you are caught up with bitterness, and *in* the bonds of sin.
(24) Then Simon answered, and said, You pray to the Lord for me, that none of these things which you have spoken come upon me.
(25) And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

8:9a - sorcery - literally: magic {μαγευων}
8:13b - Simon who previously practiced magic (which is fake) now saw true power and recognized that it was real
8:16c - They had been baptized in the Name of Jesus, but had not received the Holy Spirit - it was necessary for the Jewish apostles to see for themselves that the Samaritans believed and the laying on of hands was an identification both to the Jews and to the Samaritans that Jesus was Savior for all and they were one body in Christ Jesus.

(26) And the Angel of the Lord spoke to Philip, saying, Arise, and go towards the south to the road that goes down from Jerusalem to Gaza, which is desert.
(27) And he arose and went: and, a man of Ethiopia, an eunuch[d] of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship,
(28) Was returning, and sitting in his chariot reading Isaiah the prophet.
(29) Then the Spirit said to Philip, Go near, and join yourself to this chariot.
(30) And Philip ran there to *him,* and heard him reading the prophet Isaiah, and said, Do you understand what you read?
(31) And he said, How can I, unless some man should guide me?[e] And he desired that Philip would come up and sit with him.
(32) The place of the scripture which he read was this,

He was led as a sheep to the slaughter; and like a lamb who is dumb before his shearer, so He did not open His mouth:

(33) **In His humiliation His judgment was taken away: and who shall declare His generation? Because His life is taken from the earth.**[f]
(34) And the eunuch answered Philip, and said, I ask you, of whom does the prophet speak these things? of himself, or of some other man?
(35) Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus.
(36) And as they went on *their* way, they came to a certain body of water: and the eunuch said, See, *here is* water; what hinders me to be baptized?
(37) And Philip said, If you believe with all your heart, you may be. And he answered and said, I believe that Jesus Christ is the Son of God.[g]
(38) And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

8:27d - eunuch - a man who has been castrated or for some other reason is unable to perform sex - eunuchs were often put in charge of harems since there was no possibility of them having sex with the women - being a eunuch, he would not be allowed to enter the temple [Lev. 21:17-23] so he would not have access to learning from the teachers of the law – see Deut. 23:1; Acts 8:31; Mat. 19:12
8:31e - See Acts 8:27
8:32-33f - Is. 53:7-8
8:37g – modern translations leave out this verse all together because the authors don't believe it - See Appendix I: Examples of Missing Words and Verses in Modern Translations

(39) And when they had come up out of the water, the Spirit of the Lord caught Philip away, that the eunuch saw him no more: and he went on his way rejoicing.
(40) But Philip was found at Azotus: and passing through he preached in all the cities, until he came to Caesarea.

Chapter 9
(1) And Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high priest,
(2) And desired of him letters to Damascus to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound to Jerusalem.
(3) And as he journeyed, he came near Damascus: and suddenly there shone around him a light from heaven:
(4) And he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute Me?[a]
(5) And he said, Who are You, Lord? And the Lord said, I am Jesus Whom you persecute: *it is* hard for you to kick against the thorns.
(6) And he trembling and astonished said, Lord, what will You have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told to you what you must do.
(7) And the men who traveled with him stood speechless, hearing a voice, but seeing no man.[b]
(8) And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.
(9) And he was three days without sight, and neither did he eat nor drink.
(10) And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Look, I *am here,* Lord.
(11) And the Lord *said* to him, Arise, and go into the street which is called Straight, and inquire at the house of Judas for *one* called Saul, of Tarsus: because, indeed, he is praying,
(12) And has seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.
(13) Then Ananias answered, Lord, I have heard by many of this man, how much evil he has done to Your saints at Jerusalem:
(14) And here he has authority from the chief priests to bind all who call on Your Name.
(15) But the Lord said to him, Go your way: because he is a chosen vessel to Me, to bear My Name before the Gentiles {non-Jews}[c] and kings, and the children of Israel:
(16) Because I will show him what great things that he must suffer for My Name's sake.

9:4a – Acts 22:7; 26:14
9:7b - Acts 22:9
9:15c - Gentiles - non-Jews - people of other nations

(17) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, Who appeared to you on the road as you came, has sent me, that you might receive your sight, and be filled with the Holy Spirit.
(18) And immediately there fell from his eyes as it had been scales: and he immediately received sight, and arose, and was baptized.
(19) And when he had received food, he was strengthened. Then Saul was certain days with the disciples who were at Damascus.
(20) And immediately he preached Christ in the synagogues, that He is the Son of God.
(21) But all who heard *him* were amazed, and said; Is this not he who destroyed those who called on this Name in Jerusalem, and came here with that intent, that he might bring them bound to the chief priests?
(22) But Saul increased the more in strength, and confounded the Jews who lived at Damascus, proving that this {Jesus} is truly Christ.
(23) And after many days were fulfilled, the Jews took counsel to kill him:
(24) But their laying in wait was made known to Saul. And they watched the gates day and night to kill him.
(25) Then the disciples took him by night, and let *him* down by the wall in a basket.[d]
(26) And when Saul had come to Jerusalem, he determined to join himself to the disciples: but they were all afraid of him, and did not believe that he was a disciple.
(27) But Barnabas took him, and brought *him* to the apostles, and declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.
(28) And he was with them coming in and going out at Jerusalem.
(29) And he spoke boldly in the Name of the Lord Jesus, and disputed against the Grecians:[e] but they went about to kill him.
(30) *Which* when the brothers found out, they brought him down to Caesarea, and sent him forth to Tarsus.[f]
(31) Then the churches had rest throughout all Judea and Galilee and Samaria, and were encouraged; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.
(32) And it came to pass, as Peter passed throughout all *quarters,* he came down also to the saints who lived at Lydda.
(33) And there he found a certain man named Aeneas, who had been bedfast eight years, and was sick with paralysis.

9:25d - basket - hamper - large basket - see Mat. 14:20; Mat. 15:37
9:29e – Grecians – Greek speaking Jews
9:30f – Tarsus – Paul's home town

(34) And Peter said to him, Aeneas, Jesus Christ makes you whole: arise, and make your bed. And he arose immediately.[g]
(35) And all who lived at Lydda and Sharon saw him, and turned to the Lord.
(36) Now there was at Joppa a certain disciple named Tabitha {deer [in Aramaic]},[h] which by interpretation is called Dorcas {deer [in Greek]}:[i] this woman was full of good works and charity which she did.
(37) And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.
(38) And since Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring *him* that he would not delay to come to them.
(39) Then Peter arose and went with them. When he had come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and clothes which Dorcas had made, while she was with them.
(40) But Peter put them all out, and kneeled down, and prayed; and turning *himself* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.[j]
(41) And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.
(42) And it was known throughout all Joppa; and many believed in the Lord.
(43) And it came to pass, that he stayed many days in Joppa with one Simon a tanner.

Chapter 10

(1) There was a certain man in Caesarea called Cornelius, a centurion[a] of the band called the Italian *band,*
(2) *A* devout *man,* and one who feared God with all his household, who gave many gifts to the people, and prayed to God always.
(3) He saw in a vision evidently about the ninth hour of the day {3 p.m.}[b] an Angel of God coming in to him, and saying to him, Cornelius.
(4) And when he looked on Him, he was afraid, and said, What is it, Lord? And He said to him, Your prayers and your gifts have come up for a memorial before God.
(5) And now send men to Joppa, and call for *one* Simon, whose surname is Peter:
(6) He is staying with one Simon a tanner, whose house is by the sea side: he will tell you what you should do.

9:34g – see Appendix A: Recorded Miracles in the Bible
9:36h - Tabitha - Aramaic for deer
9:36i - Dorcas - Greek for deer
9:40j – see Appendix A: Recorded Miracles in the Bible
10:1a - centurion - officer in charge of 100 men
10:3b - ninth hour of the day - 3:00 in the afternoon - the hour of prayer - see Acts 3:1

(7) And when the Angel Who spoke to Cornelius had departed, he called two of his household servants, and a devout soldier of those who waited on him continually;
(8) And when he had declared all *these* things to them, he sent them to Joppa.
(9) In the morning, as they went on their journey, and drew near to the city, Peter went up upon the housetop to pray about the sixth hour {noon}:[c]
(10) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
(11) And saw heaven opened, and a certain vessel descending towards him, as it had been a great sheet held at the four corners, and let down to the earth:
(12) In which were all manner of four footed beasts of the earth, and wild beasts, and crawling things, and birds of the air.[d]
(13) And there came a voice to him, Rise, Peter; kill, and eat.
(14) But Peter said, Not so, Lord; because I have never eaten anything that is common or unclean.
(15) And the voice *spoke* to him again the second time, What God has cleansed, *that* you shall not call common {or unclean}.[e]
(16) This was done three times: and the vessel was received up again into heaven.
(17) Now while Peter questioned in himself what this vision which he had seen meant, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,
(18) And called, and asked whether Simon, who was surnamed Peter, was staying there.
(19) While Peter thought about the vision, the Spirit said to him, Look, three men seek you.
(20) Arise therefore, and get yourself down, and go with them, questioning nothing: because I have sent them.
(21) Then Peter went down to the men who were sent to him from Cornelius; and said, Indeed, I am he whom you seek: what *is* the reason that you have come?
(22) And they said, Cornelius the centurion, a just man, and one who fears God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for you to come into his house, and to hear words from you.
(23) Then he called them in, and lodged *them*. And in the morning Peter went away with them, and certain brothers from Joppa accompanied him.[f]
(24) And the morning after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and close friends.

10:9c - sixth hour - noon
10:12d - "unclean" animals that the Jews were not permitted to eat - Lev. 11; Deut. 14
10:15e - common or unclean - see Acts 10:28; 11:8
10:23f - 6 men in all went with Peter - Acts 11:12

(25) And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped *him*.
(26) But Peter lifted him up, saying, Stand up; I myself also am a man.
(27) And as he talked with him, he went in, and found many who had come together.
(28) And he said to them, You know how that it is an unlawful thing for a man who is a Jew to keep company, or come to one of another nation; but God has shown me that I should not call any man common or unclean.
(29) Therefore I came *to you* without hesitation, as soon as I was sent for: I ask therefore for what reason you have sent for me?
(30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour {3 p.m.}[g] I prayed in my house, and a man stood before me in bright clothing,
(31) And said, Cornelius, your prayer is heard, and your gifts are had in remembrance in the sight of God.
(32) Therefore send to Joppa, and call to here Simon, whose surname is Peter; he is staying in the house of *one* Simon a tanner by the sea side: who, when he comes, will speak to you.
(33) Therefore I immediately sent to you; and you have done well that you have come. Now therefore we are all here present before God, to hear all things that are commanded of you by God.
(34) Then Peter opened *his* mouth, and said, Truly I perceive that God is no respecter of persons:[h]
(35) But in every nation those who fear Him, and work righteousness, are accepted by Him.
(36) The word which *God* sent to the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)
(37) That word, *I say,* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;
(38) How God anointed Jesus of Nazareth with the Holy Spirit and with power: Who went about doing good, and healing all who were oppressed of the devil; because God was with Him.
(39) And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they killed and hung on a tree:
(40) God raised Him up the third day, and showed Him openly;
(41) Not to all the people, but to witnesses chosen beforehand by God, *even* to us, who ate and drank with Him after He arose from the dead.
(42) And He commanded us to preach to the people, and to testify that it is He Who was ordained by God *to be* the Judge of the living and dead.
(43) To Him all the prophets give witness, that through His Name whoever believes in Him shall receive forgiveness of sins.

10:30g - ninth hour - 3:00 p.m.
10:34h - no respecter of persons - no person is more important to the Lord than any other person. A person's social status or wealth mean nothing to the Lord. Anything a person has is a gift from the Lord and totally undeserved.

(44) While Peter yet spoke these words, the Holy Spirit fell on all those who heard the word.
(45) And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit was poured out on the Gentiles {non-Jews} also.
(46) Because they heard them speak with other languages,[i] and magnify God. Then Peter said,
(47) Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?
(48) And he commanded them to be baptized in the Name of the Lord. Then they asked him to stay certain days.

Chapter 11
(1) And the apostles and brothers who were in Judea heard that the Gentiles {non Jews} had also received the word of God.
(2) And when Peter had come up to Jerusalem, those who were of the circumcision contended with him,
(3) Saying, You went in to uncircumcised men, and ate with them.
(4) But Peter rehearsed *the matter* from the beginning, and explained to them, in order saying,
(5) I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
(6) Upon which when I had fastened my eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and crawling things, and birds of the air.
(7) And I heard a voice saying to me, Arise, Peter; kill and eat.
(8) But I said, Not so, Lord: because nothing common or unclean has at any time entered into my mouth.[a]
(9) But the voice answered me again from heaven, What God has cleansed, *that* you shall not call common {or unclean}.
(10) And this was done three times: and all were drawn up again into heaven.
(11) And, indeed, immediately there were three men who had already come to the house where I was, sent from Caesarea to me.
(12) And the Spirit told me to go with them, questioning nothing. Furthermore these six brothers accompanied me, and we entered into the man's house:
(13) And he showed us how he had seen an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter;
(14) Who shall tell you words, by which you and all your household shall be saved.[b]
(15) And as I began to speak, the Holy Spirit fell on them, as it did on us at the beginning.
(16) Then I remembered the word of the Lord, how that He said, John indeed baptized with water; but you shall be baptized with the Holy Spirit.[c]

10:46i - Acts 19:6
11:8a – Acts 10:15, 28
11:14b – Acts 10:5-7
11:16c - Acts 1:5

(17) Since God gave them the same gift as *He did* to us, who believed on the Lord Jesus Christ; who was I, that I could withstand God?[d]
(18) When they heard these things, they held their peace, and glorified God, saying, Then God has also granted repentance for eternal life to the Gentiles {non-Jews}.
(19) Now those who were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to no one but to the Jews only.
(20) And some of them were men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Grecians,[e] preaching the Lord Jesus.
(21) And the hand of the Lord was with them: and a great number believed, and turned to the Lord.
(22) Then news of these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
(23) Who, when he came, and had seen the grace of God, was glad, and encouraged them all, that with purpose of heart they would cling to the Lord.
(24) Because he was a good man, and full of the Holy Spirit and of faith: and many people were added to the Lord.
(25) Then Barnabas departed to Tarsus, in order to seek Saul:
(26) And when he had found him, he brought him to Antioch. And it came to pass, that for a whole year they assembled themselves with the church, and taught many people. And the disciples were first called Christians in Antioch.
(27) And in these days prophets came from Jerusalem to Antioch.
(28) And there stood up one of them named Agabus,[f] and signified by the Spirit that there should be a great famine throughout all the world: which came to pass in the days of Claudius Caesar.[g]
(29) Then the disciples, every man according to his ability, determined to send relief to the brothers who lived in Judea:
(30) Which they also did, and sent it to the elders by the hands of Barnabas and Saul.

Chapter 12
(1) Now about that time Herod the king[a] stretched forth *his* hands to harass certain of the church.
(2) And he killed James the brother of John with the sword.
(3) And because he saw it pleased the Jews, he proceeded further to take Peter also. (These were the days of Unleavened Bread.)[b]

11:17d – Acts 10:44-47
11:20e – Grecians – Greek speaking Jews
11:28f – Agabus – Acts 21:10
11:28g - See Acts 18:2; 21:10
12:1a – Herod Agrippa I – son of Herod Antipas the 5th son of Herod I – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 13:31; Lk. 23:7; Acts 25:13 {see Josephus}
See Appendix O: The Herods of Scripture.
12:3b - days of Unleavened Bread - seven days beginning with Passover – Lev. 23:5-6

(4) And when he had apprehended him, he put *him* in prison, and delivered *him* to sixteen soldiers[c] to keep him; intending after Easter[d] to bring him forth to the people.
(5) Peter therefore was kept in prison: but prayer was made without ceasing by the church to God for him.
(6) And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
(7) And the Angel of the Lord came upon *him,* and a light shone in the prison: and He struck Peter on the side, and raised him up, saying, Get up quickly. And his chains fell off from *his* hands.
(8) And the Angel said to him, Put your belt on, and tie your sandals. And he did so. And He said to him, Put your coat on and follow Me.
(9) And he went out, and followed Him; and did not know that what the Angel was doing was real; but he thought he was seeing a vision.
(10) When they were past the first and the second ward, they came to the iron gate that lead to the city; which opened to them of its own accord: and they went out, and passed on through one street; and immediately the Angel left him.
(11) And when Peter had come to himself, he said, Now I know of a certainty, that the Lord had sent His Angel, and has delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.
(12) And when he had considered *the thing,* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
(13) And as Peter knocked at the door of the gate, a young girl came to answer the door, named Rhoda.
(14) And when she recognized Peter's voice, she did not open the gate because of gladness, but ran in, and told how Peter stood before the gate.

12:4c - quaternions - four soldiers, so 4 quaternions = 16 soldiers
12:4d - Easter - modern translations incorrectly say Passover, but if it is the days of Unleavened Bread [v. 3], Passover has already passed. – this is one of the places where the King James version varies from the Greek Received Text which also says “Passover” rather than “Easter” – the verse could read: “after the Passover holidays” but the King James version solves this problem by using the word “Easter”. The Bishops Bible published in 1568 also uses the word “Easter.”

(15) And they said to her, You are mad. But she constantly affirmed that it was so. Then they said, It is his angel.
(16) But Peter continued knocking: and when they had opened *the door,* and saw him, they were astonished.[e]
(17) But he, motioning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, Go tell these things to James, and to the brothers. And he departed, and went into another place.
(18) Now as soon as it was day, there was no small stir among the soldiers, what had become of Peter.
(19) And when Herod had sought for him, and did not find him, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there.*
(20) And Herod was highly displeased with those of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country.*
(21) And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made a speech to them.
(22) And the people gave a shout, *saying, It is* the voice of a god, and not of a man.
(23) And immediately the Angel of the Lord struck him, because he did not give God the glory: and he was eaten by worms, and gave up the spirit {he died}.
(24) But the word of God grew and multiplied.
(25) And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Chapter 13
(1) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon who was called Niger,[a] and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.
(2) As they ministered to the Lord, and fasted, the Holy Spirit said, Separate for Me Barnabas and Saul for the work to which I have called them.
(3) And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.
(4) So they, being sent forth by the Holy Spirit, departed to Seleucia; and from there they sailed to Cyprus.
(5) And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John as *their* minister.

12:16e – they had been praying for him for days, but were astonished at how God had answered their prayers
13:1a - Niger {νιγερ} - black

(6) And when they had gone through the isle to Paphos, they found a certain sorcerer {magician},[b] a false prophet, a Jew, whose name *was* Barjesus:
(7) Who was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.
(8) But Elymas[c] the sorcerer[d] (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
(9) Then Saul, (who also *is called* Paul,) filled with the Holy Spirit, set his eyes on him,
(10) And said, O full of all subtlety and all mischief, *you* child of the devil, *you* enemy of all righteousness, will you not cease to pervert the right ways of the Lord?
(11) And now, look, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand.[e]
(12) Then the deputy, when he saw what was done, believed, being astonished at the teaching of the Lord.
(13) Now when Paul and his company left from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
(14) But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day {Saturday}, and sat down.
(15) And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, *You* men *and* brothers, if you have any word of encouragement for the people, speak on.
(16) Then Paul stood up, and motioning with *his* hand said, Men of Israel, and you who fear God, give audience.
(17) The God of this people of Israel chose our forefathers, and exalted the people when they lived as strangers in the land of Egypt, and with a mighty arm He brought them out of it.
(18) And about the time of forty years He endured their deeds in the wilderness.
(19) And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot.
(20) And after that He gave *to them* judges about the space of four hundred and fifty years, until Samuel the prophet.[f]

13:6b – sorcerer – magician {μαγον} - Elymos - Acts 13:8
13:8c - Elymas {ελυμας} – an Arabic word meaning wizard or magician
13:8d - sorcerer {μαγος} – magician
13:11e – Elymas made blind – see Appendix A: Recorded Miracles in the Bible
13:20f - judges were given for about 450 years "until" Samuel [through most of Samuel's judgeship] and afterwards they wanted a king - see Appendix G: World Time Line of Biblical History

(21) And afterward they desired a king: and God gave to them Saul the son of Cis,[g] a man of the tribe of Benjamin, for a time of forty years.
(22) And when He had removed him, He raised up to them David to be their king; to whom also He gave testimony, and said, I have found David the *son* of Jesse, a man after My own heart, who shall fulfill all My will.[h]
(23) Of this man's descendants God has according to *His* promise raised for Israel a Savior, Jesus:
(24) When John had first preached before His coming the baptism of repentance to all the people of Israel.
(25) And as John fulfilled his course, he said, Whom do you think that I am? I am not *He*. But, there comes one after me, the shoes of Whose feet I am not worthy to loose.
(26) Men *and* brothers, children of the stock of Abraham, and whoever among you fears God, to you the word of this salvation is sent.
(27) Because those who live in Jerusalem, and their rulers, because they did not know Him, nor yet the voices of the prophets who are read every sabbath day {Saturday}, they have fulfilled *them* in condemning *Him*.
(28) And though they found no cause of death *in Him,* yet they desired of Pilate that He be killed.
(29) And when they had fulfilled all that was written of Him, they took *Him* down from the tree, and laid *Him* in a tomb.
(30) But God raised Him from the dead:
(31) And He was seen many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.
(32) And we declare to you good news, how the promise which was made to the forefathers,
(33) God has fulfilled the same to us their children, in that He has raised up Jesus again; as it is also written in the second psalm,

You are My Son, today I have fathered You.[i]

(34) And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said in this way,

I will give you the sure mercies of David.[j]

(35) Therefore He said also in another *psalm,*

You shall not allow Your Holy One to see corruption.[k]

13:21g – I Sam. 9:1-2; 10:24
13:22h - I Sam. 16:12
13:33i - Ps. 2:7
13:34j - Is. 55:3
13:35k - Ps. 16:10

(36) Because David, after he had served his own generation by the will of God, fell asleep, and was laid to his forefathers, and saw corruption:
(37) But He, Whom God raised again, saw no corruption.
(38) Let it be known to you therefore, men *and* brothers, that through this Man is preached to you the forgiveness of sins:
(39) And by Him all who believe are justified from all things, from which you could not be justified by the law of Moses.
(40) Beware therefore, lest that come upon you, which is spoken of in the prophets;
(41) **Look, you despisers, and wonder, and perish: because I work a work in your days, a work which you shall in no way believe, though a man declare it to you.**[l]
(42) And when the Jews had left the synagogue, the Gentiles {non-Jews} asked that these words might be preached to them the next sabbath {Saturday}.
(43) Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
(44) And the next sabbath day {Saturday} almost the whole city came together to hear the word of God.
(45) But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.
(46) Then Paul and Barnabas grew bold, and said, It was necessary that the word of God should first have been spoken to you: but since you put it from you, and judge yourselves unworthy of everlasting life, indeed, we turn to the Gentiles {non-Jews}.
(47) Because the Lord has so commanded us, *saying,* I have set you to be a light to the Gentiles {non-Jews}, that you should be for salvation to the ends of the earth.
(48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
(49) And the word of the Lord was published throughout all the region.
(50) But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.
(51) But they shook off the dust from their feet against them, and came to Iconium.
(52) And the disciples were filled with joy, and with the Holy Spirit.

13:41l - Hab. 1:5

Chapter 14

(1) And it came to pass in Iconium, that both of them went together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed.
(2) But the unbelieving Jews stirred up the Gentiles {non-Jews}, and poisoned their minds against the brothers.
(3) Therefore for a long time they stayed speaking boldly in the Lord, Who gave testimony to the word of His grace, and granted signs and wonders to be done by their hands.
(4) But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
(5) And when there was an assault made both of the Gentiles {non-Jews}, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,
(6) They were made aware of *it,* and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region:
(7) And there they preached the gospel.
(8) And there sat a certain man at Lystra, lame in his feet, being a cripple from his mother's womb, who never had walked:
(9) The same heard Paul speak: who steadfastly looking at him, and perceiving that he had faith to be healed,
(10) Said with a loud voice, Stand upright on your feet. And he leaped and walked.[a]
(11) And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men.
(12) And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.
(13) Then the priest of Jupiter, who was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people.
(14) *Which* when the apostles, Barnabas and Paul, heard *of,* they tore their clothes, and ran in among the people, crying out,
(15) And saying, Sirs, why do you do these things? We also are men of like passions with you, and preach to you that you should turn from these vanities to the living God, Who made heaven, and earth, and the sea, and all things that are in them:
(16) Who in times past allowed all nations to walk in their own ways.
(17) Nevertheless He did not leave Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
(18) And with these words they scarcely restrained the people, from sacrificing to them.

14:10a – lame man cured – see Appendix A: Recorded Miracles in the Bible

(19) And *certain* Jews from Antioch and Iconium came there, who persuaded the people, and, having stoned Paul, drug *him* out of the city, supposing he was dead.
(20) However, as the disciples stood around him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
(21) And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,
(22) Confirming the souls of the disciples, *and* encouraging them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
(23) And when they had ordained for them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed.
(24) And after they had passed throughout Pisidia, they came to Pamphylia.
(25) And when they had preached the word in Perga, they went down into Attalia:
(26) And from there sailed to Antioch, from where they had been recommended to the grace of God for the work which they fulfilled.[b]

(27) And when they arrived, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles {non-Jews}.
(28) And there they stayed a long time with the disciples.

Chapter 15
(1) And certain men who came down from Judea taught the brothers, *and said,* Unless you are circumcised after the manner of Moses, you cannot be saved.
(2) Therefore when Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem to the apostles and elders about this question.
(3) And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles {non-Jews}: and they caused great joy to all the brothers.
(4) And when they had come to Jerusalem, they were received by the church, and *by* the apostles and elders, and they declared all things that God had done with them.

14:26b - Acts 13:1-3

(5) But there rose up certain of the sect of the Pharisees who believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.
(6) And the apostles and elders came together to consider this matter.
(7) And when there had been much disputing, Peter rose up, and said to them, Men *and* brothers, you know how that a good while ago God made a choice among us, that the Gentiles {non-Jews} by my mouth should hear the word of the gospel,[a] and believe.
(8) And God, Who knows the hearts, bore them witness, giving them the Holy Spirit,[b] even as *He did* to us;
(9) And put no difference between us and them, purifying their hearts by faith.
(10) Now therefore why do you tempt God, to put a yoke upon the neck of the disciples, which neither our forefathers nor we were able to bear?
(11) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
(12) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had performed among the Gentiles {non-Jews} by them.
(13) And after they had held their peace, James {the brother of Jesus} answered, saying, Men *and* brothers, listen to me:
(14) Simeon {Peter} has declared how God at the first visited the Gentiles {non-Jews}, to take out of them a people for His Name.
(15) And to this the words of the prophets agree; as it is written,
(16) **After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I will set it up:**
(17) **That the remnant of men might seek after the Lord, and all the Gentiles {non-Jews}, upon whom My Name is called, says the Lord, Who does all these things.**[c]
(18) God knows all His works from the beginning of the world.
(19) Therefore my advice is, that we not trouble them, who from among the Gentiles have turned to God:
(20) But that we write to them, that they abstain from pollutions of idols, and *from* fornication,[d] and *from* things strangled, and *from* blood.[e]

15:7a - Acts 10
15:8b - Acts 10:44-46
15:16-17c - Amos 9:11-12
15:20d - See Mat. 5:32
15: 20e – four things Gentiles [non-Jews] were to abstain from: fornication [sex outside of marriage] – see Mat. 15:19; Mark 7:21-22; Gal. 5:19-21 – things that defile a man Gal. 5:19-21 specifically states that those who practice fornication cannot enter the kingdom of God. Jesus specifically condemns churches in the Revelation for fornication. Rev. 2:14, 20

(21) Because Moses from old times has in every city those who preach him, being read in the synagogues every sabbath day {Saturday}.[f]
(22) Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely,* Judas surnamed Barsabas, and Silas, chief men among the brothers:
(23) And they wrote *letters* for them after this manner;
"The apostles and elders and brothers *send* greeting to the brothers who are of the Gentiles {non-Jews} in Antioch and Syria and Cilicia:
(24) Since we have heard, that certain ones who went out from us have troubled you with words, subverting your souls, saying, *You must* be circumcised, and keep the law: to whom we gave no *such* commandment:
(25) It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,
(26) Men who have risked their lives for the Name of our Lord Jesus Christ who shall also tell *you* the same things by mouth.
(28) Because it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things;
(29) That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well." [g]
(30) So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the letter:
(31) *Which* when they had read it, they rejoiced for the encouragement.
(32) And Judas and Silas, being prophets also themselves, encouraged the brothers with many words, and confirmed *them*.
(33) And after they had stayed *there* a period of time, they were let go in peace from the brothers to the apostles.
(34) Nevertheless it pleased Silas to remain there still.
(35) Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
(36) And some days afterward Paul said to Barnabas, Let us go again and visit our brothers in every city where we have preached the word of the Lord, *and see* how they are doing.
(37) And Barnabas determined to take with them John, whose surname was Mark.
(38) But Paul did not think it good to take him with them, who had left them from Pamphylia,[h] and did not go with them to the work.

15:21f – Because – the reason given for these particular things is to not cause a stumbling block to the Jews who read the law of Moses every sabbath
15:29g – see Acts 15:20
15:38h – Acts 13:13

(39) And the contention was so sharp between them, that they separated one from the other: and so Barnabas took Mark, and sailed to Cyprus;
(40) And Paul chose Silas, and departed, being recommended by the brothers to the grace of God.
(41) And he went through Syria and Cilicia, confirming the churches.

Chapter 16
(1) Then he {Paul} came to Derbe and Lystra: and, a certain disciple was there, named Timothy,[a] the son of a certain woman, who was a Jewess, and believed; but his father *was* a Greek:
(2) Who was well reported of by the brothers that were at Lystra and Iconium.
(3) Paul wanted him to go forth with him; and took and circumcised him because of the Jews who were in those quarters: because they all knew that his father was a Greek.
(4) And as they went through the cities, they delivered them the decrees to keep, that were ordained by the apostles and elders who were at Jerusalem.
(5) And so were the churches established in the faith, and increased in number daily.
(6) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia {Minor},[b]
(7) Afterward they came to Mysia, they intended to go into Bithynia: but the Spirit did not allow them.
(8) And they passing by Mysia came down to Troas.
(9) And a vision appeared to Paul in the night; There stood a man of Macedonia, calling him, saying, Come over into Macedonia, and help us.
(10) And after he had seen the vision, immediately we[c] endeavored to go into Macedonia, believing assuredly that the Lord had called us to preach the gospel to them.
(11) Therefore leaving from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;
(12) And from there to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city staying certain days.
(13) And on the sabbath {Saturday}, we went out of the city by a river side, where prayer was often made; and we sat down, and spoke to the women who came *there*.
(14) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, heard *us:* whose heart the Lord opened, that she paid attention to the things which were spoken of by Paul.

16:1a – Timothy – Acts 17:14-15; 18:5; 19:22; 20:4; Rom. 15:21; I Cor. 4:17; 16:10; II Cor. 1:1,19; Phil. 1:1; 2:19; Col. 1:1; I Thes. 1:1; 3:2,6; II Thes. 1:1; I Tim. 1:1,18; I Tim. 6:20; II Tim. 1:2; Heb. 13:23
16:6b – Asia Minor – modern Turkey
16:10c - "we" - Luke joins Paul

(15) And when she was baptized, and her household, she asked *us,* saying, If you have judged me to be faithful to the Lord, come into my house, and stay *there.* And she constrained us.
(16) And it came to pass, as we went to prayer, a certain young lady possessed with a spirit of divination met us, who brought her masters much gain by fortunetelling:
(17) The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who show to us the way of salvation.
(18) And she did this many days. But Paul, being grieved, turned and said to the spirit, I command you in the Name of Jesus Christ to come out of her. And he came out the same hour.[d]
(19) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drug *them* into the marketplace to the rulers,
(20) And brought them to the rulers, saying, These men, who are Jews, exceedingly trouble our city,
(21) And teach customs, which are not lawful for us to receive, neither to observe, since we are Romans.
(22) And the multitude rose up together against them: and the rulers tore off their clothes, and commanded to beat *them.*
(23) And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them securely:
(24) Who, having received such a charge, thrust them into the inner prison, and put their feet fast in the stocks.
(25) And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them.
(26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
(27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled.
(28) But Paul cried with a loud voice, saying, Do yourself no harm: we are all here.
(29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
(30) And brought them out, and said, Sirs, what must I do to be saved?
(31) And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your household.
(32) And they spoke to him the word of the Lord, and to all who were in his household.
(33) And he took them the same hour of the night, and washed *their* stripes; and immediately he and all his household was baptized.

16:18d – spirit of divination cast out – see Appendix A: Recorded Miracles in the Bible

(34) And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his household.
(35) And when it was day, the rulers sent the sergeants, saying, Let those men go.
(36) And the keeper of the prison told this saying to Paul, The rulers have sent to let you go: now therefore depart, and go in peace.
(37) But Paul said to them, They have beaten us openly who are Romans and un-condemned, and have cast *us* into prison; and now do they thrust us out secretly? Surely not; but let them come themselves and fetch us out.
(38) And the sergeants told these words to the rulers: and they were afraid, when they heard that they were Romans.
(39) And they came and asked them, and brought *them* out, and desired *them* to depart out of the city.
(40) And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brothers, they comforted them, and departed.

Chapter 17
(1) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews:
(2) And Paul, as his manner was, went in to them, and for three sabbath days {Saturdays}, reasoned with them out of the scriptures,
(3) Opening and explaining, that Christ had to have suffered, and risen again from the dead; and that this Jesus, Whom I preach to you, is Christ.
(4) And some of them believed, and joined with Paul and Silas; and of the devout Greeks a great multitude, and not a few of the chief women.
(5) But the Jews who did not believe, moved with envy, took to themselves certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
(6) And when they did not find them, they drew Jason and certain brothers to the rulers of the city, crying, These who have turned the world upside down have come here also;
(7) Whom Jason has received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.
(8) And they troubled the people and the rulers of the city, when they heard these things.
(9) And when they had taken security of Jason, and of the other, they let them go.
(10) And the brothers immediately sent away Paul and Silas by night to Berea: who coming *there* went into the synagogue of the Jews.

(11) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
(12) Therefore many of them believed; also of honorable women who were Greeks, and not a few of men.
(13) But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea, they came there also, and stirred up the people.
(14) And then immediately the brothers sent Paul away to go as it were to the sea: but Silas and Timothy remained there.
(15) And those who went with Paul brought him to Athens: but receiving a commandment to Silas and Timothy for him to come with all speed, they departed.
(16) Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.
(17) Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with those who met with him.

(18) Then certain philosophers of the Epicureans,[a] and of the Stoicks,[b] encountered him. And some said, What will this babbler say? Some others said, He seems to be one who sets forth strange gods: because he preached to them Jesus, and the resurrection.
(19) And they took him, and brought him to Areopagus, saying, May we know what this new teaching, of which you speak, *is?*
(20) Because you bring certain strange things to our ears: we would know therefore what these things mean.
(21) (Because all the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing.)
(22) Then Paul stood in the midst of Mars' hill, and said, *You* men of Athens, I perceive that in all things you are too superstitious.
(23) Because as I passed by, and saw your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Therefore He Whom you ignorantly worship, I declare to you.

17:18a - Epicureans - philosophy sect named for Epicurus, who lived about 300 B.C. They denied that the world was created by God, that the gods exercised any care or providence over human affairs, and that the soul was immortal.
17:18b - Stoicks - philosophy sect named for the Greek word "stoa" for porch {στοά} founded by Zeno who taught in a porch in Athens - taught that the world was created by God, but that all things were controlled by Fate.

(24) God Who made the world and all things in it, since He is Lord of heaven and earth, does not live in temples made with hands;
(25) Neither is worshiped with men's hands, as though He needed anything, since He gives to all life, and breath, and all things;
(26) And has made of one blood all nations of men to live on all the face of the earth, and has determined the times before appointed, and the bounds of where they live;
(27) That they should seek the Lord, if perhaps they might feel after Him, and find Him, though He is not far from every one of us:
(28) Because in Him we live, and move, and have our being; as certain also of your own poets have said, Because we are also His offspring.[c]
(29) Since we are the offspring of God, we ought not to think that the Godhead is like gold, or silver, or stone, engraved with art and man's devices.
(30) And the times of this ignorance God winked at; but now commands all men everywhere to repent:
(31) Because He has appointed a day, in which He will judge the world in righteousness by *that* Man Whom He has ordained; *of Whom* He has given assurance to all *men,* in that He has raised Him from the dead.
(32) And when they heard of the resurrection of the dead, some mocked: and others said, We will hear you again concerning this *matter*.
(33) So Paul departed from among them.
(34) However certain men clung to him, and believed: among the them *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Chapter 18
(1) After these things Paul departed from Athens, and came to Corinth;
(2) And found a certain Jew named Aquila, born in Pontus, who recently came from Italy, with his wife Priscilla; (because Claudius[a] had commanded all Jews to depart from Rome:) and came to them.
(3) And because he was of the same craft, he stayed with them, and worked: because by their occupation they were tent makers.[b]

17:28c – Poet Aratus of Tarsus – see The Witness of the Stars, by E.W. Bullinger, p. 13
18:2a – Claudius – Acts 11:28
18:3b – Aquila and Paul were both tent makers

(4) And he reasoned in the synagogue every sabbath {Saturday}, and persuaded the Jews and the Greeks.
(5) And when Silas and Timothy had come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.
(6) And when they opposed themselves, and blasphemed, he shook *his* clothing, and said to them, Your blood *is* upon your own heads; I *am* clean: from now on I will go to the Gentiles {non-Jews}.
(7) And he departed from there, and entered into a certain *man's* house, named Justus, *one* who worshiped God, whose house joined hard to the synagogue.
(8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his household; and many of the Corinthians hearing believed, and were baptized.
(9) Then the Lord spoke to Paul in the night by a vision, Do not be afraid, but speak, and do not hold your peace:
(10) Because I am with you, and no man shall set on you to hurt you: because I have many people in this city.
(11) And he continued *there* a year and six months, teaching the word of God among them.[c]
(12) And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
(13) Saying, This *fellow* persuades men to worship God contrary to the law.
(14) And when Paul was about to open *his* mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O *you* Jews, reasonably I would bear with you:
(15) But if it is a question of words and names, and *of* your law, you take care of *it;* because I will be no judge of such *matters.*
(16) And he drove them from the judgment seat.
(17) Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio did not intervene or concern himself with the matter.
(18) And Paul *after this* stayed *there* yet a good while, and then took his leave of the brothers, and sailed from there into Syria, and with him Priscilla and Aquila; having cut *his* hair in Cenchrea: because he had made a vow.
(19) And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
(20) When they desired *him* to stay longer time with them, he did not consent to do so;
(21) But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem: but I will return again to you, if God wills. And he sailed from Ephesus.

18:11c – Paul stays at Corinth a year and 6 months

(22) And when he had landed at Caesarea, and gone up, and greeted the church, he went down to Antioch.
(23) And after he had spent some time *there,* he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.
(24) And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
(25) This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.
(26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him to *themselves,* and expounded to him the way of God more perfectly.
(27) And when he was disposed to pass into Achaia, the brothers wrote, encouraging the disciples to receive him: who, when he had come, helped those greatly who had believed through grace:
(28) Because he mightily convinced the Jews, *and* publicly, showing by the scriptures that Jesus was Christ.

Chapter 19
(1) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
(2) He said to them, Have you received the Holy Spirit since you believed? And they said to him, We have not so much as heard whether there is a Holy Spirit.
(3) And he said to them, Into what then were you baptized? And they said, Into John's baptism.
(4) Then Paul said, John truly baptized with the baptism of repentance, saying to the people, that they should believe on Him Who was to come after him, that is, on Christ Jesus.
(5) When they heard *this,* they were baptized in the Name of the Lord Jesus.
(6) And when Paul had laid *his* hands upon them, the Holy Spirit came on them; and they spoke with tongues {in other languages}, and prophesied.[a]
(7) And all the men were about twelve.
(8) And he went into the synagogue, and spoke boldly for three months, debating and persuading the things concerning the kingdom of God.
(9) But when various ones were hardened, and did not believe, but spoke evil of that Way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
(10) And this continued for a time of two years; so that all those who lived in Asia Minor heard the word of the Lord Jesus, both Jews and Greeks.[b]
(11) And God worked special miracles by the hands of Paul:

19:6a - Acts 10:44-46; Acts 2:2f
19:10b – Paul spent two years in Asia Minor {modern Turkey}

(12) So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
(13) Then certain of the vagabond Jews, exorcists,[c] took upon themselves to call over those who had evil spirits the Name of the Lord Jesus, saying, We command you by Jesus Whom Paul preaches.
(14) And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, who did so.
(15) And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you?
(16) And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
(17) And this was known to all the Jews and Greeks also living at Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified.
(18) And many who believed came, and confessed, and showed their deeds.
(19) Many of those also who had used curious arts[d] brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.
(20) So the word of God grew mightily and prevailed.
(21) After these things were ended, Paul decided in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
(22) So he sent into Macedonia two of those who ministered to him, Timothy and Erastus; but he himself stayed in Asia Minor for a season.
(23) And the same time there arose no small stir about that Way.
(24) Because a certain *man* named Demetrius, a silversmith, who made silver shrines for Diana, brought no small profit to the craftsmen;
(25) Whom he called together with the workmen of similar occupation, and said, Sirs, you know that by this craft we have our wealth.
(26) Moreover you see and hear, that not just at Ephesus, but almost throughout all Asia Minor, this Paul has persuaded and turned away many people, saying that they are not gods, which are made with hands:
(27) So that not only this our craft is in danger to be set at nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia Minor and the world worships.
(28) And when they heard *these sayings,* they were full of anger, and cried out, saying, Great *is* Diana of the Ephesians.

19:13c – exorcists – men who cast out demons
19:19d – curious arts – witchcraft, sorcery, astrologers, etc.

(29) And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater.
(30) And when Paul would have entered in to the people, the disciples would not allow him.
(31) And certain of the chief of Asia, who were his friends, sent to him, asking *him* that he not go into the theater.
(32) Some therefore cried one thing, and some another: because the assembly was confused; and the larger part did not know why they had come together.
(33) And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with the hand, and would have made his defense to the people.
(34) But when they knew that he was a Jew, all with one voice for about two hours cried out, Great *is* Diana of the Ephesians.
(35) And when the town clerk had appeased the people, he said, *You* men of Ephesus, what man is there that does not know how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the *image* which fell down from Jupiter?
(36) Since then these things cannot be spoken against, you ought to be quiet, and to do nothing rashly.
(37) Because you have brought here these men, who are neither robbers of churches, nor yet blasphemers of your goddess.
(38) Therefore if Demetrius, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies: let them accuse one another before them.
(39) But if you inquire anything concerning other matters, it shall be determined in a lawful assembly.
(40) Because we are in danger to be called in question for this day's uproar, since there is no reason by which we may give an account of this assembly.
(41) And when he had so spoken, he dismissed the assembly.

Chapter 20

(1) And after the uproar had ceased, Paul called to *himself* the disciples, and embraced *them,* and departed in order to go into Macedonia.
(2) And when he had gone through those parts, and had given them much encouragement, he came into Greece,
(3) And stayed *there* three months. And when the Jews laid wait for him, as he was about to sail into Syria, he decided to return through Macedonia.
(4) And there accompanied him into Asia {Minor} Sopater of Berea;[a] and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe,[b] and Timothy;[c] and of Asia {Minor}, Tychicus[d] and Trophimus.

20:4a – Barea – Acts 17:10
20:4b – Gaius – Acts 19:29; 20:4; Rom. 16:23; I Cor. 1:14; III Jn. 1:1
20:4c – Timothy – Acts 16:1
20:4d – Tychicus – Col. 4:7; Eph. 6:21; II Tim. 4:12; Titus 3:12

(5) These going ahead waited for us[e] at Troas.
(6) And we sailed away from Philippi after the days of Unleavened Bread,[f] and came to them to Troas in five days; where we stayed seven days.
(7) And upon the first *day* of the week {Sunday},[g] when the disciples came together to break bread, Paul preached to them, ready to depart in the morning; and continued his speech until midnight.
(8) And there were many lights in the upper chamber, where they were gathered together.
(9) And there sat in a window a certain young man named Eutychus, who having fallen into a deep sleep: and as Paul was preaching long, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
(10) And Paul went down, and fell on him, and embracing *him* said, Do not trouble yourselves; because his life is in him.
(11) When he therefore had come up again, and had broken bread, and eaten, and talked a long while, even until break of day, he departed.
(12) And they brought the young man alive, and were greatly comforted.[h]
(13) And we went on ahead to the ship, and sailed to Assos, intending to take in Paul there: because he had so appointed, deciding himself to go on foot.
(14) And when he met with us at Assos, we took him in, and came to Mitylene.
(15) And we sailed from there, and came the next *day* opposite Chios; and the next *day* we arrived at Samos, and stayed at Trogyllium; and the next *day* we came to Miletus.
(16) Because Paul had determined to sail by Ephesus, since he would not spend the time in Asia {Minor}: because he hurried, so if it were possible for him, he might be at Jerusalem on the day of Pentecost.[i]
(17) And from Miletus he sent to Ephesus, and called the elders of the church.
(18) And when they had come to him, he said to them, You know, from the first day that I came into Asia {Minor}, after what manner I have been with you at all seasons,
(19) Serving the Lord with all humility of mind, and with many tears, and temptations, which came upon me because of the Jews lying in wait:
(20) *And* how I kept back nothing that was profitable *for you,* but have shown you, and have taught you publicly, and from house to house,
(21) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
(22) And now, look, I go bound in the spirit to Jerusalem, not knowing the things that shall await me there:

20:5e – Luke rejoins Paul
20:6f – Feast of Unleavened Bread – Lev. 23:14f; Ex. 34:22f –see note on Lk. 2:41
20:7g - gathered together and breaking bread on Sunday - the early Christians often Worshiped on Sunday
20:12h – see Appendix A: Recorded Miracles in the Bible
20:16i – Pentecost – Lev. 23:16 - see note on Lk. 2:41

(23) Except that the Holy Spirit witnesses in every city, saying that bonds and afflictions await me.
(24) But none of these things move me, neither do I count my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received from the Lord Jesus, to testify to the gospel of the grace of God.
(25) And now, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more.
(26) Therefore I take you to witness this day, that I *am* pure from the blood of all *men*.
(27) Because I have not hesitated to declare to you all the counsel of God.
(28) Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with His own blood.
(29) Because I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock.
(30) Also of your own selves men will arise, speaking perverse things, to draw away disciples after themselves.
(31) Therefore watch, and remember, that for a time of three years I did not cease to warn everyone night and day with tears.
(32) And now, brothers, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all those who are sanctified.
(33) I have coveted no man's silver, or gold, or clothing.
(34) Yes, you yourselves know, that these hands {of mine} have ministered to my necessities, and to those who were with me.
(35) I have shown you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.
(36) And when he had spoken these things, he kneeled down, and prayed with them all.
(37) And they all wept greatly, and fell on Paul's neck, and kissed him,
(38) Sorrowing most of all because of the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Chapter 21
(1) And it came to pass, that after we had left from them, and had launched, we came with a straight course to Coos, and the *day* following to Rhodes, and from there to Patara:
(2) And finding a ship sailing over to Phenicia, we went aboard, and set forth.
(3) Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: because there the ship was to unload her cargo.
(4) And finding disciples, we stayed there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

(5) And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, until *we were* out of the city: and we kneeled down on the shore, and prayed.
(6) And when we had taken our leave one of another, we took ship; and they returned home again.
(7) And when we had finished *our* course from Tyre, we came to Ptolemais, and greeted the brothers, and stayed with them one day.
(8) And the next *day* we who were of Paul's company departed, and came to Caesarea: and we entered into the house of Philip the evangelist, who was *one* of the seven;[a] and stayed with him.
(9) And the same man had four daughters, virgins, who prophesied.
(10) And as we stayed *there* many days, there came down from Judea a certain prophet, named Agabus.[b]
(11) And when he had come to us, he took Paul's belt, and bound his own hands and feet, and said, This is what the Holy Spirit says, So shall the Jews at Jerusalem bind the man who owns this belt, and shall deliver *him* into the hands of the Gentiles {non-Jews}.
(12) And when we heard these things, both we, and those of that place, urged him not to go up to Jerusalem.
(13) Then Paul answered, Why do you weep and break my heart? I am ready not only to be bound, but also to die at Jerusalem for the Name of the Lord Jesus.
(14) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
(15) And after those days we took up our carriages, and went up to Jerusalem.
(16) There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
(17) And when we had come to Jerusalem, the brothers received us gladly.
(18) And the *day* following Paul went in with us to James; and all the elders were present.
(19) And when he had saluted them, he declared in detail the things God had done among the Gentiles {non-Jews} through his ministry.
(20) And when they heard *it,* they glorified the Lord, and said to him, You see, brother, how many thousands of Jews there are who believe; and they are all zealous of the law:
(21) And they are informed of you, that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

21:8a – Philip – one of the seven – see Acts 6:5
21:10b – Agabus – see Acts 11:28

(22) What is it therefore? the multitude surely will come together: because they will hear that you have come.
(23) Therefore we say to you to do this: We have four men who have a vow on them;
(24) Take them, and purify yourself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, of which they were informed concerning you, are false; but *that* you yourself also walk orderly, and keep the law.
(25) As concerning the Gentiles {non-Jews} who believe, we have written *and* concluded that they observe no such thing, except only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.[c]
(26) Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that offering should be offered for every one of them.
(27) And when the seven days were almost ended, the Jews who were of Asia {Minor}, when they saw him in the temple, stirred up all the people, and laid hands on him,
(28) Crying out, Men of Israel, help: This is the man, who teaches all *men* everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and has polluted this holy place.
(29) (Because they had seen Trophimus an Ephesian[d] with him earlier in the city, whom they supposed that Paul had brought into the temple.)[e]
(30) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and immediately the doors were shut.
(31) And as they went about to kill him, news came to the chief captain of the band, that all Jerusalem was in an uproar.
(32) Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they quit beating Paul.
(33) Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.
(34) And some cried one thing, some another, among the multitude: and when he could not know the certainty because the tumult, he commanded him to be carried into the castle.

21:25c – Acts 15:20
21:29d – Acts 20:4
21:29e – note that Luke has been with Paul the whole time [see Acts 21:1-18] but Luke points out that the Jews thought Paul had brought Trophimus an Ephesian into the temple [although Luke tells us that was not the case] If Luke was a Gentile as many speculate, since Luke was with Paul the whole time, it would seem that the Jews would have been concerned that Luke may have been brought to the temple. But since Luke was in fact a Jew, the possibility that Luke had entered the temple was not an issue! See note on Luke 1. See Was Luke a Gentile? at www.TheWordNotes.com

(35) And when he came upon the stairs, so it was, that he was carried by the soldiers because the violence of the people.
(36) Because the multitude of the people followed after, crying, Away with him.
(37) And as Paul was to be led into the castle, he said to the chief captain, May I speak to you? Who said, Can you speak Greek?
(38) Are you not that Egyptian, who before these days made an uproar, and led out into the wilderness four thousand men who were murderers?
(39) But Paul said, I am a man *who is* a Jew of Tarsus, *a city* in Cilicia, a citizen of no small city: and, I urge you, to allow me to speak to the people.
(40) And when he had given him license, Paul stood on the stairs, and motioned with the hand to the people. And when there was made a great silence, he spoke to *them* in the Hebrew tongue, saying,

Chapter 22
(1) Men, brothers, and fathers, listen to my defense *which I make* now to you.
(2) (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence: and he said,)
(3) I am truly a man *who is* a Jew, born in Tarsus, *a city* in Cilicia, but brought up in this city at the feet of Gamaliel,[a] *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as you all are this day.
(4) And I persecuted this Way to the death, binding and delivering into prisons both men and women.
(5) As also the high priest bears me witness, and all the estate of the elders: from whom also I received letters to the brothers, and went to Damascus, to bring those who were there bound to Jerusalem, to be punished.
(6) And it came about, that, as I made my journey, and had come near to Damascus about noon, suddenly there shone from heaven a great light around me.
(7) And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute Me?[b]
(8) And I answered, Who are You, Lord? And He said to me, I am Jesus of Nazareth, Whom you persecute.
(9) And those who were with me indeed saw the light, and were afraid; but they did not hear the voice of Him who spoke to me.

22:3a - Acts 5:34
22:7b – Acts 9:4

(10) And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told to you of all things which are appointed for you to do.
(11) And when I could not see because the glory of that light, being led by the hand of those who were with me, I came into Damascus.
(12) And one Ananias, a devout man according to the law, having a good report of all the Jews who lived *there,*
(13) Came to me, and stood, and said to me, Brother Saul, receive your sight. And the same hour I looked up to see him.
(14) And he said, The God of our fathers has chosen you, that you should know His will, and see that Just One, and should hear the voice of His mouth.
(15) Because you shall be His witness to all men of what you have seen and heard.
(16) And now why do you delay? arise, and be baptized, and wash away your sins, calling on the Name of the Lord.
(17) And it came to pass, that, when I had come again to Jerusalem, even while I prayed in the temple, I was in a trance;
(18) And saw Him saying to me, Hurry, and quickly get yourself out of Jerusalem: because they will not receive your testimony concerning Me.
(19) And I said, Lord, they know that I imprisoned and beat in every synagogue those who believed on You:
(20) And when the blood of Your martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the coats of those who killed him.[c]
(21) And He said to me, Depart: because I will send you far from here to the Gentiles {non-Jews}.
(22) And they listened to this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: because it is not fit that he should live.
(23) And as they cried out, and cast off *their* clothes, and threw dust into the air,
(24) The chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging; that he might know why they cried so against him.
(25) And as they bound him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and un-condemned?
(26) When the centurion heard *that,* he went and told the chief captain, saying, Take heed what you do: because this man is a Roman.
(27) Then the chief captain came, and said to him, Tell me, are you a Roman? He said, Yes.
(28) And the chief captain answered, With a great *sum of money* I obtained this freedom. And Paul said, But I was born *free*.

22:20c – Acts 7:58

(29) Then immediately they left him who should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
(30) In the morning, because he would have known the certainty of why he was accused by the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Chapter 23
(1) And Paul, looking earnestly at the council, said, Men *and* brothers, I have lived in all good conscience before God until this day.
(2) And the high priest Ananias commanded those who stood by him to strike him on the mouth.
(3) Then Paul said to him, God shall strike you, *you* whitewashed wall: because you sit to judge me after the law, and commanded me to be struck contrary to the law?
(4) And those who stood by said, Do you speak against God's high priest?
(5) Then said Paul, I did not know, brothers, that he was the high priest: because it is written, You shall not speak evil of the ruler of your people.
(6) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brothers, I am a Pharisee, the son of a Pharisee: because of the hope and resurrection of the dead I am called in question.
(7) And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
(8) Because the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.[a]
(9) And there arose a great cry: and the scribes *who were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel has spoken to him, let us not fight against God.
(10) And when there arose a great dissension, the chief captain,[b] fearing that Paul would have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.
(11) And the following night the Lord stood by him, and said, Be of good cheer, Paul: because as you have testified of Me in Jerusalem, so must you bear witness also at Rome.

23:8a – Mat. 3:7
23:10b - chief captain - Lysias - Acts 24:7

(12) And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.
(13) And there were more than forty who had made this conspiracy.
(14) And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have killed Paul.
(15) Now therefore you with the council signify to the chief captain that he bring him down to you tomorrow, as though you would inquire something more perfectly concerning him: and we, when he comes near, are ready to kill him.
(16) And when Paul's sister's son[c] heard of their lying in wait, he went and entered into the castle, and told Paul.
(17) Then Paul called one of the centurions to *himself,* and said, Bring this young man to the chief captain: because he has a certain thing to tell him.
(18) So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me to *himself,* and asked me to bring this young man to you, who has something to say to you.
(19) Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him,* What is it that you have to tell me?
(20) And he said, The Jews have agreed to ask you that you would bring down Paul tomorrow into the council, as though they would inquire something of him more perfectly.
(21) But do not yield yourself to them: because there are more than forty men who are lying in wait for him, who have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now they are ready, looking for a promise from you.
(22) So the chief captain *then* let the young man depart, and charged *him, See to it that you* tell no man that you have made these things known to me.
(23) And he called to *himslf* two centurions,[d] saying, Make ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night {9 p.m.};[e]
(24) And provide *them* mounts, that they may set Paul on, and bring *him* safely to Felix the governor.
(25) And he wrote a letter after this manner:
(26) Claudius Lysias to the most excellent governor Felix *sends* greeting.
(27) This man was taken from the Jews, and they would have killed him: when I came with an army, and rescued him, having understood that he was a Roman.

23:16c – Paul's nephew
23:23d – two centurions – a centurion was over approximately 100 soldiers
23:23e - third hour of the night - 9:00 p.m

(28) And when I would have known the cause of why they accused him, I brought him forth into their council:
(29) Whom I perceived to be accused of questions about their law, but to have nothing laid to his charge worthy of death or of bonds.
(30) And when it was told to me that the Jews laid in wait for the man, I sent immediately to you, and gave commandment to his accusers also to explain before you what *they had* against him.
Farewell.
(31) Then the soldiers took Paul, as it was commanded them, and brought *him* by night to Antipatris.
(32) In the morning they left the horsemen to go with him, and returned to the castle:
(33) Who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him.
(34) And when the governor had read *the letter,* he asked of what province he was. And when he understood that *he was* of Cilicia;
(35) He said, I will hear you, when your accusers have also come. And he commanded him to be kept in Herod's judgment hall.

Chapter 24
(1) And after five days Ananias the high priest came down[a] with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.
(2) And when he was called forth, Tertullus began to accuse *him,* saying, Since by you we enjoy great peace, and that very worthy deeds are done to this nation by your providence,
(3) We accept *it* always, and in all places, most noble Felix, with all thankfulness.
(4) Nevertheless, I will not waste your time any further, I ask you that you would bear with us and hear a few words.
(5) Because we have found this man *a* troublemaker, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
(6) Who also has gone about to profane the temple: whom we took, and would have judged him according to our law.
(7) But the chief captain Lysias came *upon us,* and with great violence took *him* away out of our hands,[b]
(8) Commanding his accusers to come to you: by examining of whom you yourself may take knowledge of all these things, of which we accuse him.

24:1a - down - from Jerusalem everything is down. When going to Jerusalem they are going up to Jerusalem. See Acts 25:1 and Luke 18:31
24:7b - Acts 23:10

(9) And the Jews also assented, saying that these things were so.
(10) Then Paul, after the governor had motioned to him to speak, answered, Since I know that you have been for many years a judge to this nation, I do the more cheerfully answer for myself:
(11) In order that you may understand, that there have only been twelve days since I went up to Jerusalem to worship.
(12) And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
(13) Neither can they prove the things of which they now accuse me.
(14) But this I confess to you, that after the Way which they call heresy, I so worship the God of my forefathers, believing all things which are written in the law and in the prophets:
(15) And have hope toward God, which they themselves also admit, that there shall be a resurrection of the dead, both of the just and unjust.
(16) And in this I do exercise myself, to have always a conscience clear of any offense toward God, or *toward* men.
(17) Now after many years I came to bring gifts to my nation, and offerings.
(18) Upon which certain Jews from Asia {Minor} found me purified in the temple, neither with multitude, nor with tumult.
(19) Who ought to have been here before you, and object, if they had anything against me.
(20) Or else let these same *here* say, if they have found me doing any evil, while I stood before the council,
(21) Only this one thing I said, and I cried standing among them, I am called in question by you this day concerning the resurrection of the dead.
(22) And when Felix heard these things, having more perfect knowledge of *that* Way, he deferred them, and said, When Lysias the chief captain[c] shall come down, I will know the completeness of your matter.
(23) And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should not forbid any of his acquaintances to minister or come to him.
(24) And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
(25) And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for now; when I have a convenient season, I will call for you.
(26) He hoped also that money should have been given him by Paul, that he might loose him: therefore he sent for him often, and communed with him.
(27) But after two years Porcius Festus came and took Felix' place: and Felix, willing to show the Jews a pleasure, left Paul bound.

24:22c - Acts 24:7

Chapter 25

(1) Now when Festus had come into the province, after three days he came up from Caesarea to Jerusalem.[a]
(2) Then the high priest and the chief of the Jews informed him against Paul, and asked him,
(3) And desired a favor from him, that he would send for him to come to Jerusalem, laying in wait along the road to kill him.
(4) But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *for there*.
(5) He said, Let them therefore, who among you are able, go down with *me,* and accuse this man, if there is any wickedness in him.
(6) And when he had stayed among them more than ten days, he went down[b] to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.
(7) And when he had come, the Jews who came down from Jerusalem stood around, and laid many and grievous complaints against Paul, which they could not prove.
(8) While he answered for himself, Neither against the law of the Jews, nor against the temple, nor yet against Caesar, have I offended anything at all.
(9) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Will you go up to Jerusalem, and there be judged about these things before me?
(10) Then Paul said, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as you very well know.
(11) Because if I am an offender, or have committed any thing worthy of death, I do not refuse to die: but if there are none of these things of which these accuse me, no man may deliver me to them. I appeal to Caesar.
(12) Then Festus, when he had conferred with the council, answered, Have you appealed to Caesar? to Caesar you shall go.
(13) And after certain days king Agrippa[c] and Bernice came to Caesarea to salute Festus.
(14) And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix:
(15) About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me,* desiring *to have* judgment against him.
(16) To whom I answered, It is not the manner of the Romans to deliver any man to die, before he who is accused has the accusers face to face, and has the right to answer for himself concerning the crime laid against him.
(17) Therefore, when they had come here, without any delay in the morning I sat on the judgment seat, and commanded the man to be brought forth.

25:1a - up to Jerusalem - see note on Acts 24:1
25:6b – down to Caesarea – see note on Acts 24:1
25:13c – Herod Agrippa II – son of Agrippa I [Acts 12:1] – great grandson of Herod I – see notes on Mat. 2:1; Mat. 14:1; Lk. 3:1; Lk. 13:31-32; Lk. 23:7; Acts 12:1
See: Appendix O: The Herods of Scripture.

(18) Against whom when the accusers stood up, they brought no accusation of such things as I supposed:
(19) But had certain questions against him of their own superstition, and of one Jesus, Who was dead, Whom Paul affirmed to be alive.
(20) And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.
(21) But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.
(22) Then Agrippa said to Festus, I would also hear the man myself. Tomorrow, he said, you shall hear him.
(23) And in the morning, when Agrippa had come, and Bernice, with great pomp, and had entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.
(24) And Festus said, King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.
(25) But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him.
(26) Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and specially before you, O king Agrippa, that, after examination, I might have somewhat to write.
(27) Because it seems to me unreasonable to send a prisoner, and not with him describe the crimes *laid* against him
.

Chapter 26

(1) Then Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched forth the hand, and answered for himself:
(2) I consider myself happy, king Agrippa, because I shall answer for myself this day before you concerning all the things of which I am accused of the Jews:
(3) Especially *because I know* you to be expert in all customs and questions which are among the Jews: Therefore I ask you to hear me patiently.
(4) My manner of life from my youth, which was at the first among my own nation at Jerusalem, all the Jews know;
(5) Who knew me from the beginning, if they would testify, that after the most strict sect of our religion I lived a Pharisee.
(6) And now I stand and am judged for the hope of the promise made by God to our forefathers:

(7) To this *promise* our twelve tribes, instantly serving *God* day and night, hope to come. Because of this hope's sake, king Agrippa, I am accused by the Jews.
(8) Why should it be thought a thing incredible with you, that God should raise the dead?
(9) I truly thought in myself, that I ought to do many things contrary to the Name of Jesus of Nazareth.
(10) Which I also did in Jerusalem: and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.[a]
(11) And I punished them often in every synagogue, and compelled *them* to blaspheme; and being exceedingly angry against them, I persecuted *them* even to strange cities.
(12) Because of which as I went to Damascus with authority and commission from the chief priests,
(13) At midday, O king, I saw in the road a light from heaven, above the brightness of the sun, shining around me and those who journeyed with me.
(14) And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why do you persecute Me? *it is* hard for you to kick against the thorns.[b]
(15) And I said, Who are You, Lord? And He said, I am Jesus Whom you persecute.
(16) But rise, and stand upon your feet: because I have appeared to you for this purpose, to make you a minister and a witness both of these things which you have seen, and of those things in the which I will appear to you;
(17) Delivering you from the people, and *from* the Gentiles {non-Jews}, to whom I now send you,
(18) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins, and inheritance among those who are sanctified by faith that is in Me.
(19) Therefore, O king Agrippa, I was not disobedient to the heavenly vision:
(20) But showed first to those of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles {non-Jews}, that they should repent and turn to God, and do works that show repentance.
(21) For these causes the Jews caught me in the temple, and went about to kill *me*.
(22) Having therefore obtained help from God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

26:10a - Acts 7:58
26:14b – Acts 9:4; 22:7

(23) That Christ should suffer, *and* that He should be the first Who should rise from the dead, and should show light to the people, and to the Gentiles {non-Jews}.
(24) And as he spoke for himself, Festus said with a loud voice, Paul, you are beside yourself; much learning has made you mad.
(25) But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
(26) Because the king knows of these things, before whom also I speak freely: because I am persuaded that none of these things are hidden from him; because these things were not done in a corner.
(27) King Agrippa, do you believe the prophets? I know that you believe.
(28) Then Agrippa said to Paul, You almost persuade me to be a Christian.
(29) And Paul said, I would to God, that not only you, but also all who hear me this day, were both almost, and altogether such as I am, except these bonds.
(30) And when he had so spoken, the king rose up, and the governor, and Bernice, and those who sat with them:
(31) And when they had gone aside, they talked between themselves, saying, This man had done nothing worthy of death or of bonds.
(32) Then Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

Chapter 27
(1) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners to *one* named Julius, a centurion of Augustus' band.
(2) And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia {Minor}; *one* Aristarchus, a Macedonian of Thessalonica, being with us.
(3) And the next *day* we landed at Sidon. And Julius courteously treated Paul, and gave *him* liberty to go to his friends to refresh himself.
(4) And when we had launched from there, we sailed under Cyprus, because the winds were contrary.
(5) And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
(6) And there the centurion found a ship of Alexandria sailing into Italy; and he put us on it.
(7) And when we had sailed slowly many days, and scarcely had come opposite Cnidus, the wind not allowing us, we sailed under Crete, opposite Salmone;
(8) And, hardly passing it, came to a place which is called The Fair Havens; near to the city *of* Lasea.
(9) Now when much time was spent, and when sailing was now dangerous, because the fast had now already past, Paul admonished *them,*

(10) And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the cargo and ship, but also of our lives.
(11) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
(12) And because the haven was not accommodating to winter in, the more advised to depart from there also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lies toward the south west and north west.
(13) And when the south wind blew softly, supposing that they had obtained *their* purpose, leaving *from there,* they sailed close by Crete.
(14) But not long after there arose against it a stormy wind, called Euroclydon {tropical cyclone; hurricane}.[a]
(15) And when the ship was caught, and could not bear up into the wind, we let *her* drive.[b]
(16) And running under a certain island which is called Clauda, we had much work to come by the boat:
(17) Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven.
(18) And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;[c]
(19) And the third *day* we cast out with our own hands the tackling of the ship.
(20) And when neither sun nor stars appeared in many days, and no small tempest lay on *us,* all hope that we should be saved was then taken away.
(21) But after long abstinence Paul stood forth in the midst of them, and said, Sirs, you should have listened to me, and not have left from Crete, and to have gained this harm and loss.
(22) And now I encourage you to be of good cheer: because there shall be no loss of *any man's* life among you, but of the ship.
(23) Because there stood by me this night the angel of God, Whose I am, and Whom I serve,
(24) Saying, Do not fear, Paul; you must be brought before Caesar: and, indeed, God has given you all those who sail with you.
(25) Therefore, sirs, be of good cheer: because I believe God, that it shall be even as it was told me.
(26) However we must be cast upon a certain island.

27:14a – Euroclydon {ευροκλυδων} – [tropical cyclone] strong wind similar to a hurricane or typhoon
27:15b – let her drive – i.e. they let the ship travel with the wind
27:18c – lightened the ship – tossed some of the cargo overboard – by making the ship lighter it would not sink as deeply into the turbulent water.

(27) But when the fourteenth night had come, as we were driven up and down in Adria, about midnight the sailors determined that they were drawing near to some country;
(28) And sounded,[d] and found *it* twenty fathoms deep: {about 120 ft.; 36.6 m.}[e] and when they had gone a little further, they sounded again, and found *it* fifteen fathoms deep. {about 90 ft.; 27.4 m.}[f]
(29) Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
(30) And as the sailors were about to flee they acted as though they were going to let down anchors at the front of the ship, but let down the life boat to escape.
(31) Paul said to the centurion and to the soldiers, Unless these stay in the ship, you cannot be saved.
(32) Then the soldiers cut off the ropes of the life boat, and let her fall off.
(33) And while the day was coming on, Paul encouraged *them* all to take food, saying, Today is the fourteenth day that you have stayed and continued fasting, having taken nothing.
(34) Therefore I urge {encourage} you to take *some* food: because this is for your health: because there shall not a hair fall from the head of any of you.
(35) And when he had so spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken *it,* he began to eat.
(36) Then they were all of good cheer, and they also took *some* food.
(37) And there were two hundred seventy-six of us in all in the ship.
(38) And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
(39) And when it was day, they did not ground the ship on the land: but they discovered a certain creek with a shore, into which they were determined, if it were possible, to thrust in the ship.
(40) And when they had taken up the anchors, they committed *themselves* to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.
(41) And falling into a place where two seas met, they ran the ship aground; and the front stuck fast, and remained unmovable, but the back part was broken with the violence of the waves.
(42) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

27:28d – sounded – striking metal against metal in the water and listening for the echo they were able to estimate the depth of the water [this is the principle that sonar is based on] and since the water was becoming more shallow they knew they were approaching land.
27:28e - 20 fathoms - a fathom is about 6 feet or 1.8 meters - 20 fathoms would be about 120 feet or 36.6 meters - see Appendix J: Bible Weights and Measures
27:28f - 15 fathoms - about 90 feet or 27.4 meters -- They knew they were approaching land

(43) But the centurion, wanting to save Paul, kept them from *their* purpose; and commanded that those who could swim should cast *themselves* first *into the sea,* and get to land:
(44) And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they all escaped safe to land.

Chapter 28
(1) And when they had escaped, then they found out that the island was called Melita.
(2) And the uncivilized people showed us great kindness: because they kindled a fire, and received every one of us, because of the present rain, and because of the cold.
(3) And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a snake out of the heat, and fastened onto his hand.
(4) And when the uncivilized people saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance does not allow him to live.
(5) And he shook off the beast into the fire, and felt no harm.[a]

(6) However they watched when he should have swollen, or fallen down dead suddenly: but after they had watched a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
(7) In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and courteously lodged us three days.
(8) And it came to pass, that the father of Publius lay sick of a fever and of a bloody flow: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.[b]
(9) So when this was done, others also, who had diseases in the island, came, and were healed:
(10) Who also honored us with many honors; and when we departed, they provided *us* with such things as were necessary.
(11) And after three months we departed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux.[c]
(12) And landing at Syracuse, we stayed *there* three days.
(13) And from there we set a course, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

28:5a – see Appendix A: Recorded Miracles in the Bible
28:8b – see Appendix A: Recorded Miracles in the Bible
28:11c – the constellation Gemini – the Twins - Caster and Pollux – constellations – according to fables the sons of Jupiter – which is a corruption of their true meaning – see: Witness of The Stars by E.W.Bullinger and "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com

(14) Where we found brothers, and were asked to stay with them seven days: and so we went toward Rome.
(15) And from there, when the brothers heard of us, they came to meet us as far as Appii forum, and The Three Taverns: whom when Paul saw it, he thanked God, and took courage.
(16) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was allowed to live by himself with a soldier who kept him.
(17) And it came to pass, that after three days Paul called the chief of the Jews together: and when they had come together, he said to them, Men *and* brothers, though I have committed nothing against the people, or customs of our forefathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans.
(18) Who, when they had examined me, would have let *me* go, because there was no cause of death in me.
(19) But when the Jews spoke against *it,* I was constrained to appeal to Caesar; not that I had anything to accuse my nation of.
(20) For this reason therefore I have called for you, to see *you,* and to speak with *you:* because it is for the hope of Israel that I am bound with this chain.

(21) And they said to him, We neither received letters out of Judea concerning you, neither any of the brothers who came showed or spoke any harm about you.
(22) But we desire to hear from you what you think: because as concerning this sect, we know that everywhere it is spoken against.
(23) And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning until evening.
(24) And some believed the things which were spoken, and some did not believe.
(25) And when they did not agree among themselves, they departed, after Paul had spoken one word, the Holy Spirit well spoke by Isaiah the prophet to our forefathers,
(26) Saying,

Go to this people, and say,
Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive:
(27) **Because the heart of this people has grown hard, and their ears are dull of hearing, and their eyes they have closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.**[d]

28:26-27d - Is. 6:9-10

(28) Therefore let it be known to you, that the salvation of God has been sent to the Gentiles {non-Jews}, and *that* they will hear it.
(29) And when he had said these words, the Jews departed, and had great arguing among themselves.

(30) And Paul lived two whole years in his own hired house, and received all who came in to him,
(31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, and no man forbade him *to speak*.

Chapter 1

(1) From Paul, a servant of Jesus Christ, who was called *to be* an apostle, separated for the gospel of God,
(2) (Which He had promised beforehand by His prophets in the Holy Scriptures,)
(3) Concerning His Son Jesus Christ our Lord, Who was born of the descent of David according to the flesh;
(4) And declared *to be* the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead:
(5) By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name's sake;
(6) Among whom you are also the called of Jesus Christ:
(7) To all who are in Rome, beloved of God, called *to be* saints:[a] Grace to you and peace[b] from God our Father, and the Lord Jesus Christ.
(8) First, I thank my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world.
(9) God is my witness, Whom I serve with my spirit in the gospel of His Son, that I make mention of you always in my prayers without ceasing;
(10) Making request, that if by any means now at last I might have a prosperous journey by the will of God to come to you.
(11) Because I long to see you, that I may impart to you some spiritual gift, in order that you may be established;
(12) That is, that I may be comforted together with you by the mutual faith both of you and myself.
(13) Now I do not want you to be ignorant, brothers, that often I planned to come to you, (but was prevented even until now,) that I might have some fruit among you also, even as among other Gentiles {non-Jews}.
(14) I am indebted both to the Greeks, and to the Barbarians {uncivilized}; both to the wise, and to the unwise.
(15) So, as much as in me is, I am ready to preach the gospel to you who are at Rome also.
(16) Because I am not ashamed of the gospel of Christ: because it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Greek.

1:7a – saints – holy ones – righteous – living in a "right" relationship with God – doing the things God wants us to do – Mat. 6:33; Rom. 1:18; Rom. 6:13 – the opposite of Rom. 1:21-32

1:7b – Grace and Peace – grace always precedes peace – I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3; Rev. 1:4 – grace means receiving something as a free gift that is totally undeserved

(17) Because in it the righteousness of God is revealed from faith to faith: as it is written.

The just shall live by faith.[c]

(18) Because the wrath {anger; judgment} of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

(19) Because that which may be known about God is revealed in them; because God has revealed *it* to them.

(20) Because from the creation of the world His invisible attributes have been clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse:

(21) Because of this, while they knew God, they did not glorify *Him* as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.

(22) Professing themselves to be wise, they became fools,

(23) And *they* exchanged the glory of the incorruptible God for an image made in the form of corruptible man, and birds, and four footed beasts, and crawling things.[d]

(24) Therefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves:

(25) Who exchanged the truth of God for a lie, and worshiped and served the creature more than the Creator, Who is blessed forever. Amen. {Let it be.}

(26) For this reason God gave them up to evil affections: because even their women exchanged their natural use into that which is against nature:

(27) And likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men doing that which is unseemly, and receiving in themselves just punishment for their error.

(28) And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not beneficial;

(29) Being filled with all unrighteousness, fornication,[e] wickedness, covetousness, maliciousness; full of envy, murder, arguments, deceit, slanders; gossips,

(30) Vengeful, haters of God, spiteful, arrogant, boasters, inventors of evil things, disobedient to parents,

(31) Without understanding, contract breakers, without natural affection, unsatisfiable, unmerciful:

(32) Who knowing the judgment of God, that those who commit such things are worthy of death, not only do them, but have pleasure in those who practice them.

1:17c - Hab. 2:4; Gal. 3:11; Heb. 10:38
1:23d - note the descending order
1:29e - See Mat. 5:32

Chapter 2

(1) Therefore you are without excuse, O man, whoever you are who judges *another*: because in the way you judge another, you condemn yourself; because you who judge do the same things *yourself*.
(2) But we are sure that the judgment of God is according to truth against those who commit such things.
(3) And do you think this, O man, who judges those who do such things, and do the same, that you will escape the judgment of God?
(4) Or do you despise the riches of His goodness and forbearance and patience; not knowing that the goodness of God leads you to repentance?
(5) But after your hardness and unrepentant heart you store up for yourself wrath {anger; judgment} against the day of wrath {anger; judgment} and the revelation of the righteous judgment of God;
(6) Who will

"render to every man according to his deeds:"[a]

(7) To those who patiently continue doing good deeds and seek for glory and honor and immortality-- eternal life:
(8) But to those who are contentious, and do not obey the truth, but obey unrighteousness-- indignation and wrath {anger; judgment},
(9) Tribulation and anguish, upon every soul of man who does evil, of the Jew first, and also of the Gentile {non-Jews};
(10) But glory, honor, and peace, to every man who does good deeds, to the Jew first, and also to the Gentile {non-Jews}:
(11) Because there is no preferential treatment of persons with God.
(12) As many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law;
(13) (Because it is not the hearers of the law who *are* justified before God, but the doers of the law who will be justified.
(14) Because when the Gentiles {non-Jews}, who do not have the law, do by nature the things contained in the law, these, not having the law, are a law to themselves:
(15) Who show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts in the meantime accusing or else excusing one another;)
(16) In the day when God will judge the secrets of men by Jesus Christ according to my gospel.
(17) Listen, you *who* are called a Jew, and rest in the law, and make your boast of God,

2:6a -Ps. 62:12

(18) And know *His* will, and approve the things that are more excellent, being instructed out of the law;
(19) And are confident that you yourself are a guide to the blind, a light of those who are in darkness,
(20) An instructor of the foolish, a teacher of babes, who have the form of knowledge and of the truth in the law.
(21) You therefore who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
(22) You who say a man should not commit adultery, do you commit adultery? You who hate idols, do you commit sacrilege {put worldly things ahead of God}?[b]
(23) You who make your boast in the law, through breaking the law do you dishonor God?
(24) Because

the Name of God is blasphemed among the Gentiles {non-Jews} because of you,[c]

as it is written.
(25) Because circumcision truly profits, if you keep the law: but if you are a breaker of the law, your circumcision has become uncircumcision.
(26) Therefore if the uncircumcised keep the righteousness of the law, will not his uncircumcision be counted for circumcision?
(27) And will not *the* uncircumcised who by nature, if he fulfills the law, judge you, who by the letter and circumcision transgress the law?
(28) Because he is not a Jew, who is one outwardly; neither *is* circumcision, that which is outward in the flesh:
(29) But he *is* a Jew, who is one inwardly; and circumcision *is* of the heart, in the spirit, *and* not in the letter; whose praise *is* not from men, but from God.

Chapter 3

(1) What advantage then does the Jew have? or what profit *is there* of circumcision?
(2) Much in every way: chiefly, because to them were committed the oracles {scriptures} of God.[a]
(3) So what if some did not believe? Will their unbelief cause the faith of God to be without effect?
(4) God forbid: yes, let God be true, but every man a liar; as it is written,

"That You might be justified in Your sayings, and might overcome when You are judged."[b]

2:22b – sacrilege – treat the things of God with disrespect; take things that are devoted to God and use them for ungodly purposes – idolize material things - rob what belongs to God– Mat. 6:33; Mal. 3:8-10
2:24c -Is .52:5
3:2a – the oracles of God {Scriptures} – were committed to the Jews – some falsely claim that Mark and Luke were Gentiles – this passage proves that is wrong – see note on Luke 1 and Acts 21:29
3:4b – Ps. 51:4

(5) But if our unrighteousness commends the righteousness of God, what shall we say? *Is* God unrighteous Who takes vengeance? (I speak as a man)
(6) God forbid: how then could God judge the world?
(7) Because if the truth of God has abounded more through my lie to His glory; why am I still judged as a sinner?
(8) And not *rather,* (as we are slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Their damnation is just.
(9) What then? are we better *than they*? No, not in any way: because we have proven already that both Jews and Gentiles {non-Jews}, are all under sin;
(10) As it is written,
"There is no one who is righteous, no, not one:
(11) **There is no one who understands, there is no one who seeks after God.**
(12) **They have all gone out of the way, they have all together become unprofitable; there is no one who does good, no, not one."**[c]
(13) **"Their throat *is* an open tomb; with their tongues they have used deceit;"**[d]
"the poison of snakes *is* under their lips:"[e]
(14) **"Whose mouth *is* full of cursing and bitterness:"**[f]
(15) **"Their feet *are* swift to shed blood:**
(16) **Destruction and misery *are* in their ways:**
(17) **And they have not known the way of peace:"**[g]
(18) **"There is no fear of God within them."**[h]
(19) Now we know that whatever the law says, it says to those who are under the law: that every mouth may be silenced, and all the world may become guilty before God.
(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law *comes* the knowledge of sin.
(21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets;
(22) Even the righteousness of God *which is* by faith of[i] Jesus Christ to all and upon all those who believe: because there is no difference:

3:12c - Ps. 14:1-3; 53:1-4 3:13d -Ps. 5:9 3:13e - Ps. 140:3
3:14f - Ps. 10:7 3:17g - Is. 59:7f 3:18h - Ps. 36:1
3:22i - faith of Jesus Christ – {δια} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles</u> and <u>Faith "of" Christ or Faith "in" Christ?</u> at <u>www.TheWordNotes.com</u>

(23) Because all have sinned, and come short of the glory of God;
(24) Being justified freely by His grace through the redemption that is in Christ Jesus:
(25) Whom God has set forth *to be* a debt-paying sacrifice through faith in His blood, to declare His righteousness for the forgiveness of sins that are past, through the patient-restraint of God;
(26) To declare, *I say,* at this time His righteousness: that He might be just, and the justifier of the one who believes in Jesus.
(27) Where *is* boasting then? It is excluded. By what law? of works? No: but by the law of faith.
(28) Therefore we conclude that a man is justified by faith without the deeds of the law.
(29) *Is He* the God of the Jews only? *is He* not also *God* of the Gentiles {non-Jews}? Yes, of the Gentiles {non-Jews} also:
(30) Since *it is* one God, Who will justify the circumcised by faith, and the uncircumcised through faith.
(31) Do we then make void the law through faith? God forbid: indeed, we establish the law.

Chapter 4
(1) What shall we say then that Abraham our forefather, according to the flesh, has found?
(2) If Abraham was justified by works, he had *reason* to boast; but not before God.
(3) Because what does the Scripture say?
"Abraham believed God, and it was credited to him as righteousness."[a]
(4) Now to the one who works the reward is not considered as a gift, but payment due.
(5) But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is credited as righteousness.
(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works,
(7) *Saying,*
"Blessed *are* those whose sins are forgiven, and whose sins are covered."[b]
(8) **"Blessed *is* the man to whom the Lord will not count sin."**[c]
(9) Does this blessedness *come* then upon the circumcised *only,* or upon the uncircumcised also? We say that
"faith was credited to Abraham for righteousness."[d]
(10) How was it credited? when he was circumcised, or uncircumcised? Not when he was circumcised, but when he was *still* uncircumcised.[e]
(11) And he received the sign of circumcision, as a seal of the righteousness of the faith which *he had while still* being uncircumcised: that he might be the father of all those who believe, though they are not circumcised; that righteousness might be credited to them also:

4:3a - Gen. 15:6 4:7b - Ps. 32:1 4:8c - Ps. 32:2
4:9d - Gen. 15:6 4:10e – Gen. 15:1f; 17:10

(12) And the father of the circumcised to those who are not only of the circumcised, but who also walk in the steps of that faith of our forefather Abraham, which *he had* while *still* being uncircumcised.
(13) Because the promise, that he should be the heir of the world, *was* not to Abraham, or to his descendants, through the law, but through the righteousness of faith.
(14) Because if those who are of the law *are* heirs, faith is made void, and the promise is made of no effect:
(15) Because the law works wrath {anger; judgment}: because where there is no law, *there is* no sin.
(16) Therefore *it is* of faith, that *it might be* by grace; to the end that the promise might be sure to all the descendants; not to those only who are of the law, but to those also who are of the faith of Abraham; who is the father of us all,
(17) (As it is written,
"I have made you a father of many nations,")[f]
before Him *in* Whom he believed, *even* God, Who gives life to the dead, and speaks of those things which are not yet as though they already are.
(18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken,
"So shall your descendants be."[g]
(19) And not being weak in faith, he did not consider his own body dead, when he was about one hundred years old, nor even the deadness of Sarah's womb: (20) He did not waver at the promise of God through unbelief; but was strong in faith, giving glory to God;
(21) And being fully persuaded that, what He had promised, He was able also to perform.
(22) And therefore
"it was credited to him as righteousness."[h]
(23) Now it was not written for his sake alone, that it was credited to him;
(24) But for us also, to whom it shall be credited, if we believe on Him Who raised up Jesus our Lord from the dead;
(25) Who was delivered for our offenses, and was raised again for our justification.

Chapter 5
(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
(2) By Whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.
(3) And not only *so,* but we rejoice in tribulations also: knowing that tribulation works patience;
(4) And patience, experience; and experience, hope:

4:17f - Gen. 17:5 4:18g - Gen. 15:5 4:22h - Gen. 15:6

(5) And hope does not make ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit Who is given to us.
(6) Because while we were yet without strength, in due time Christ died for the ungodly.
(7) Because hardly for a righteous man will one die: yet perhaps for a good man some would even dare to die.
(8) But God commends His love towards us, in that, while we were still sinners, Christ died for us.
(9) Much more then, being now justified by His blood, we shall be saved from wrath {anger; judgment} through Him.
(10) Because if, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we will be saved by His life.
(11) And not only *so,* but we also rejoice in God through our Lord Jesus Christ, by Whom we have now received our *sin* debt paid in full.
(12) Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned:
(13) (Because until the law sin was in the world: but sin is not counted when there is no law.
(14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam's sin, who is the image of Him Who was to come.
(15) But the free gift is not like the offense. Because if through the offense of one many became dead, much more the grace of God, and the gift by grace, *which is* by one Man, Jesus Christ, has abounded upon many.
(16) And the gift is not like the offense, *it was* by one who sinned: because the judgment *was* by one for condemnation, but the free gift *is* for the justification of many offenses.
(17) Because if by one man's offense death reigned by one; much more those who receive abundance of grace and of the gift of righteousness will reign in life by One, Jesus Christ.)
(18) Therefore as by the offense of one *judgment came* upon all men to condemnation; even so by the righteousness of One *the free gift came* upon all men for justification for life.
(19) Because as by one man's disobedience many were made sinners, so by the obedience of One will many be made righteous.
(20) Furthermore the law entered, that the offense might abound. But where sin abounded, grace much more abounded:
(21) That as sin has reigned leading to death, even so might grace reign through righteousness leading to eternal life by Jesus Christ our Lord.

Chapter 6

(1) What shall we say then? Shall we continue in sin, that grace may abound?
(2) God forbid. How can we, who are dead to sin, live any longer in it?
(3) Do you not know, that as many of us as were baptized into Jesus Christ were baptized into His death?
(4) Therefore we are buried with Him by baptism into death: that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) Because if we have been planted together in the likeness of His death, we will also be *in the likeness* of *His* resurrection:
(6) Knowing this, that our old man is crucified with *Him,* that the body of sin might be destroyed, that from now on we should not serve sin.
(7) Because he who is dead is freed from sin.
(8) Now if we are dead with Christ, we believe that we will also live with Him:
(9) Knowing that Christ being raised from the dead dies no more; death has no more rule over Him.
(10) In that He died, He died to sin once: but in that He lives, He lives to God.
(11) Likewise also consider yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord.
(12) Therefore, do not let sin reign in your mortal body, that you should obey it in its lusts.
(13) Neither yield your bodies *as* instruments of unrighteousness to sin: but yield yourselves to God, as those who are alive from the dead, and your bodies *as* instruments of righteousness to God.
(14) Because sin cannot rule over you: because you are not under the law, but under grace.
(15) What then? shall we sin, because we are not under the law, but under grace? God forbid.
(16) Do you not know, that to whom you yield yourselves as servants to obey, his servants you are to whom you obey; whether for sin leading to death, or of obedience leading to righteousness?
(17) But be thankful to God, that *though* you were the servants of sin, you have obeyed from the heart that form of teaching which was delivered to you.
(18) Being then set free from sin, you became the servants of righteousness.
(19) I speak after the manner of men because of the weakness of your flesh: you have *in the past* yielded your bodies as servants to uncleanness and to sin on top of sin; even so now yield your bodies as servants to righteousness for holiness.

(20) Because when you were the servants of sin, you were free from righteousness.
(21) What fruit did you have then in those things of which you are now ashamed? The end of those things *is* death.
(22) But now being made free from sin, and being servants to God, you have your fruit for holiness, and the end is everlasting life.
(23) Because the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Chapter 7
(1) Do you not know, brothers, (because I speak to those who know the law,) how the law rules over a man as long as he lives?
(2) The woman who has a husband is bound by the law to *her* husband as long as he lives; but if the husband is dead, she is loosed from the law of *her* husband.
(3) So then if, while *her* husband lives, she becomes married to another man, she will be called an adulteress: but if her husband is dead, she is free from that law; so that she is no adulteress, even though she becomes married to another man.
(4) Therefore, my brothers, you also have become dead to the law by the body of Christ; that you should be married to another, *even* to Him Who is raised from the dead, that we should bring forth fruit for God.
(5) Because when we were in the flesh, the deeds of sins, which were by the law, worked in our bodies to bring forth fruit leading to death.
(6) But now we are delivered from the law, that being dead in the bodies in which we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.
(7) What shall we say then? *Is* the law sin? God forbid. No, I would not have known what sin was, except by the law: because I would not have known lust, except the law had said, You shall not covet.
(8) But sin, taking occasion by the commandment, brought about in me all manner of evil desire. Because without the law sin *was* dead.
(9) Because I was alive without the law once: but when the commandment came, sin revived, and I died.
(10) And the commandment, which *was ordained* for life, I found *to be for* death.
(11) Because sin, taking occasion by the commandment, deceived me, and by it killed *me*.
(12) Therefore the law *is* holy, and the commandment holy, and just, and good.

(13) Then was that which is good made death for me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
(14) Because we know that the law is spiritual: but I am carnal {worldly; full of lust}, sold under sin.
(15) Because that which I do, is what I do not allow: because what I want to do, I do not do; but what I hate, that is what I do.
(16) If then I do that which I do not want, I agree that the law is good.
(17) Now then it is no longer I who do it, but sin that lives in me.
(18) Because I know that in me (that is, in my flesh,) lives no good thing: because the will *to do good* is present with me; but *how* to perform that which is good I do not find.
(19) Because the good that I want to do I do not do: but the evil which I do not want to do, that I do.
(20) Now if I do that which I do not want, it is no more I who do it, but sin that lives in me.
(21) I find then a law, that, when I want to do good, evil is present within me.
(22) Because I delight in the law of God after the inward man:
(23) But I see another law in my body, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my body.
(24) O wretched man that I am! who will deliver me from this body of death?
(25) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Chapter 8

(1) Therefore *there is* now no condemnation for those who are in Christ Jesus, who do not live according to the flesh, but according to the Spirit.
(2) Because the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
(3) Because what the law could not do, because it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
(4) That the righteousness of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.
(5) Because those who live according to the flesh mind the things of the flesh; but those who live according to the Spirit the things of the Spirit.
(6) Because to be carnally {worldly; lustful} minded *is* death; but to be spiritually minded *is* life and peace.
(7) Because the carnal {worldly; lustful} mind *is* an enemy against God: because it is not subject to the law of God, neither indeed can it be.

(8) So then those who live according to the flesh cannot please God.
(9) But you are not in the flesh, but in the Spirit, if the Spirit of God lives in you. Now if any man does not have the Spirit of Christ, he does not belong to Him.
(10) And if Christ *is* in you, though the body *is* dead because of sin; yet the spirit *is* alive because of righteousness.
(11) But if the Spirit of Him Who raised up Jesus from the dead lives in you, He Who raised up Christ from the dead will also give life to your mortal bodies by His Spirit Who lives in you.
(12) Therefore, brothers, we are debtors, not to the flesh, to live according to the flesh.
(13) Because if you live according to the flesh, you will die: but if through the Spirit you mortify the deeds of the body, you will live.
(14) As many as are led by the Spirit of God, are the sons of God.
(15) Because you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba,[a] Father.
(16) The Spirit itself bears witness with our spirit, that we are the children of God:
(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with *Him,* that we may be also glorified together.
(18) I consider the sufferings of this present time *are* not worthy *to* be *compared* with the glory which shall be revealed in us.
(19) Because the earnest expectation of all creatures waits for the revealing of the sons of God.
(20) Because the creatures were made subject to vanity, not willingly, but because of him who had subjected *him* in hope,
(21) Because the creatures themselves also will be delivered from the bondage of corruption into the glorious liberty of the children of God.[b]
(22) Because we know that the whole of creation groans and labors in pain together even until now.
(23) And not only *they,* but we ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *for*, the redemption of our bodies.
(24) Because we are saved by hope: but hope that is seen is not hope: why does a man still hope for what he already sees?
(25) But if we hope for what we do not see, *then* we wait for *it* with patience.
(26) Likewise the Spirit also helps our weaknesses: because we do not know what we should pray for as we should: but the Spirit itself makes intercession for us with groanings which cannot be spoken.

8:15a - abba - [αββα] Greek transliterated from Hebrew 'ab' [אב] for "father" see Mark 14:36; Gal. 4:6
8:21b – the violence and corruption in the animal kingdom is a result of Adam's sin – the animals themselves will be liberated – see "Do Animals Have Souls?" at www.TheWordNotes.com

(27) And He Who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.
(28) And we know that all things work together for good for those who love God, to those who are the called according to *His* purpose.
(29) Because those whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brothers.
(30) Furthermore those whom He predestined, He also called: and whom He called, He also justified: and whom He justified, He also glorified.
(31) What shall we then say to these things? If God *is* for us, who *can be* against us?
(32) He Who did not spare His own Son, but delivered Him up for us all, will He not with Him also freely give us all things?
(33) Who will lay anything to the charge of God's chosen? *It is* God Who justifies.
(34) Who *is* he who condemns? *It is* Christ Who died, yes rather, Who is risen again, Who is even at the right hand of God, Who also makes intercession for us.
(35) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
(36) As it is written,
"For Your sake we are being killed all the day long; we are considered as sheep for the slaughter."[c]
(37) No, in all these things we are more than conquerors through Him Who loved us.
(38) I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
(39) Nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9
(1) I say the truth in Christ, I do not lie, my conscience also bears me witness in the Holy Spirit,
(2) That I have great heaviness and continual sorrow in my heart.
(3) Because I could wish that I myself were accursed from Christ for *the sake of* my brothers, my kinsmen according to the flesh:
(4) Who are Israelites; to whom *belongs* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises;

8:36c - Ps. 44:22

(5) Whose *are* the forefathers, and of whom according to the flesh Christ *came,* Who is over all, God *is* blessed forever. Amen {let it be}.
(6) Not as though the word of God has taken no effect. Because not all who *are descended from* Israel, are of Israel:
(7) Nor, because they are the descendants of Abraham, *are they* all children of Abraham: but,
"In Isaac shall your descent be named."[a]
(8) That is, Those who are the children of the flesh, *are* not the children of God: but the children of the promise are counted for the descendants.
(9) Because this *is* the word of promise,
"At this time I will come, and Sarah will have a son."[b]
(10) And not only *this*; but when Rebecca also had conceived by one, *even* by our forefather Isaac;
(11) (Because *while the children* were still unborn, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him Who calls;)
(12) It was said to her,
"The elder shall serve the younger."[c]
(13) As it is written,
"Jacob I have loved, but Esau I have hated."[d]
(14) What shall we say then? *Is there* unrighteousness with God? God forbid.
(15) Because He said to Moses,
"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."[e]
(16) So then *it is* not of him who wills, nor of him who runs, but of God Who shows mercy.
(17) Because the Scripture say to Pharaoh,
"Even for this very purpose I have raised you up, that I might show My power in you, and that My Name might be declared throughout all the earth."[f]
(18) Therefore He has mercy on whom He will *have mercy,* and whom He wills He hardens.
(19) You will say then to me, Why does He yet find fault? Because who can resist His will?
(20) No but who are you, O man, who replies against God? Will the thing that is formed say to him who formed *it,* Why have you made me this way?
(21) Does not the potter have power over the clay, of the same lump to make one vessel for honor, and another for dishonor?
(22) *What* if God, willing to show *His* wrath {anger; judgment}, and to make His power known, endured with great patience the vessels of wrath {anger; judgment} made for destruction:

9:7a - Gen. 21:12 | 9:9b - Gen. 18:10 | 9:12c - Gen. 25:23
9:13d - Mal. 1:2 | 9:15e - Ex. 33:19 | 9:17f - Ex. 9:16

(23) That He might make known the riches of His glory upon the vessels of mercy, which He had beforehand prepared for glory,
(24) Even us, whom He has called, not of the Jews only, but also of the Gentiles {non-Jews}?
(25) As He said also in Hosea,
"I will call them My people, who were not My people; and her beloved, who was not beloved."[g]
(26) **"And it will come to pass, *that* in the place where it was said to them, You *are* not My people; there they will be called the children of the living God."**[h]
(27) Isaiah also cries concerning Israel,
"Though the number of the children of Israel are as the sand of the sea, only a remnant will be saved:"[i]
(28) **"Because He will finish the work, and cut it short in righteousness: because a short work the Lord will make upon the earth"**[j]
(29) And as Isaiah said before,
Unless the Lord of Hosts {armies; multitudes}[k] **had left us a seed, we would have been as Sodom, and been made like Gomorrah."**[l]

(30) What can we say then? That the Gentiles {non-Jews}, who did not follow after righteousness, have attained to righteousness, even the righteousness which is by faith.
(31) But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.
(32) Why? Because *they did not seek it* by faith, but by the works of the law. Because they stumbled at that Stumbling-stone;
(33) As it is written,
"Look, I lay in Zion a stumbling stone, a rock of offense: and whoever believes in Him will not be ashamed."[m]

Chapter 10
(1) Brothers, my heart's desire and prayer to God for Israel is, that they might be saved.
(2) Because I bear them witness that they have a zeal for God, but not according to knowledge.
(3) Because they are ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.
(4) Because Christ *is* the end of the law for righteousness to everyone who believes.

9:25g - Hos. 2:23
9:26h - Hos. 1:10
9:27i - Is. 10:22
9:28j - Is. 10:23
9:29k - Sabaoth {σαβαωθ} from Hebrew {צבאות} - hosts or armies
9:29l - Is. 1:9
9:33m - Is. 28:16

(5) Moses describes the righteousness which is of the law, That the man who does those things will live by them.
(6) But the righteousness which is of faith speaks in this way,
"Do not say in your heart, Who will ascend into heaven?"[a]
(that is, to bring Christ down *from above*:)
(7) Or,
"Who will descend into the deep?"[b]
(that is, to bring up Christ again from the dead.)
(8) But what does it say?
"The word is near you, *even* in your mouth, and in your heart:"[c]
that is, the word of faith, which we preach;
(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved.
(10) Because with the heart a man believes unto righteousness; and with the mouth confession is made unto salvation.
(11) Because the Scripture says,
"Whoever believes on Him will not be ashamed."[d]
(12) Because there is no difference between the Jew and the Greek: because the same Lord over all is rich towards all who call upon Him.
(13) Whoever will call upon the Name of the Lord will be saved.
(14) How then can they call on Him in Whom they have not believed? and how can they believe in Him of Whom they have not heard? and how can they hear without a preacher?
(15) And how can they preach, unless they are sent? as it is written,
"How beautiful are the feet of those who preach the gospel of peace, and bring glad news of good things!"[e]
(16) But they have not all obeyed the gospel. Because Isaiah says,
"Lord, who has believed our report?"[f]
(17) So then faith *comes* by hearing, and hearing by the word of God.
(18) But I say, Have they not heard? Yes certainly,
"their sound went into all the earth, and their words to the ends of the world."[g]
(19) But I say, Did Israel not know? First Moses said,
"I will provoke you to jealousy by *those who are* no people, *and* by a foolish nation I will anger you."[h]

10:6a - Deut. 30:12f
10:7b - Deut. 30:12f
10:8c - Deut. 30:12f
10:11d - Is. 28:16
10:15e - Is. 52:7
10:16f - Is. 53:1
10:18g - Ps. 19:4
10:19h - Deut. 32:21

(20) But Isaiah is very bold, and says,
"I was found by those who did not seek Me; I was revealed to those who did not look for Me."[i]
(21) But to Israel He said,
"All day long I have stretched forth My hands towards a disobedient and arrogant people."[j]

Chapter 11
(1) I say then, Has God cast away His people? God forbid. I also am an Israelite, of the descent of Abraham, *of* the tribe of Benjamin.[a]
(2) God has not cast away His people whom He foreknew. Do you not know what the Scripture says about Elijah? how he made intercession to God against Israel, saying,
(3) **"Lord, they have killed Your prophets, and torn down Your altars; and I am left alone, and they seek my life."**[b]
(4) But what was God's answer to him?
"I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of* Baal."[c]
(5) Even so then at this present time also there is a remnant according to the chosen by grace.
(6) And if by grace, then *is it* no longer by works: otherwise grace is no longer grace. But if *it is* by works, then is it no longer grace: otherwise work is no longer work.
(7) What then? Israel has not obtained that which he searches for; but the chosen have obtained it, and the rest were blinded.
(8) (As it is written,
"God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this very day."[d]
(9) And David said,
"Let their table be made a snare, and a trap, and a stumbling block, and a payment to them:
(10) **Let their eyes be darkened, that they may not see, and bow down their back always *with burdens*."**[e]
(11) I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *has come* to the Gentiles {non-Jews}, to provoke them to jealousy.
(12) Now if their fall *results in* the riches of the world, and their diminishing *results in* the riches of the Gentiles {non-Jews}; how much more their fullness?

10:20i - Is. 65:1 10:21j - Is. 65:2
11:1a – tribe of Benjamin – I Ki. 11:31; 12:23; Phil. 3:5
11:3b - I Ki. 19:10 11:4c - I Ki. 19:18 11:8d - Is. 29:10
11:10e - Ps. 69:22f

(13) I speak to you Gentiles {non-Jews}, since I am the apostle of the Gentiles {non-Jews}, I magnify my office:
(14) If by any means I may provoke *those who are* my kinsmen to imitate me, and might save some of them.
(15) Because if their casting away *results in* the reconciling of the world, what *will* their receiving *be,* but life from the dead?
(16) If the first-fruit *is* holy, the lump *is* also *holy*: and if the root *is* holy, so *are* the branches.
(17) And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;
(18) Do not boast against the branches. But if you boast, *remember that* you do not bear the root, but the root bears you.
(19) You will say then, The branches were broken off, that I might be grafted in.
(20) Well; because of unbelief they were broken off, and you stand by faith. Do not be high-minded {arrogant}, but fear:
(21) Because if God did not spare the natural branches, *take heed* lest He also not spare you.
(22) Consider therefore the goodness and severity of God: on those who fell, severity; but towards you, goodness, if you continue in *His* goodness: otherwise you also shall be cut off.
(23) And they also, if they do not continue to live in unbelief, will be grafted in: because God is able to graft them in again.
(24) If you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more will these, who are the natural *branches,* be grafted into their own olive tree?
(25) Brothers I do not want you to be ignorant of this mystery, lest you should be wise in your own conceit; that blindness in part has come upon Israel, until the fullness of the Gentiles {non-Jews} has come in.[f]
(26) And so all Israel will be saved:[g] as it is written,

"There will come out of Zion the Deliverer, and *He* will turn away ungodliness from Jacob:"[h]

(27) **"Because this *is* My covenant to them, when I will take away their sins."**[i]

(28) As concerning the gospel, *they are* enemies for your sakes: but concerning the chosen, *they are* beloved for the forefathers' sakes.
(29) Because the gifts and calling of God *are* without repentance.
(30) Because as you in times past had not believed God, yet now have obtained mercy through their unbelief:

11:25f – until the fullness of the Gentiles has come in – Israel's blindness towards Jesus will be removed when the last Gentile who will accept Him before the Rapture has accepted Him – Lk. 21:24
11:26g – See Rom. 9:6 and Rom. 11:23
11:26h - Is. 59:20f
11:27i - Is. 27:9

(31) Even so these also have now not believed, that through your mercy they also may obtain mercy.
(32) Because God has concluded them all in unbelief, that He might have mercy upon all.
(33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* His judgments, and His ways past finding out!
(34) **"Who has known the mind of the Lord? or who has been His counselor?"**[j]
(35) Or **"who has first given to Him, that it may be paid back to him again?"**[k]
(36) Because of Him, and through Him, and to Him, *are* all things: to Whom *be* glory forever. Amen {let it be}.

Chapter 12
(1) Brothers, I urge you therefore, by the mercies of God, that you present your bodies a living sacrifice, holy, *and* acceptable to God, *which is* your reasonable service.
(2) And do not be conformed to this world: but be transformed by the renewing of your mind, that you may prove what *is the* good, and acceptable, and perfect, will of God.
(3) Because I say, through the grace given to me, to every man who is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.
(4) Because as we have many members in one body, and all members do not have the same office:
(5) So we, *being* many, are one body in Christ, and every one members of one another.
(6) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;
(7) Or ministry, *let us* attend to *our* ministering: or he who teaches, on teaching;
(8) Or he who encourages, on encouragement: he who gives, *let him do it* with simplicity; he who rules, with diligence; he who shows mercy, with cheerfulness.
(9) *Let* love be un-pretended. Hate that which is evil; cling to what is good.
(10) *Have* kindly affection towards one another with brotherly love; in honor giving preference to one another;
(11) Do not be lazy in business; *but be* fervent in spirit; serving the Lord;

11:34j - Is. 40:13f
11:35k - Job 35:7;41:11

(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;
(13) Distributing to the needs of the saints; given to hospitality.
(14) Bless those who persecute you: bless, and do not curse.
(15) Rejoice with those who rejoice, and weep with those who weep.
(16) *Be* of the same mind towards one another. Do not mind high things, but condescend to men of low estate. Do not be wise in your own conceit.
(17) Repay to no man evil for evil. Provide things honest in the sight of all men.
(18) If it is possible, as much as it depends on you, live peaceably with all men.
(19) Dearly beloved, do not avenge yourselves, but *rather* leave room for wrath {anger; judgment}: as it is written,
"Vengeance *is* Mine; I will repay, says the Lord."[a]
(20) **"Therefore if your enemy is hungry, feed him; if he is thirsty, give him drink: because in so doing you will heap coals of fire upon his head."**[b]
(21) Do not be overcome by evil, but overcome evil with good.

Chapter 13
(1) Let everyone be subject to the higher authorities. Because there is no authority except from God: the authorities that are, are ordained by God.
(2) Therefore whoever resists authority, resists the law of God: and those who resist will receive to themselves damnation.
(3) Because rulers are not a terror to good works, but to the evil. Do you want to not be afraid of the authorities? *Then* do that which is good, and you will have praise from the same:
(4) Because he is the minister of God to you for good. But if you do that which is evil, be afraid; because he does not bear the sword in vain: he is the minister of God, a revenger to *execute* wrath {anger; judgment} upon the one who does evil.
(5) Therefore *you* must be subject, not only for wrath {anger; judgment}, but also for conscience sake.
(6) Because *it is* for this reason you also pay taxes: because they are God's ministers, attending continually upon this very thing.
(7) Therefore give to all their dues: taxes to whom taxes *are due*; custom to whom custom *is due*; fear to whom fear *is due*; honor to whom honor *is due*.

12:19a - Pro. 20:22; Deut. 32:35; Ps. 94:1
12:20b - Pro. 25:21f; II Ki. 6:22

(8) Owe no man anything, but love one another: because he who loves another has fulfilled the law.
(9) Because all this,
"You shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet;"[a]
and if *there is* any other commandment, it is briefly summed up in this saying, namely,
"You shall love your neighbor as yourself."[b]
(10) Love works no ill to his neighbor: therefore love *is* the fulfilling of the law.
(11) And that, knowing the time, that now *it is* high time to awake out of sleep: because now our salvation *is* nearer than when we *first* believed.
(12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
(13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in going to prostitutes and lustful acts, not in strife and envying.
(14) But put on the Lord Jesus Christ, and do not make provision for the flesh, to *fulfill* its lusts.

Chapter 14
(1) Receive the one who is weak in the faith, *but* not to doubtful disputes.
(2) One believes that he may eat all things: another, who is weak, eats only vegetables.
(3) Do not let the one who eats *meat* despise the one who does not eat *meat*; and do not let the one who does not eat *meat* judge the one who does eat *meat*: because God has received him.
(4) Who are you who judge another man's servant? to his own master he stands or falls. Yes, he will be upheld: because God is able to make him stand.
(5) One man values one day above another: another values every day *alike*. Let every man be fully persuaded in his own mind.
(6) He who regards the day, regards *it* for the Lord; and he who does not regard the day, for the Lord he does not regard *it*. He who eats, eats for the Lord, because he gives God thanks; and he who does not eat does so for the Lord, and gives God thanks.
(7) Because none of us lives to himself, and no man dies to himself.
(8) Because if we live, we live for the Lord; and if we die, we die for the Lord: therefore whether we live, or die, we are the Lord's.

13:9a - Ex. 20:13f
13:9b - Lev. 19:18

(9) For this purpose Christ both died, and rose, and revived, that He might be Lord both of the dead and living.
(10) But why do you judge your brother? or why do you put down your brother? We will all stand before the judgment seat of Christ.
(11) As it is written,

"*As* I live, says the Lord, every knee will bow to Me, and every tongue will confess to God."[a]

(12) So then every one of us will give account of himself to God.
(13) Therefore let us not judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in *his* brother's way.
(14) I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to the one who considers anything to be unclean, to him *it is* unclean.
(15) But if your brother is grieved with what you eat, you are not now walking in charity.[b] Do not destroy with what you eat the one for whom Christ died.
(16) Do not let your good be evilly spoken of:
(17) Because the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.
(18) Because he who serves Christ in these things *is* acceptable to God, and approved of men.
(19) Let us therefore follow after the things which make for peace, and things in which we may encourage one another.
(20) Because meat does not destroy the work of God. All things indeed *are* pure; but *it is* evil for that man who eats with offense.
(21) *It is* good neither to eat meat, nor to drink wine, nor *any thing* which causes your brother to stumble, or is offended, or is made weak.
(22) Do you have faith? keep *it* to yourself before God. Happy *is* he who does not condemn himself in that thing which he allows.
(23) And he who doubts is damned if he eats *meat*, because *he does not eat it* in faith: because whatever *is* not done in faith is sin.

Chapter 15

(1) We then who are strong ought to bear the weaknesses of the weak, and not to please ourselves.
(2) Let every one of us please *his* neighbor for *his* good and for his encouragement.
(3) Because even Christ did not please Himself: but, as it is written,

"The reproaches of those who reproached You fell on Me."[a]

(4) Because whatever things were written beforehand were written for our learning, that we through patience and comfort of the Scriptures might have hope.

14:11a - Is. 45:23

14:15b – charity – love that is action – see note on I Cor. 13:1
15:3a - Ps. 69:9

(5) Now the God of patience and consolation grant you to be likeminded towards one another according to Christ Jesus:
(6) That you may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
(7) Therefore receive one another, as Christ also received us to the glory of God.
(8) Now I say that Jesus Christ was a minister of the circumcised for the truth of God, to confirm the promises *made* to the forefathers:
(9) And that the Gentiles {non-Jews} might glorify God for *His* mercy; as it is written,

"For this reason I will confess to You among the Gentiles {non-Jews}, and sing to Your Name."[b]

(10) And again He said,

"Rejoice, you Gentiles {non-Jews}, with His people."[c]

(11) And again,

"Praise the Lord, all you Gentiles {non-Jews}; and give praise to Him, all people."[d]

(12) And again, Isaiah said,

"There will be a root of Jesse, and He Who will rise to reign over the Gentiles {non-Jews}; in Him will the Gentiles {non-Jews} trust."[e]

(13) Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit.
(14) And I myself also am persuaded of you, my brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another.
(15) Nevertheless, brothers, I have written the more boldly to you in this matter, as putting you in mind, because of the grace that is given to me of God,
(16) That I should be the minister of Jesus Christ to the Gentiles {non-Jews}, ministering the gospel of God, that the offering up of the Gentiles {non-Jews} might be acceptable, being sanctified {made holy} by the Holy Spirit.
(17) I have therefore reason that I may glory through Jesus Christ in those things which pertain to God.
(18) Because I will not dare to speak of any of those things which Christ has not brought about through me, to make the Gentiles {non-Jews} obedient, by word and deed,
(19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and around Illyricum, I have fully preached the gospel of Christ.

15:9b - IISam. 22:50
15:10c - Deut. 32:43
15:11d - Ps. 117:1
15:12e - Is. 11:10

(20) Yes, so I have striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
(21) But as it is written,
"To whom He was not spoken of, they shall see: and they who have not heard will understand."[f]
(22) For this reason also I have been greatly hindered from coming to you.
(23) But now having no more place in these parts, and having a great desire these many years to come to you;
(24) Whenever I take my journey into Spain, I will come to you: because I expect to see you in my journey, and to be brought on my way to there by you, if first I am somewhat filled with your *company*.
(25) But now I go to Jerusalem to minister to the saints.
(26) Because it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are at Jerusalem.
(27) It has pleased them indeed; and they are their debtors. Because if the Gentiles {non-Jews} have been made partakers of their spiritual things, it is their duty also to minister to them in material things.
(28) Therefore when I have performed this, and have sealed to them this fruit, I will come by you into Spain.
(29) And I am sure that, when I come to you, I will come in the fullness of the blessing of the gospel of Christ.
(30) Now I urge you, brothers, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me;
(31) That I may be delivered from those who do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted by the saints;
(32) That I may come to you with joy by the will of God, and may with you be refreshed.
(33) Now the God of peace *be* with you all. Amen. {Let it be.}

Chapter 16
(1) I commend to you Phebe our sister, who is a servant[a] of the church which is at Cenchrea:
(2) That you receive her in the Lord, as becomes saints, and that you assist her in whatever business she has need of you: because she has been a helper of many, and of myself also.
(3) Greet Priscilla and Aquila[b] my helpers in Christ Jesus:
(4) Who have for my life laid down their own necks: for whom not only I give thanks, but also all the churches of the Gentiles {non-Jews}.

15:21f - Is. 52:15
16:1a – servant – deaconess {διακονον}
16:3b – Priscilla and Aquila – Acts 18:2; Acts 18:18; Acts 18:26; I Cor. 16:19; II Tim. 4:19

(5) Likewise *greet* the church that is in their house. Salute my well-beloved Epaenetus, who is the first-fruits of Achaia to Christ.
(6) Greet Mary, who bestowed much labor on us.
(7) Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
(8) Greet Amplias my beloved in the Lord.
(9) Salute Urbane, our helper in Christ, and Stachys my beloved.
(10) Salute Apelles approved in Christ. Salute those who are of Aristobulus' *household*.
(11) Salute Herodion my kinsman. Greet those who are of the *household* of Narcissus, who are in the Lord.
(12) Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.
(13) Salute Rufus[c] chosen in the Lord, and his mother and mine.
(14) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.
(15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.
(16) Salute one another with a holy kiss. The churches of Christ salute you.
(17) Now I urge you, brothers, take note of those who cause divisions and offenses contrary to the teaching which you have learned; and avoid them.
(18) Because those who are such do not serve our Lord Jesus Christ, but their own personal desires; and by good words and fair speeches deceive the hearts of the simple.
(19) Because your obedience has spread abroad to all *men*. I am glad therefore on your behalf: but yet I would have you wise towards that which is good, and simple concerning evil.
(20) And the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. {Let it be.}
(21) Timothy[d] my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
(22) I Tertius, who wrote *this* letter {*for Paul*}, salute you in the Lord.
(23) Gaius[e] my host, and of the whole church, salutes you. Erastus[f] the city's treasurer salutes you, and Quartus a brother.

16:13c – Rufus – Mark 15:21
16:21d – Timothy – Acts 16:1; 18:5; 20:4
16:23e – Gaius – Acts 19:29; 20:4; I Cor. 1:14; III Jn. 1:1
16:23f – Erastus – Acts 19:22

(24) The grace of our Lord Jesus Christ *be* with you all. Amen. {Let it be.}
(25) Now to Him Who has the power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

(26) But now has been revealed, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
(27) To God only wise, *be* glory through Jesus Christ forever. Amen {Let it be}.

Chapter 1

(1) Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

(2) To the church of God which is at Corinth, to those who are sanctified {made holy}[a] in Christ Jesus, called *to be* saints {holy ones},[b] with all who in every place call upon the Name of Jesus Christ our Lord, both theirs and ours:

(3) Grace *be* to you, and peace,[c] from God our Father, and *from* the Lord Jesus Christ.

(4) I thank my God always on your behalf, for the grace of God which is given to you by Jesus Christ;

(5) That in everything you are enriched by Him, in all speech, and *in* all knowledge;

(6) Even as the testimony of Christ was confirmed in you:

(7) So that you are lacking in no gift; waiting for the coming of our Lord Jesus Christ:

(8) Who shall also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.[d]

(9) God *is* faithful, by Whom you were called to the fellowship of His Son Jesus Christ our Lord.

(10) Now I urge you, brothers, by the Name of our Lord Jesus Christ, that you all be in agreement, and *that* there be no divisions among you; but *that* you be perfectly joined together in the same mind and in the same judgment.

(11) Because it has been declared to me of you, my brothers, by those *who are of the house* of Chloe, that there are contentions among you.

(12) Now this I say, that everyone of you says, I am of Paul; and I *am* of Apollos; and I *am* of Cephas; and I *am* of Christ.

(13) Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?

(14) I thank God that I baptized none of you, except Crispus and Gaius;

(15) Lest any should say that I had baptized in my own name.

(16) And I baptized also the household of Stephanas: besides *these*, I do not know whether I baptized any other.

1:2a – sanctified – made pure, clean, without sin {because of Jesus' sacrifice}

1:2b – saints – holy ones {holy because of Jesus}

1:3c – Grace and Peace – grace always precedes peace – Rom. 1:7; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

1:8d - "the day of our Lord Jesus Christ" - i.e. the Rapture

Note: whenever Jesus' Name or "Christ" is used in reference to the coming of the Lord, it is always a day of joy for believers. Whenever Jesus' Name or "Christ" is not used in reference to the coming of the Lord, it is always a reference to the Second Coming at Armageddon or the final judgment, a day of darkness and judgment on ungodly men. [Such as "the day of the Lord" or "the day of God"] - Rev. 19:11-21; Rev. 20:7-15

(17) Because Christ did not send me to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of no effect.
(18) Because the preaching of the cross is foolishness to those who perish; but to us who are saved it is the power of God.
(19) Because it is written,

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent {wise},[e]

(20) Where *are* the wise? where *is* the scribe? where *is* the disputer of this world? has not God made foolish the wisdom of this world?
(21) Because in the wisdom of God the world by wisdom did not know God, it pleased God by the foolishness of preaching to save those who believe.
(22) Because the Jews require a sign, and the Greeks seek after wisdom:
(23) But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness;
(24) But to those who are called, both Jews and Greeks, Christ *is* the power of God, and the wisdom of God.
(25) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
(26) Because you see your calling, brothers, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*
(27) But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;
(28) And base things of the world, and things which are despised, God has chosen, *yes,* and things which are not, to bring to nothing things that are:
(29) That no flesh should glory in His presence.
(30) But of Him you are in Christ Jesus, Who of God is made to us wisdom, and righteousness, and sanctification, and redemption:
(31) That, accordingly as it is written,

Let him who boasts, let him boast in the Lord.[f]

Chapter 2

(1) And I, brothers, when I came to you, did not come with eloquence of speech or of wisdom, declaring to you the testimony of God.
(2) Because I determined not to know anything among you, except Jesus Christ, and Him crucified.
(3) And I was with you in weakness, and in fear, and in much trembling.
(4) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1:19e - Is. 29:14
1:31f - Jer. 9:23-24

(5) That your faith should not stand in the wisdom of men, but in the power of God.
(6) However we speak wisdom among those who are perfect {mature}: yet not the wisdom of this world, nor of the princes of this world, that come to nothing:
(7) But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world to our glory:
(8) Which none of the princes of this world knew: because had they known *it,* they would not have crucified the Lord of glory.
(9) But as it is written,

Eye has not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for those who love Him.[a]

(10) But God has revealed *them* to us by His Spirit: because the Spirit searches all things, yes, the deep things of God.
(11) Because what man knows the things of a man, except the spirit of man which is in him? even so the things of God no man knows, except the Spirit of God.
(12) Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God.
(13) Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual.
(14) But the natural man does not receive the things of the Spirit of God: because they are foolishness to him: neither can he know *them,* because they are spiritually discerned.
(15) But he who is spiritual judges all things, yet he himself is judged by no man.
(16) Because who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

Chapter 3

(1) And I, brothers, could not speak to you as to spiritual, but as to carnal {worldly}, *even* as to babes in Christ.
(2) I have fed you with milk, and not with meat: because up to now you were not able *to bear it,* neither are you now yet able {to bear it}.
(3) Because you are still carnal {worldly}: because whereas *there is* among you envying, and strife, and divisions, are you not carnal {worldly}, and walk as men?
(4) Because while one says, I am of Paul; and another, I *am* of Apollos; are you not carnal {worldly}?
(5) Who then is Paul, and who *is* Apollos, but ministers by whom you believed, even as the Lord gave to every man?

2:9a - Is. 64:4

(6) I have planted, Apollos watered; but God gave the increase.
(7) So then neither is he who plants anything, nor he who waters; but God Who gives the increase.
(8) Now he who plants and he who waters are one: and every man shall receive his own reward according to his own labor.
(9) Because we are laborers together with God: you are God's garden, *you are* God's building.
(10) According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds upon it. But let every man take heed how he builds upon it.
(11) Because no other foundation can man lay than that which is laid, which is Jesus Christ.
(12) Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble;
(13) Every man's work shall be revealed: because the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
(14) If any man's work stands which he has built upon it, he shall receive a reward.
(15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
(16) Do you not know that you are the temple of God, and *that* the Spirit of God lives in you?
(17) If any man defiles the temple of God, God shall destroy him; because the temple of God is holy, Whose *temple* you are.
(18) Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise.
(19) Because the wisdom of this world is foolishness with God. Because it is written,

He takes the wise in their own craftiness.[a]

(20) And again,

The Lord knows the thoughts of the wise, that they are vain.[b]

(21) Therefore let no man boast in men. Because all things are yours;
(22) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
(23) And you are Christ's; and Christ *is* God's.

Chapter 4

(1) Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
(2) Furthermore it is required in stewards, that a man be found faithful.
(3) But with me it is a very small thing that I should be judged by you, or by man's judgment: yes, I do not judge myself.

3:19a - Job 5:13
3:20b - Ps. 94:11

(4) Because I know nothing by myself; yet I am not justified because of it: but He Who judges me is the Lord.
(5) Therefore judge nothing before the time, until the Lord comes, Who both will bring to light the hidden things of darkness, and will reveal the counsels of the hearts: and then every man shall have praise from God.
(6) And these things, brothers, I have in a figure transferred to myself and *to* Apollos for your sakes; that you might learn in us not to think *of men* above that which is written, that no one of you be puffed up against one another.
(7) Because who causes you to differ *from another?* and what do you have that you did not receive? now if you received *it,* why do you take pride in it, as if you had not received *it?*
(8) Now you are full, now you are rich, you have reigned as kings without us: and I wish to God you did reign, that we also might reign with you.
(9) Because I think that God has set forth us the apostles last, as it were appointed to death: because we are made a spectacle to the world, and to angels, and to men.
(10) We *are* fools for Christ's sake, but you *are* wise in Christ; we *are* weak, but you *are* strong; you *are* honorable, but we *are* despised.
(11) Even to this present hour we both hunger, and thirst, and are naked, and are beaten, and have no certain place to live;
(12) And labor, working with our own hands: being reviled {mocked; made fun of}, we bless; being persecuted, we suffer it:
(13) Being slandered, we ask that they be forgiven: we are made as the filth of the world, *and are* the scum of all things to this day.
(14) I write these things not to shame you, but as my beloved sons I warn *you.*
(15) Because though you have ten thousand instructors in Christ, yet *you do not have* many fathers: because in Christ Jesus I have fathered you through the gospel.
(16) Therefore I urge you, be my followers.
(17) Because for this reason I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall remind you of my ways which are in Christ, as I teach everywhere in every church.
(18) Now some are puffed up {with pride}, as though I would not come to you.
(19) But I will come to you shortly, if the Lord wills, and will know, not the speech of those who are puffed up {with pride}, but the power.

(20) Because the kingdom of God *is* not in word, but in power.
(21) What do you want? shall I come to you with a rod, or in love, and *in* the spirit of humility?

Chapter 5

(1) It is reported commonly *that there is* fornication {sex outside of marriage}[a] among you, and such fornication as is not so much as named among the Gentiles {non-Jews}, that one should have his father's wife.[b]
(2) And you are puffed up {with pride}, and have not rather mourned, that he who has done this deed might be taken away from among you.
(3) Because truly I, though absent in body, but present in spirit, have judged already, as though I were present, *concerning* him who has so done this deed,
(4) In the Name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ,
(5) To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.[c]
(6) Your boasting *is* not good. Do you not know that a little leaven leavens the whole lump?
(7) Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. Because even Christ our Passover is sacrificed for us:
(8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.
(9) I wrote to you in a letter not to keep company with fornicators {people who have sex outside of marriage}:[d]
(10) Yet not altogether with the fornicators of this world, or with the covetous {greedy}, or extortionists, or with idolaters; because then you would need to go out of the world.
(11) But now I have written to you not to keep company, if any man that is called a brother is a fornicator {has sex outside of marriage},[d] or covetous {greedy},[e] or an idolater, or one who rages against others, or a drunkard, or an extortionist; with such a one do not eat.
(12) Because what have I to do to judge those also who are outside? Do you not judge those who are inside?
(13) But those who are outside God judges. Therefore put away from among yourselves that wicked person.

5:1a – fornication – sex outside of marriage - See Mat. 5:32
5:1b – See Ezek. 22:10
5:5c - See note on I Cor. 1:8
5:9,11d - See Mat.5:32
5:11e – covetous – wanting things that belong to others – greedy – Ex. 20:17

Chapter 6

(1) Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
(2) Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?
(3) Do you not know that we shall judge angels? how much more things that pertain to this life?
(4) If then you have judgments of things pertaining to this life, set those to judge who are least esteemed in the church.
(5) I speak to your shame. Is it so, that there is not a wise man among you? no, not one who shall be able to judge between his brothers?
(6) But brother goes to law with brother, and that before the unbelievers.
(7) Now therefore there is completely a fault among you, because you go to law one with another. Why do you not rather take wrong? why do you not rather *allow yourselves to* be defrauded?
(8) No, you do wrong, and defraud, and that to *your* brothers.
(9) Do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived: neither fornicators {people who have sex outside of marriage}, nor idolaters, nor adulterers {people who have sex with someone other than their spouse}, nor effeminate {homosexuals; those who have sex with the same gender}, nor those who abuse themselves {their bodies} with mankind,
(10) Nor thieves, nor covetous {greedy}, nor drunkards, nor revilers {slanderers}, nor extortionists, shall inherit the kingdom of God.
(11) And such were some of you: but you are washed, but you are sanctified {made holy}, but you are justified in the Name of the Lord Jesus, and by the Spirit of our God.
(12) All things are lawful to me, but all things are not expedient {beneficial}: all things are lawful for me, but I will not be brought under the power of any.
(13) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication {sex outside of marriage}, but for the Lord; and the Lord for the body.
(14) And God has both raised up the Lord, and will also raise up us by His own power.
(15) Do you not know that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a prostitute? God forbid.
(16) What? Do you not know that he who is joined to a prostitute is one body {with her}? Because He says,

> **the two, shall become one flesh**.[a]

(17) But he who is joined to the Lord is one spirit.

6:16a - Gen. 2:24

(18) Flee fornication {sex outside of marriage}. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.
(19) What? Do you not know that your body is the temple of the Holy Spirit *Who is* in you, Whom you have from God, and you are not your own?
(20) Because you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Chapter 7
(1) Now concerning the things of which you wrote to me: *It is* good for a man not to touch a woman.
(2) Nevertheless, *to avoid* fornication {sex outside of marriage}, let every man have his own wife, and let every woman have her own husband.
(3) Let the husband render to the wife due benevolence: and likewise also the wife to the husband.
(4) The wife does not have power over her own body, but the husband: and likewise also the husband does not have power over his own body, but the wife.
(5) Do not deprive one another {sexually}, except *by mutual* consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan not tempt you because of your lack of self-control.
(6) But I speak this by permission, *and* not of commandment.
(7) Because I would *desire* that all men were even as I myself. But every man has his proper gift of God, one after this manner, and another after that.
(8) I say therefore to the unmarried and widows, It is good for them if they stay even as I.
(9) But if they cannot contain themselves, let them marry: because it is better to marry than to burn.
(10) And to the married I command, *yet* not I, but the Lord, Do not let the wife depart from *her* husband:
(11) But and if she departs, let her remain unmarried, or be reconciled to *her* husband: and do not let the husband divorce *his* wife.
(12) But to the rest I speak, not the Lord: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.
(13) And the woman who has a husband who does not believe, and if he is willing to live with her, let her not leave him.
(14) Because the unbelieving husband is sanctified {made holy} by the wife, and the unbelieving wife is sanctified {made holy} by the husband: else your children would be unclean; but now are they holy.

(15) But if the unbelieving departs, let him depart. A brother or a sister is not under bondage[a] in such *cases:* but God has called us to peace.
(16) Because how do you know, O wife, whether you shall save *your* husband? or how do you know, O man, whether you shall save *your* wife?
(17) But as God has distributed to every man, as the Lord has called everyone, so let him walk. And so I ordain in all churches.
(18) Is any man called while being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
(19) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
(20) Let every man live in the same calling in which he was called.
(21) Are you called while *being* a servant? do not worry about it: but if you may be made free, do so.
(22) Because he who is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he who is called, *being* free, is Christ's servant.
(23) You are bought with a price; do not be the servants of men.
(24) Brothers, let every man, in which he is called, live in that manner with God.
(25) Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one who has obtained mercy of the Lord to be faithful.
(26) I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man to be so.
(27) Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.
(28) But and if you marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such shall have trouble in the flesh: but I would spare you.
(29) But this I say, brothers, the time *is* short: it remains, that both those who have wives be as though they had none;
(30) And those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess;
(31) And those who use this world, as not abusing *it:* because the form of this world passes away.
(32) But I would have you not be full of cares. He who is unmarried cares for the things that belong to the Lord, how he may please the Lord:
(33) But he who is married cares for the things that are of the world, how he may please *his* wife.

7:15a - not under bondage - i.e. if the unbeliever leaves the believer, the believer is free to remarry

(34) There is difference *also* between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she who is married cares for the things of the world, how she may please *her* husband.
(35) And this I speak for your own profit; not that I may cast a snare upon you, but for that which is becoming, and that you may attend upon the Lord without distraction.
(36) But if any man thinks that he behaves himself unbecoming toward his virgin, if she is past the flower of *her* age, and needs so require, let him do what he will, he does not sin: let them marry.
(37) Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well.
(38) So then he who gives *her* in marriage does well; but he who does not give *her* in marriage does better.
(39) The wife is bound by the law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wills; only in the Lord.[b]
(40) But she is happier if she so lives, after my judgment: and I think also that I have the Spirit of God.

Chapter 8
(1) Now as concerning things offered to idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies {builds up}.
(2) And if any man thinks that he knows anything, he knows nothing yet as he ought to know.
(3) But if any man loves God, the same is known by Him.
(4) As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.
(5) Because though there are those that are called gods, whether in heaven or in earth, (as there are many gods, and many lords,)
(6) But to us *there is but* one God, the Father, of Whom *are* all things, and we in Him; and one Lord Jesus Christ, by Whom all things *are*, and we by Him.
(7) However not every man has that knowledge: because some with conscience of the idol to this hour eat *it* as a thing offered to an idol; and their conscience being weak is defiled.
(8) But meat does not commend us to God: because neither, if we eat, are we the better; nor, if we do not eat, are we the worse.

7:39b - marry <u>in the Lord</u> - i.e. a believer must never marry an unbeliever. The previous verses about believers married to unbelievers has to do with those who become believers but are still married to unbelievers. A believer must always be sure the person he or she is planning to marry is a believer. See II Cor. 6:14-15; Lev. 34:16; Ezr. 9:2,12; Neh. 13:25; Mal. 2:11

(9) But take heed lest by any means this liberty of yours becomes a stumbling block to those who are weak.
(10) Because if any man sees you who has knowledge sit at meat in the idol's temple, shall not his conscience which is weak be emboldened to eat those things which are offered to idols;
(11) And through your knowledge shall the weak brother perish, for whom Christ died?
(12) But when you sin so against the brothers, and wound their weak conscience, you sin against Christ.
(13) Therefore, if meat causes my brother to be offended, I will eat no meat while the world stands, lest I cause my brother to be offended.

Chapter 9
(1) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are you not my work in the Lord?
(2) If I am not an apostle to others, yet doubtless I am to you: because you are the seal of my apostleship in the Lord.
(3) My answer to those who examine me is this,
(4) Do we not have power to eat and to drink?
(5) Do we not have power to lead about a sister, a wife, as well as other apostles, and *as* the brothers of the Lord, and Cephas?
(6) Or I only and Barnabas, do we not have power to forbear working?
(7) Who goes to war at any time at his own charges? who plants a vineyard, and does not eat of its fruit? or who feeds a flock, and does not drink of the milk of the flock?
(8) Do I say these things as a man? or does the law not also say the same?
(9) Because it is written in the law of Moses,

> **You shall not muzzle the mouth of the ox that treads out the corn.**[a]

Does God take care for oxen?
(10) Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he who plows should plow in hope; and that he who threshes in hope should be partaker of his hope.
(11) If we have sown to you spiritual things, *is it* a great thing if we shall reap your carnal {worldly} things?
(12) If others are partakers of *this* power over you, do we not have the same right? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
(13) Do you not know that those who minister about holy things live *off the things* of the temple? and those who wait at the altar are partakers with the altar?[b]

9:9a - Deut. 25:4
9:13b - Num. 18:24-31 - at the Lord's command the Levites were to be provided for by the tithes and offerings brought to them

(14) Even so has the Lord ordained that those who preach the gospel should live of the gospel.
(15) But I have used none of these things: neither have I written these things, that it should be so done to me: because *it would be* better for me to die, than that any man should make my boasting void.
(16) Because though I preach the gospel, I have nothing to boast about: because necessity is laid upon me; yes, woe is me, if I do not preach the gospel!
(17) Because if I do this thing willingly, I have a reward: but if against my will, a stewardship *of the gospel* is committed to me.
(18) What is my reward then? *Truly* that, when I preach the gospel, I may make the gospel of Christ without charge, that I do not abuse my power in the gospel.
(19) Because though I am free from all *men,* yet I have made myself servant to all, that I might gain the more.
(20) And to the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law;
(21) To those who are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain those who are without law.
(22) To the weak I became as weak, that I might gain the weak: I am made all things to all *men,* that I might by all means save some.
(23) And this I do for the gospel's sake, that I might be partaker with *you*.
(24) Do you not know that those who run in a race all run, but one receives the prize? So run, that you may obtain.
(25) And every man who strives for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown;[c] but we an incorruptible {*crown}*.
(26) I therefore so run, not as uncertainly; so I fight, not as one who beats the air:
(27) But I keep control over my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Chapter 10
(1) Moreover, brothers, I do not want you to be ignorant, how that all our forefathers were under the cloud, and all passed through the sea;
(2) And were all baptized unto Moses in the cloud and in the sea;
(3) And all ate the same spiritual meat;
(4) And all drank the same spiritual drink: because they drank of that spiritual Rock that followed them: and that Rock was Christ.
(5) But with many of them God was not well pleased: because they were overthrown in the wilderness.
(6) Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.

9:25c – crown – stephanon {στεφανον} - crown of victory

(7) Neither be idolaters, as *were* some of them; as it is written,

The people sat down to eat and drink, and rose up to play.[a]

(8) Neither let us commit fornication {sex outside of marriage}, as some of them committed, and twenty-three thousand fell in one day.

(9) Neither let us tempt Christ, as some of them also tempted, and were destroyed by snakes.[b]

(10) Nor murmur, as some of them also murmured, and were destroyed by the destroyer.[c]

(11) Now all these things happened to them for examples: and they are written for our warning, upon whom the ends of the world have come.

(12) Therefore let him who thinks he stands take heed lest he fall.

(13) There has no temptation overtaken you but such as is common to man: but God *is* faithful, Who will not allow you to be tempted above what you are able *to bear*; but will with the temptation also make a way to escape, that you may be able to bear *it*.[d]

(14) Therefore, my dearly beloved, flee from idolatry.

(15) I speak as to wise men; you judge what I say.

(16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(17) Because we *being* many are one bread, *and* one body: because we are all partakers of that one Bread.

(18) Consider Israel after the flesh: are not those who eat of the sacrifices partakers of the altar?[e]

(19) What do I say then? that the idol is anything, or that which is offered in sacrifice to idols is anything?

(20) But *I say,* that the things which the Gentiles {non-Jews} sacrifice, they sacrifice to demons, and not to God: and I do not want you to have fellowship with demons.

(21) You cannot drink the cup of the Lord, and the cup of demons: you cannot be partakers of the Lord's table, and of the table of demons.

(22) Do we provoke the Lord to jealousy? are we stronger than He?

(23) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things do not profit.

(24) Let no man seek his own, but every man another's *wellbeing*.

(25) Whatsoever is sold in the market places, *that* eat, asking no question for conscience sake:

10:7a - Ex. 32:6-28
10:9b - Num. 21:6
10:10c - Num. 14:2-35
10:13d – James 1:13-14 – God Himself tempts no one
10:18e – See note on I Cor. 9:13

(26) Because the earth *is* the Lord's, and its fullness.
(27) If any of those who do not believe bid you *to a feast,* and you are disposed to go; whatever is set before you, eat, asking no questions for conscience sake.
(28) But if any man says to you, This is offered in sacrifice to idols, do not eat for his sake who told you, and for conscience sake: because the earth *is* the Lord's, and its fullness:
(29) Conscience, I say, not your own {conscience}, but of the other person's {conscience}: because why is my liberty judged by another *man's* conscience?
(30) But if I by grace am a partaker, why am I evilly spoken of for that for which I give thanks?
(31) Whether you eat, or drink, or whatever you do, do all to the glory of God.
(32) Give no offense, neither to the Jews, nor to the Gentiles {non-Jews}, nor to the church of God:
(33) Even as I please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved.

Chapter 11
(1) Be my followers, even as I also *am* of Christ.
(2) Now I praise you, brothers, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.
(3) But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.
(4) Every man praying or prophesying, having *his* head covered, dishonors his head.
(5) But every woman who prays or prophesies with *her* head uncovered dishonors her head: because that is the same as if she were shaved.
(6) Because if the woman is not covered, let her also be shaved: but if it is a shame for a woman to be shaved, let her be covered.
(7) Because a man indeed ought not to cover *his* head, inasmuch as he is the image and glory of God: but the woman is the glory of the man.
(8) Because the man is not of the woman; but the woman of the man.

(9) Neither was the man created for the woman; but the woman for the man.
(10) Because for this reason the woman ought to have power on *her* head[a] as a witness to the angels.
(11) Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
(12) Because as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.
(13) Judge in yourselves: is it becoming that a woman pray to God uncovered?
(14) Does not even nature itself teach you, that, if a man has long hair, it is a shame to him?
(15) But if a woman has long hair, it is a glory to her: because *her* hair is given to her for a covering.
(16) But if any man seems to be contentious, we have no such custom, neither the churches of God.
(17) Now in this that I declare *to you* I do not praise *you*, that you come together not for the better, but for the worse.
(18) Because first of all, when you come together in the church, I hear that there are divisions among you; and I partly believe it.
(19) Because there must be also heresies among you, that those who are approved may be revealed among you.
(20) When you come together therefore into one place, *this* is not to eat the Lord's supper.
(21) Because in eating everyone takes his own supper before *the other*: and one is hungry, and another is drunken.
(22) What? have you not houses to eat and to drink in? or do you despise the church of God, and shame those who do not have? What shall I say to you? shall I praise you in this? I do not praise *you*.
(23) Because I have received of the Lord that which I also delivered to you, That the Lord Jesus the *same* night in which He was betrayed took bread:
(24) And when He had given thanks, He broke *it,* and said, Take, eat: this is My body, which is broken for you: do this in memory of Me.
(25) After the same manner also *He took* the cup, when He had eaten, saying, This cup is the new testament in My blood: do this, as often as you drink *it,* in memory of Me.
(26) Because as often as you eat this bread, and drink this cup, you show the Lord's death until He comes.

11:10a - power on her head - literally a covering over her head as a sign of submission as a witness to the angels. - in 11:16 Paul makes it clear that this was the custom of the day.

(27) Therefore whoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.[b]
(28) But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
(29) Because he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.
(30) For this reason many *are* weak and sickly among you, and many sleep.
(31) Because if we would judge ourselves, we should not be judged.
(32) But when we are judged, we are disciplined by the Lord, that we should not be condemned with the world.
(33) Therefore, my brothers, when you come together to eat, wait for one another.
(34) And if any man is hungry, let him eat at home; that you not come together to condemnation. And the rest I will set in order when I come.

Chapter 12
(1) Now concerning spiritual *gifts,* brothers, I do not want you to be ignorant.
(2) You know that you were Gentiles {non-Jews}, carried away to these dumb idols, even as you were led.
(3) Therefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Spirit.
(4) Now there are differing gifts, but the same Spirit.
(5) And there are differences of administrations, but the same Lord.
(6) And there are differing operations, but it is the same God Who works all in all.
(7) But the revelation of the Spirit is given to every man to profit from.
(8) Because to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
(9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
(10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *various* kinds of tongues; to another the interpretation of tongues:
(11) But all these work that one and the same Spirit, dividing to every man severally as He wills.
(12) Because as the body is one, and has many members, and all the members of that one body, being many, are one body: so also *is* Christ.

11:27b - see 11:21 - eat and drink "unworthily" - the issue here is not whether any of us are "worthy" to take of the Lord's supper, but that the Lord's supper should be taken in reverence and respect - apparently from verse 21 some were gorging themselves on the bread and getting drunk on the wine and as a result others did not get to participate in the Lord's supper. See verse 34. The instruction in verse 34 is for people to eat their meals at home and not gorge themselves on the Lord's supper.

(13) Because by one Spirit we are all baptized into one body, whether *we are* Jews or Gentiles {non-Jews}, whether *we are* slave or free; and have been all made to drink into one Spirit.
(14) Because the body is not one member, but many.
(15) If the foot should say, Because I am not the hand, I am not of the body; is it therefore not of the body?
(16) And if the ear should say, Because I am not the eye, I am not of the body; is it therefore not of the body?
(17) If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would* the smelling be?
(18) But now God has set the members everyone of them in the body, as it has pleased Him.
(19) And if they were all one member, where *would* the body be?
(20) But now *they are* many members, yet but one body.
(21) And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you.
(22) No, much more those members of the body, which seem to be more feeble, are necessary:
(23) And those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our *unpresentable parts* have more abundant beauty.[a]
(24) Because our more beautiful *parts* have no need: but God has tempered the body together, having given more abundant honor to that *part* which lacks:
(25) That there should be no division in the body; but *that* the members should have the same care for one another.
(26) And when one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it.
(27) Now you are the body of Christ, and members in particular.
(28) And God has set some in the church, first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, governments, varieties of tongues.
(29) *Are* all apostles {no}?[b] *are* all prophets {no}?[b] *are* all teachers {no}?[b] *are* all workers of miracles {no}?[b]
(30) Have all the gifts of healing {no}?[b] do all speak with tongues {no}?[b] do all interpret {no}?[b]

12:23-24a - less honorable .. we bestow more honor, unpresentable parts . - i.e. we are careful to cover our private parts so that they are not seen, but our face and more presentable parts of our body do not require such coverings. Each part of the body has its own purpose which God has provided for the benefit of the entire body.
12:29-30b - the wording requires a "no" answer to each of the questions

(31) But earnestly desire the best gifts: and yet I will show to you a more excellent way.

Chapter 13

(1) Though I speak with the languages of men and of angels, and do not have charity {love},[a] I have become *as* sounding brass, or a tinkling cymbal.
(2) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and do not have charity {love}, I am nothing.
(3) And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, and do not have charity {love}, it does not profit me anything.
(4) Charity {love} suffers long, *and* is kind; charity {love} does not envy; charity {love} does not flaunt itself, is not puffed up {with pride},
(5) Does not behave itself unseemly, does not seek her own benefit, is not easily provoked, thinks no evil;
(6) Does not rejoice in sin, but rejoices in the truth;
(7) Bears all things, believes all things, hopes all things, endures all things.
(8) Charity {love} never fails: but where *there are* prophecies, they shall fail; where *there are* languages they shall cease; where *there is* knowledge, it shall vanish away.
(9) Because we know in part, and we prophesy in part.
(10) But when that which is perfect has come, then that which is in part shall be done away.
(11) When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
(12) Because now we see through a glass, dimly {*as a blur*}; but then face to face: now I know in part; but then I shall know even as also I am known.
(13) And now these three faith, hope, charity {love} remain; but the greatest of these *is* charity {love}.

Chapter 14

(1) Seek after charity {love}, and desire spiritual *gifts,* but especially that you may prophesy.
(2) Because he who speaks in an *unknown* language speaks not to men, but to God: because no man understands *him;* even so in the spirit he speaks mysteries.
(3) But he who prophesies speaks to men *to* encouragement, and exhortation, and comfort.
(4) He who speaks in an *unknown* language uplifts himself; but he who prophesies uplifts the church.

13:1a - charity - agape love {ἀγάπη}- love that moves to action in helping others.
The King James usually translates agape as <u>charity</u> because <u>godly love is not an emotion, but an attitude of service</u> to others.

(5) I desire that you all spoke with {spiritual} languages, but even more that you prophesied: because greater *is* he who prophesies than he who speaks with {spiritual} languages, unless he interprets, that the church may receive encouragement.
(6) Now, brothers, if I come to you speaking with {spiritual} languages, what shall I profit you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?
(7) And even things without life giving sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped?
(8) Because if the trumpet gives an uncertain sound, who shall prepare himself to the battle?
(9) So likewise you, unless you speak by the {spiritual} language words easy to be understood, how shall it be known what is spoken? because you shall speak into the air.
(10) There are, it may be, so many kinds of voices in the world, and none of them *is* without significance.
(11) Therefore if I do not know the meaning of the voice, I shall be to him who speaks a barbarian {uneducated; uncivilized}, and he who speaks *shall be* a barbarian {uneducated; uncivilized} to me.
(12) Even so you, inasmuch as you are zealous of spiritual *gifts,* seek that you may excel to the encouragement of the church.
(13) Therefore let him who speaks in an *unknown* language pray that he may interpret.
(14) Because if I pray in an *unknown* language, my spirit prays, but my understanding is unfruitful.
(15) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
(16) Else when you shall bless with the spirit, how shall he who occupies the room of the unlearned say Amen {Let it be} at your giving of thanks, since he does not understand what you say?
(17) Because you truly give thanks well, but the other is not encouraged.
(18) I thank my God, I speak with {spiritual} languages more than you all:
(19) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* language.
(20) Brothers, do not be children in understanding: let it be that in malice you are children, but in understanding be men.

(21) In the law it is written,
With *men of* other languages and other lips I will speak to this people; and yet for all that they will not listen to Me, says the Lord.[a]
(22) Therefore {spiritual} languages are for a sign, not to those who believe, but to those who do not believe: but prophesying does not *serve* those who do not believe, but those who believe.
(23) If therefore the whole church comes together into one place, and all speak with {unknown} languages, and there comes in *those who are* unlearned, or unbelievers, will they not say that you are mad?
(24) But if all prophesy, and there comes in one who does not believe, or *one* unlearned, he is convicted of all, he is judged of all:
(25) And so the secrets of his heart are revealed; and so falling down on *his* face he will worship God, and report that God is truly in you.
(26) How is it then, brothers? when you come together, every one of you has a song, has a teaching, has a {spiritual} language, has a revelation, has an interpretation. Let all things be done to the up-building {of the church}.
(27) If any man speaks in an *unknown* language, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
(28) But if there is no interpreter, let him keep silence in the church; and let him speak to himself, and to God.[b]
(29) Let the prophets speak two or three, and let the others judge.
(30) If *anything* is revealed to another who sits by, let the first hold his peace.
(31) Because you may all prophesy one by one, that all may learn, and all may be comforted.
(32) And the spirits of the prophets are subject to the prophets.
(33) Because God is not *the author* of confusion, but of peace, as in all churches of the saints.
(34) Let your women keep silence in the churches: because it is not permitted for them to speak; but *they are commanded* to be under obedience, as also the law says.[c]
(35) And if they will learn anything, let them ask their husbands at home: because it is a shame for women to speak in the church.
(36) What? Did the word of God come out from you? or did it come to you only?

14:21a - Is. 28:11
14:28b – If there is no one to interpret – tongues {unknown} languages are not allowed in the church!
14:34c - Gen. 3:16 - i.e. women are not to speak out in church [this was the custom of the Jews in the synagogues which Paul carries over to the modern church - see chapter 11] - This also suggests that women {and men} should not be talking about other things when they should be listening to what is being said.

(37) If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.
(38) But if any man is ignorant, let him be ignorant.
(39) Therefore, brothers, earnestly desire to prophesy, and do not forbid to speak with {spiritual} languages.[d]
(40) Let all things be done decently and in order.

Chapter 15
(1) Furthermore, brothers, I declare to you the gospel which I preached to you, which also you have received, and in which you stand;
(2) By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain.
(3) Because I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures;
(4) And that He was buried, and that He rose again the third day according to the scriptures:
(5) And that He was seen by Cephas {Peter}, then by the twelve:
(6) After that, He was seen by more than five hundred brothers at once; of whom the greater part remain to this present {day},[a] but some are fallen asleep.
(7) After that, He was seen by James; then by all the apostles.
(8) And last of all He was seen by me also, as of one born out of due time.
(9) Because I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God.
(10) But by the grace of God I am what I am: and His grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.
(11) Therefore whether *it were* I or they, so we preach, and so you believed.
(12) Now if Christ is preached that He rose from the dead, how is it that some among you say that there is no resurrection of the dead?
(13) But if there is no resurrection of the dead, then Christ has not risen:
(14) And if Christ has not risen, then our preaching *is* vain, and your faith *is* also vain.
(15) Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He did not raise up, if it is that the dead do not rise.
(16) Because if the dead do not rise, then Christ is not raised:
(17) And if Christ is not raised, your faith *is* vain; you are yet in your sins.

14:39d – we are not to forbid the use of tongues in church – however, there must be an interpreter present to translate the message – see 14:28
15:6a - Acts 1:3

(18) Then they also who have fallen asleep in Christ have perished.
(19) If in this life only we have hope in Christ, we are of all men most miserable.
(20) But now Christ has risen from the dead, *and* become the first-fruits of those who slept.
(21) Because since by man death *came*, by Man the resurrection of the dead *came* also.
(22) Because as in Adam all die, even so in Christ shall all be made alive.
(23) But every man in his own order: Christ the first-fruits; afterward those who are Christ's at His coming.[b]
(24) Then *comes* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.
(25) Because He must reign, until He has put all enemies under His feet.
(26) The last enemy *that* shall be destroyed *is* death.
(27) Because He has put all things under His feet. But when He says all things are put under *Him, it is* revealed that He is excepted, Who put all things under Him.
(28) And when all things shall be subdued to Him, then the Son shall also Himself be subject to Him Who put all things under Him, that God may be all in all.
(29) Else what shall they do who are baptized for the dead, if the dead do not rise at all? why are they then baptized for the dead?[c]
(30) And why do we stand in jeopardy every hour?
(31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
(32) If after the manner of men I have fought with beasts at Ephesus, what advantage is it to me, if the dead do not rise? let us eat and drink; because tomorrow we die.
(33) Do not be deceived: evil communications corrupt good manners.
(34) Awake to righteousness, and do not sin; because some do not have the knowledge of God: I speak *this* to your shame.
(35) But some *man* will say, How are the dead raised up? and with what body do they come?
(36) *You* fool, that which you sow does not come alive, unless it dies:
(37) And that which you sow, is not sown in that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
(38) But God gives it a body as it has pleased Him, and to every seed its own body.

15:23b - His coming - i.e. the Rapture - see Is. 26:20
15:29c - baptized for the dead - literally baptized on behalf of the dead - apparently some practiced baptizing by proxy, where someone is baptized for someone who is already dead. Interestingly, Paul not only does not criticize this practice, but uses it as an argument for the resurrection of the dead.

(39) All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fish, *and* another of birds.[d]
(40) *There are* also heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one, and the *glory* of the earthly *is* another.
(41) *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: because *one* star differs from *another* star in glory.
(42) So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
(43) It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:
(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
(45) And so it is written, The first man Adam was made a living soul; the last Adam *was made* a life giving Spirit.
(46) So it is that which is spiritual *was* not first, but that which is natural; and afterward that which is spiritual.
(47) The first man *is* of the earth, earthy: the second Man *is* the Lord from heaven.
(48) As *is* the earthy, such *are* they also who are earthy: and as *is* the heavenly, such *are* those also who are heavenly.
(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
(50) Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.
(51) Look, I show you a mystery; We shall not all sleep, but we shall all be changed,
(52) In a moment,[e] in the twinkling of an eye, at the last trump:[f] because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
(53) Because this corruptible must put on incorruption, and this mortal *must* put on immortality.
(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,
Death is swallowed up in victory.[g]
(55) O death, where *is* your sting? O grave, where *is* your victory?

15:39d - the flesh of man, or of animals, or of fish, or of birds is not the same – anyone who eats meat knows that the meat of cattle is not the same as the meat of fish, or of birds – it doesn't look the same, it doesn't smell the same, it doesn't taste the same.
15:52e – moment – has a special meaning – 5/114 seconds – see The Jewish Calendar at www.TheWordNotes.com – note "twinkling" of an eye not "blink" of an eye!
15:52f – last trumpet – see Appendix L: The Modern Jewish Calendar and Holy Days – see also Appendix N: Fulfilled Holy Days
15:54g - Is. 25:8

(56) The sting of death *is* sin; and the strength of sin *is* the law.
(57) But thanks *be* to God, Who gives us the victory through our Lord Jesus Christ.
(58) Therefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord.

Chapter 16
(1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so you do *the same*.
(2) Upon the first *day* of the week {Sunday},[a] let everyone of you lay by in store, as *God* has prospered him, that there be no collections when I come.
(3) And when I come, whomever you shall approve by *your* letters, them I will send to bring your generous offerings[b] to Jerusalem.
(4) And if it is appropriate that I go also, they shall go with me.
(5) Now I will come to you, when I shall pass through Macedonia: because I will pass through Macedonia.
(6) And it may be that I will stay, yes, and winter with you, that you may bring me on my journey wherever I go.
(7) Because I will not see you now by the way; but I trust to stay a while with you, if the Lord permits.
(8) But I will remain at Ephesus until Pentecost.
(9) Because a great and effective door has opened to me, and *there are* many adversaries.
(10) Now if Timothy[c] comes, see that he may be with you without fear: because he works the work of the Lord, as I also *do*.
(11) Let no man therefore despise him: but conduct him forth in peace, that he may come to me: because I look for him with the brothers.
(12) As concerning *our* brother Apollos,[d] I greatly desired him to come to you with the brothers: but his will was not at all to come at this time; but he will come when he shall have convenient time.
(13) You watch, stand fast in the faith, stand like men, be strong.
(14) Let all your things be done with charity {love}.
(15) I urge you, brothers, (you know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have dedicated themselves to the ministry of the saints,)
(16) That you submit yourselves to such, and to everyone who helps with *us,* and labors.
(17) I am glad for the coming of Stephanas and Fortunatus and Achaicus: because that which was lacking on your part they have supplied.

16:2a - See note on Matt. 28:1
16:3b - liberality - liberal offerings - generous offerings to be sent to Jerusalem to help out with those who had needs due to the famine that was going on there - see Acts 11:28
16:10c – Timothy – Acts 16:1; 18:5; 20:4; II Cor. 2:1; I Tim, 1:2
16:12d – Apollos – Acts 18:24; 19:1; Tit. 3:13

(18) Because they have refreshed my spirit and yours: therefore acknowledge them who are such.
(19) The churches of Asia {Minor} salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
(20) All the brothers greet you. Greet one another with a holy kiss.

(21) The salutation is *mine,* Paul, with my own hand.
(22) If any man does not love the Lord Jesus Christ, let him be cursed, Maranatha {Come, Lord}.[e]
(23) The grace of our Lord Jesus Christ *be* with you.
(24) My love *be* with you all in Christ Jesus. Amen {let it be}.

16:22e - Maranatha - {μαραν αθα} - "Come, Lord", "the Lord has come" or "the Lord is returning"

{47} II Corinthians

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy[a] *our* brother, to the church of God which is at Corinth, with all the saints who are in all Achaia:
(2) Grace *be* to you and peace[b] from God our Father, and *from* the Lord Jesus Christ.
(3) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
(4) Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, by the comfort with which we ourselves are comforted by God.
(5) Because as the sufferings of Christ abound in us, so our comfort also abounds by Christ.
(6) And whether we are afflicted, *it is* for your comfort and salvation, which is effective in the enduring of the same sufferings which we also suffer: or whether we are comforted, *it is* for your comfort and salvation.
(7) And our hope in you *is* steadfast, knowing, that as you share in the sufferings, so *shall you* also *share in* the comfort.
(8) Because we do not want, brothers, to have you ignorant of our trouble which came to us in Asia {*Minor*},[c] that we were pressed out of measure, above strength, so much so that we despaired even of life:
(9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Who raises the dead:
(10) Who delivered us from so great a death, and does deliver: in Whom we trust that He will yet deliver *us;*
(11) You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.
(12) Because our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly towards you.
(13) Because we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end;
(14) As also you have acknowledged us in part, that we are your rejoicing, even as you also *are* ours in the day of the Lord Jesus.[d]

1:1a – Timothy – Acts 16:1; 17:14-15; 18:5; 19:22; 20:4; Rom. 15:21; I Cor. 4:17; 16:10; II Cor. 1:19; Phil. 1:1; 2:19; Col. 1:1; I Thes. 1:1; 3:2,6; II Thes. 1:1; I Tim. 1:1,18; I Tim. 6:20; II Tim. 1:2; Heb. 13:23
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:8c - Asia Minor - area of modern Turkey, Greece, and Italy
1:14d - the day of the Lord Jesus - i.e. the Rapture - see note on I Cor. 1:8

(15) And in this confidence I decided to come to you before, that you might have a second benefit;
(16) And to pass by you into Macedonia, and to come again out of Macedonia to you, and by you to be brought on my way towards Judaea.
(17) When I was therefore so minded, did I make this decision lightly? or the things that I decide, do I decide according to the flesh, that with me there should be yes yes, and no no?
(18) But *as* God *is* true, our word towards you was not yes and no.
(19) Because the Son of God, Jesus Christ, Who was preached among you by us, *even* by myself and Silvanus and Timothy, was not yes and no, but in Him was yes.
(20) Because all the promises of God in Him *are* yes, and in Him Amen {let it be}, to the glory of God by us.
(21) Now He Who established us with you in Christ, and has anointed us, *is* God;
(22) Who has also sealed us, and given the guarantee[e] of the Spirit in our hearts.
(23) Moreover I call God for a witness upon my soul, that to spare you I have not come as yet to Corinth.
(24) Not because we have rule over your faith, but are helpers for your joy: because by faith you stand.

Chapter 2
(1) But I determined this with myself, that I would not come again to you in heaviness.
(2) Because if I make you sorry, who is he then who makes me glad, but the same who is made sorry by me?
(3) And I wrote this same to you, lest, when I came, I should have sorrow from those of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
(4) Because out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly towards you.
(5) But if anyone has caused grief, he has not grieved me, but in part: that I may not overcharge you all.
(6) Sufficient to such a man *is* this punishment, which *was inflicted* by many.
(7) So that on the contrary you *ought* rather to forgive *him,* and comfort *him,* lest perhaps such a one should be swallowed up with too much sorrow.
(8) Therefore I urge you that you would confirm *your* love towards him.
(9) Because for this purpose I also wrote, that I might know your proof, whether you are obedient in all things.

1:22e - earnest - [αρραβωνα] from Hebrew [ערבון] - pledge or down payment
- fore taste

(10) To whom you forgive anything, I *forgive* also: because if I forgave anything, to whom I forgave *it,* for your sakes I *forgave it* in the person of Christ;
(11) Lest Satan should get an advantage over us: because we are not ignorant of his devices.
(12) Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord,
(13) I had no rest in my spirit, because I did not find Titus my brother: but taking my leave of them, I went from there into Macedonia.
(14) Now thanks *be* to God, Who always causes us to triumph in Christ, and reveals the aroma of His knowledge by us in every place.
(15) Because we are to God a sweet smell of Christ, in those who are saved, and in those who perish:
(16) To the one *we are* the smell of death to death; and to the other the smell of life to life. And who *is* sufficient for these things?
(17) Because we are not as many, who corrupt the word of God: but of sincerity, and of God, in the sight of God we speak in Christ.

Chapter 3
(1) Do we begin again to commend ourselves? or do we need, as some *others,* letters of recommendation to you, or *letters* of recommendation from you?
(2) You are our letter written in our hearts, known and read by all men:
(3) *Inasmuch as you are* declared to be the letter of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshy tablets of the heart.
(4) And we have such trust through Christ towards God:
(5) Not that we are sufficient by ourselves to think anything of ourselves; but our sufficiency *is* of God;
(6) Who also has made us able ministers of the new testament; not of the letter, but of the spirit: because the letter kills, but the spirit gives life.
(7) But if the ministry of death, written *and* engraved in stones, was glorious, so that the children of Israel could not steadfastly look upon the face of Moses because the glory of his appearance;[a] a *glory* which was to be done away with:
(8) How shall the ministry of the spirit not be rather glorious?

3:7a – Ex. 34:30, 35

(9) Because if the ministry of condemnation *is* glory, much more does the ministry of righteousness exceed in glory.
(10) Because even that which was made glorious had no glory in this respect, because of the glory that excels.
(11) Because if that which is done away with *was* glorious, much more that which remains *is* glorious.
(12) Since we have such hope, we use great plainness of speech:
(13) And not as Moses, *who* put a veil over his face, that the children of Israel could not steadfastly look upon to the end of that which is abolished:[b]
(14) But their minds were blinded: because until this day the same veil remains untaken away in the reading of the old testament; that *veil* is done away in Christ.
(15) But even to this day, when Moses is read, the veil is upon their hearts.
(16) Nevertheless when a heart shall turn to the Lord, the veil shall be taken away.
(17) Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there *is* liberty.
(18) But we all, with an unveiled face seeing as in a mirror the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Chapter 4
(1) Therefore since we have this ministry, as we have received mercy, we do not faint;
(2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by revelation of the truth commending ourselves to every man's conscience in the sight of God.
(3) But if our gospel is hidden, it is hidden to those who are lost:
(4) In whom the god of this world has blinded their minds who do not believe, lest the light of the glorious gospel of Christ, Who is the image of God, should shine upon them.
(5) Because we do not preach about ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
(6) Because God, Who commanded the light to shine out of darkness, has shone in our hearts, to the light of the knowledge of the glory of God in the face of Jesus Christ.
(7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
(8) *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

3:13b – Ex. 34:35

(9) Persecuted, but not forsaken; cast down, but not destroyed;
(10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be revealed in our body.
(11) Because we who live are constantly delivered to death for Jesus' sake, that Jesus' life also might be revealed in our mortal flesh.
(12) So then death works in us, but life in you.
(13) We having the same spirit of faith, accordingly as it is written,

I believed, and therefore I have spoken;[a]

we also believe, and therefore speak;
(14) Knowing that He Who raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
(15) Because all things *are* for your sakes, that the abundant grace might through the thanksgiving of many abound to the glory of God.
(16) For this cause we do not faint; but though our outward man perish, yet the inward *man* is renewed day by day.
(17) Because our light affliction, which is but for a moment, works for us a far more exceedingly *and* eternal abundance of glory;
(18) While we do not look at the things which are seen, but at the things which are not seen: because the things which are seen *are* temporary; but the things which are not seen *are* eternal.[b]

Chapter 5
(1) Because we know that if our earthly house of *this* tabernacle {our body} is dissolved, we have a building {body} made by God, a house not made with hands, eternal in the heavens.
(2) Because in this we groan, earnestly desiring to be clothed[a] with our house which is from heaven:
(3) If so being clothed we shall not be found naked.
(4) Because we who are in *this* tabernacle {body} groan, being burdened: not because we want to be unclothed, but clothed, that mortality might be swallowed up by life.
(5) Now He Who has made us for this very thing *is* God, Who also has given to us the guarantee[b] of the Spirit.
(6) Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord:

4:13a - Ps. 116:10
4:18b – What we see is temporary; what we can't see is eternal - the very object of magic is to convince people that what they see is real – but we all know that no magician can actually cut a person in half and put them back together again
5:2a - clothed - our clothing is the righteousness of Christ - Rev. 19:8
5:5b - earnest - guarantee - see note on 1:22

(7) (Because we walk by faith, not by sight:)
(8) We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord.
(9) Therefore we labor, that, whether present or absent, we may be accepted by Him.
(10) Because we must all appear before the judgment seat of Christ; that everyone may receive the things *done* in *his* body, according to what he has done, whether *it is* good or bad.
(11) Knowing therefore the terror of the Lord, we persuade men; but we are made known to God; and I trust also are made known in your consciences.
(12) Because we do not commend ourselves again to you, but give you occasion to boast on our behalf, that you may have something to *answer* for those who boast in appearances, and not in heart.
(13) Because whether we are beside ourselves, *it is* for God: or whether we are sober, *it is* for your cause.
(14) Because the love of Christ constrains us; because we so judge, that if one died for all, then all were dead:
(15) And *that* He died for all, that those who live should not from this time forth live to themselves, but to Him Who died for them, and rose again.
(16) Therefore from now on we do not know any man after the flesh: yes, though we have known Christ after the flesh, yet from now on we do not know *Him* any more *in that way*.
(17) Therefore if any man is in Christ, *he is* a new creature: old things have passed away; indeed, all things have become new.
(18) And all things *are* of God, Who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation;
(19) To this end, that God was in Christ, reconciling the world to Himself, not holding their sins against them; and has committed to us the word of reconciliation.
(20) Now then we are ambassadors for Christ, as though God urged *you* by us: we in Christ's place urge you, be reconciled to God.
(21) Because He has made Him *to be* sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

Chapter 6
(1) We then, *as* workers together *with Him,* urge *you* also that you not receive the grace of God in vain.
(2) (Because He says,

I have heard you in a time accepted, and in the day of salvation I have nursed you:[a]

indeed, now *is* the accepted time; indeed, now *is* the day of salvation.)

6:2a – Is. 49:8

(3) Giving no offence in anything, that the ministry not be blamed:
(4) But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
(5) In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
(6) By pureness, by knowledge, by patience, by kindness, by the Holy Spirit, by un-pretended love,
(7) By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,
(8) By honor and dishonor, by evil report and good report: as deceivers, and *yet* true;
(9) As unknown, and *yet* well known; as dying, and, indeed, we live; as disciplined, and not killed;
(10) As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.
(11) O *you* Corinthians, our mouths are open to you, our hearts are enlarged.
(12) You are not restrained by us, but you are restrained by your own {worldly} affections.
(13) Now for a reward in the same, (I speak as to *my* children,) be also enlarged {continue to grow [spiritually]}.

(14) Do not be unequally yoked together with unbelievers: because what fellowship does righteousness have with unrighteousness? and what communion does light have with darkness?[b]
(15) And what agreement does Christ have with Belial {Satan}?[c] or what part does he who believes have with an infidel {unbeliever}?[d]
(16) And what agreement does the temple of God have with idols? because you are the temple of the living God; as God has said,

I will live in them, and walk in *them;* and I will be their God, and they shall be My people.[e]

(17) **Therefore come out from among them, and be separate, says the Lord, and do not touch any unclean *thing;* and I will receive you,**
(18) **And will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.**

6:14b – believers are never allowed to marry unbelievers – see I Cor. 7:39; Lev. 34:16; Ezr. 9:2,12; Neh. 13:25; Mal. 2:11
6:15c - Belial - worthlessness - another name of Satan
6:15d - infidel - an unbeliever - one who willfully rejects the Lord
6:16e - Jer. 24:7; 31:33; 32:38; Ezek. 43:9; Zec. 8:8

Chapter 7

(1) Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear {reverence} of God.

(2) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

(3) I do not speak *this* to condemn *you:* because I have said before, that you are in our hearts to die and live with *you*.

(4) Great *is* my boldness of speech towards you, great *is* my boasting for you: I am filled with comfort, I am exceedingly joyful in all our tribulation.

(5) Because, when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; outside *were* fightings, inside *were* fears.

(6) Nevertheless God, Who comforts those who are cast down, comforted us by the coming of Titus;

(7) And not by his coming only, but by the comfort with which he was comforted in you, when he told us your earnest desire, your mourning, your fervent {zealous} mind towards me; so that I rejoiced all the more.

(8) Because though I made you sorry with a letter, I do not repent, though I did repent: because I perceive that the same letter has made you sorry, though *it was* but for a season.

(9) Now I rejoice, not that you were made sorry, but that you sorrowed to repentance: because you were made sorry after a godly manner, that you might not be harmed by us in any way.

(10) Because godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.

(11) Because see this same thing, that you sorrowed after a godly sort, what carefulness it brought about in you, yes, *what* clearing of yourselves, yes, *what* indignation, yes, *what* fear, yes, *what* vigorous desire, yes, *what* zeal, yes, *what* revenge! In all *things* you have approved yourselves to be clear in this matter.

(12) Therefore, though I wrote to you, *I did not do it* for the one who had done the wrong, nor for the cause of the one who was wronged, but that our care for you in the sight of God might appear to you.

(13) Therefore we were comforted in your comfort: yes, and we are exceedingly all the more joyful because of the joy of Titus, because his spirit was refreshed by you all.

(14) Because if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which *I made* before Titus, is found to be truth.

(15) And his inward affection is more abundant towards you, while he remembers your obedience, how with fear and trembling you received him.
(16) I rejoice therefore that I have confidence in you in all *things*.

Chapter 8
(1) Furthermore, brothers, we make known to you the grace of God bestowed on the churches of Macedonia;
(2) How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity.
(3) Because to *their* ability, I bear record, yes, and beyond *their* ability *they were* willing *to give* of themselves;
(4) Begging us with much urging that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.[a]
(5) And *this they did,* not as we hoped, but first gave their own selves to the Lord, and to us by the will of God.
(6) So much so that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
(7) Therefore, as you abound in everything, *in* faith, and speech, and knowledge, and *in* all diligence, and *in* your love towards us, *see* that you abound in this grace also.
(8) I do not speak by commandment, but because of the earnestness of others, and to prove the sincerity of your love.
(9) Because you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich.
(10) And in this I give *my* advice: because this is expedient for you, who have begun before, not only to do, but also willingly a year ago.
(11) Now therefore perform its works*;* that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.
(12) Because if there is first a willing mind, *it is* accepted according to what a man has, *and* not according to that he does not have.
(13) Because *I do not mean* that other men be eased, and you burdened:
(14) But by an equality, *that* now at this time your abundance *may be a supply* for their needs, that their abundance also may be *a supply* for your needs: that there may be equality:
(15) As it is written,

He who *had gathered* much had nothing left over; and he who *had gathered* little had no lack.[b]

8:4a – of the ministering to the saints – the churches took up collections and gave generously begging Paul to give it to those who had need – especially to those in the Jerusalem area who were in great need – see Acts 24:17; Gal. 2:10
8:15b - Ex. 16:18

(16) But thanks *be* to God, Who put the same earnest care into the heart of Titus for you.
(17) Because indeed he accepted the encouragement; but being more sincere, of his own accord he went to you.
(18) And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;
(19) And not only *that*, but who was also chosen by the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:
(20) Avoiding this, that no man should blame us in this abundance which is administered by us:
(21) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
(22) And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.
(23) Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brothers *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.
(24) Therefore show them, and before the churches, the proof of your love, and of our boasting on your behalf.

Chapter 9
(1) Concerning the ministering to the saints, it is unnecessary for me to write to you:
(2) Because I know the sincerity of your mind, because of which I boast of you to those in Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many.
(3) Yet I have sent the brothers, lest our boasting of you should be in vain in this matter; that, as I said, you may be ready:
(4) Lest haply if those of Macedonia come with me, and find you unprepared, we (that we not to say, you) should be ashamed in this same confident boasting.
(5) Therefore I thought it necessary to encourage the brothers, that they would go before to you, and collect beforehand your bounty, of which you had notice beforehand, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness {greed; lust; want things that belong to others}.[a]
(6) But this *I say,* He who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.
(7) Every man accordingly as he determines in his heart, *so let him give;* not grudgingly, or of necessity: because God loves a cheerful giver.

9:5a – Paul sent messengers ahead of time to the Corinthians to let them know that a collection would be collected to help those in need – see note on II Cor. 8:4

(8) And God *is* able to make all grace abound towards you; that you, always having all sufficiency in all *things,* may abound to every good work:
(9) (As it is written,

He has dispersed abroad; He has given to the poor: His righteousness remains forever.[b]

(10) Now he who ministers seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)
(11) Being enriched in everything to all bountifulness, which through us causes thanksgiving to God.
(12) Because the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings to God;
(13) While by the experiment of this ministry they glorify God for your professed submission to the gospel of Christ, and for *your* generous distribution to them, and to all *men;*
(14) And by their prayer for you, who long after you for the exceeding grace of God in you.
(15) Thanks *be* to God for His unspeakable gift.

Chapter 10

(1) Now I Paul myself urge {ask; encourage} you by the humility and gentleness of Christ, who in presence *is* lowly among you, but being absent am bold towards you:
(2) But I urge {ask; encourage} *you,* that I may not be bold when I am present with that confidence, with which I think to be bold against some, who think of us as if we walked according to the flesh.
(3) Because though we walk in the flesh, we do not war after the flesh:
(4) (Because the weapons of our warfare *are* not carnal {fleshly; worldly}, but mighty through God to the pulling down of strong holds;)
(5) Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
(6) And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
(7) Do you look on things after the outward appearance? If any man trusts in himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

9:9b – Ps. 112:9

(8) Because though I should boast somewhat more of our authority, which the Lord has given us for encouragement, and not for your destruction, I should not be ashamed:
(9) That I may not seem as if I would terrify you by letters.
(10) Because, they say, *his* letters, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.
(11) Let such a one think this, that, such as we are in word by letters when we are absent, so *will we be* also in deed when we are present.
(12) Because we dare not make ourselves of the number, or compare ourselves with some who commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.
(13) But we will not boast of things outside *our* measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you.
(14) Because we do not stretch ourselves beyond *our measure,* as though we did not reach to you: because we have come as far as to you also in *preaching* the gospel of Christ:
(15) Not boasting of things without *our* measure, *that is,* of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
(16) To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.
(17) But he who boasts, let him boast in the Lord.
(18) Because it is not he who commends himself who is approved, but whom the Lord commends.

Chapter 11
(1) I wish to God you could bear with me a little in *my* folly: and indeed bear with me.
(2) Because I am jealous over you with godly jealousy: because I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.
(3) But I fear, lest by any means, as the snake deceived Eve through his subtlety {craftiness; deception}, so your minds should be corrupted from the simplicity that is in Christ.

(4) Because if he who comes preaches another Jesus, whom we have not preached, or *if* you receive another spirit, which you have not received, or another gospel, which you have not accepted, you might well bear with *him*.
(5) Because I suppose I was not a least bit behind the very greatest of the apostles.
(6) But though *I lack* eloquence in speech, yet not in knowledge; but we have been thoroughly revealed among you in all things.
(7) Have I committed an offense in abasing {putting down} myself that you might be exalted, because I have preached to you the gospel of God freely?
(8) I robbed other churches, taking wages from *them,* to do you service.[a]
(9) And when I was present with you, and had need, I borrowed from no man: because that which was lacking to me the brothers who came from Macedonia supplied: and in all *things* I have kept myself from being burdensome to you, and *so* I will keep *myself*.
(10) As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.
(11) Why? because I do not love you? God knows.
(12) But what I do, that I will do, that I may cut off occasion from those who desire occasion; that in which they boast, they may be found even as we.
(13) Because such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
(14) And no wonder; because Satan himself is transformed into an angel of light.
(15) Therefore *it is* no great thing if his ministers also are transformed as the ministers of righteousness; whose end shall be according to their works.
(16) I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
(17) That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.
(18) Since many boast after the flesh, I will boast also.
(19) Because you suffer fools gladly, since you *yourselves* are wise.
(20) Because you suffer, if a man brings you into bondage, if a man devours *you,* if a man take *from you,* if a man exalts himself, if a man strikes you on the face.

11:8a – Paul received financial support from other churches as he ministered to the Corinthians and did not ask for nor receive financial support from them although he had every right to do so.

(21) I speak as concerning reproach, as though we had been weak. However in whatever anyone is bold, (I speak foolishly,) I am bold also.
(22) Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
(23) Are they ministers of Christ? (I speak as a fool) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often.
(24) Of the Jews five times I received thirty-nine *stripes*.[b]
(25) Three times I was beaten with rods, once I was stoned, three times I suffered shipwreck, a night and a day I have been in the deep;
(26) *In* travels often, *in* perils of waters, *in* perils of robbers, *in* perils by *my own* countrymen, *in* perils by the heathen {ungodly}, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brothers;
(27) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
(28) Beside those things that are outside, that which comes upon me daily, the cares of all the churches.
(29) Who is weak, and I am not weak? who is offended, and I do not burn?
(30) If I need to boast, I will boast of the things which concern my weaknesses.
(31) The God and Father of our Lord Jesus Christ, Who is blessed forevermore, knows that I do not lie.
(32) In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desired to apprehend me:
(33) And through a window in a basket I was let down by the wall, and escaped his hands.[c]

Chapter 12
(1) Without a doubt it is not beneficial for me to boast. I will come to visions and revelations of the Lord.
(2) I knew a man in Christ {who} more than fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows;) such a one caught up to the third heaven.[a]
(3) And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows;)

11:24b - 40 stripes less one - i.e. 39 lashes - it was believed that if someone received 40 lashes they would die, so 39 lashes were given to bring a person to the brink of death without killing them – the law of Moses set the maximum of 40 stripes – Deut. 25:3
11:33c – Acts 9:24-25
12:2a - the third heaven - the throne of God - see note on Gen. 1:8

(4) How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to speak.
(5) Of such a one I will boast: yet of myself I will not boast,[b] but in my weaknesses.
(6) Because though I would desire to boast, I shall not be a fool; because I will say the truth: but *now* I forbear, lest any man should think of me above that which he sees me *to be,* or *that* he hears of me.
(7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,[c] the messenger of Satan to buffet me, lest I should be exalted above measure.
(8) For this thing I asked the Lord three times, that it might depart from me.
(9) But He said to me, My grace is sufficient for you: because My strength is made perfect in weakness. Most gladly therefore I will rather boast in my weaknesses, that the power of Christ may rest upon me.
(10) Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: because when I am weak, then I am strong.
(11) I have become a fool in boasting; you have compelled me: because I ought to have been commended by you: because in nothing am I behind the very greatest of apostles, although I am nothing.
(12) Truly the signs of an apostle were worked among you in all patience, in signs, and wonders, and mighty deeds.
(13) Because what is it in which you were inferior to other churches, except that I myself was not burdensome to you? forgive me this wrong.
(14) Indeed, the third time I am ready to come to you; and I will not be burdensome to you: because I do not seek what is yours, but you: because the children ought not to lay up for the parents, but the parents for the children.
(15) And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.
(16) But so be it, I did not burden you: nevertheless, being crafty, I caught you with trickery.
(17) Did I make a gain of you by any of those whom I sent to you?
(18) I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit? Did we not *walk* in the same steps?

12:5b - Of such a one I will boast: yet of myself I will not boast - contrary to modern pop theology, this verse rules out Paul as being the one caught up to the third heaven since he says: of such a man he will boast, but of himself he will not boast. It is possible that he was referring to the apostle John or some other saint.
12:7c – thorn in the flesh – usually refers to a person [Num. 33:55], but most believe Paul is referring to a medical problem, possibly his failing eyesight [Gal. 4:15; 6:11]

(19) Again, do you think that we excuse ourselves to you? we speak before God in Christ: but *we do* all things, dearly beloved, for your encouragement.
(20) Because I fear, lest, when I come, I shall not find you such as I would desire, and *that* I shall not be found by you such as you would want: lest *there be* debates, envyings, wraths {anger}, strifes, backbitings {back-talking}, whisperings {gossiping}, swellings, tumults:
(21) *And* lest, when I come again, my God will humble me among you, and *that* I shall grieve over many who have already sinned, and have not repented of the uncleanness and fornication {sex outside of marriage} and sexual immorality which they have committed.

Chapter 13
(1) This *is* the third *time* I am coming to you.

In the mouth of two or three witnesses shall every word be established.[a]

(2) I told you before, and forewarn you, as if I were present, the second time; and being absent now I write to them who until now have sinned, and to all others, that, if I come again, I will not spare:
(3) Since you seek a proof of Christ speaking in me, which towards you is not weak, but is mighty in you.
(4) Because though He was crucified through weakness, yet He lives by the power of God. Because we also are weak in Him, but we shall live with Him by the power of God towards you.
(5) Examine yourselves, whether you are in the faith; prove your own selves. Do you not know your own selves, how Jesus Christ is in you, unless you are castaways?
(6) But I trust that you shall know that we are not castaways.
(7) Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we are as castaways.
(8) Because we can do nothing against the truth, but for the truth.
(9) Because we are glad, when we are weak, and you are strong: and this we also wish, *even* your perfection.
(10) Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me for encouragement, and not to destruction.
(11) Finally, brothers, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
(12) Greet one another with a holy kiss.
(13) All the saints salute you.
(14) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, *be* with you all. Amen {let it be}.

13:1a – two or three witnesses – Deut. 17:6

Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;)
(2) And all the brothers who are with me, to the churches of Galatia:
(3) Grace *be* to you and peace[a] from God the Father, and *from* our Lord Jesus Christ,
(4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:
(5) To Whom *be* glory forever and ever. Amen {let it be}.
(6) I marvel that you are so soon removed from Him Who called you into the grace of Christ to another gospel:
(7) Which is not another; but there are some who trouble you, and would pervert the gospel of Christ.
(8) But though we, or an angel from heaven, preaches any other gospel to you than that which we have preached to you, let him be accursed.
(9) As we said before, so I say now again, If any *man* preaches any other gospel to you than what you have received, let him be accursed.
(10) Because do I now persuade men, or God? or do I seek to please men? Because if I yet pleased men, I would not be the servant of Christ.
(11) But I certify *to* you, brothers, that the gospel which was preached by me is not after man.
(12) Because I neither received it from man, neither was I taught *it,* but by the revelation of Jesus Christ.
(13) Because you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
(14) And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.
(15) But when it pleased God, Who separated me from my mother's womb, and called *me* by His grace,
(16) To reveal His Son in me, that I might preach Him among the heathen {ungodly}; I did not immediately confer with flesh and blood:
(17) Neither did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned again to Damascus.
(18) Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days.[b]
(19) But I saw none of the other apostles, except James the Lord's brother.[c]
(20) Now the things which I write to you, indeed, before God, I do not lie.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:18b – Acts 9:26f
1:19c – James – the Lord's brother – Mat. 12:47; 13:55; Mk. 3:31; 6:3; Acts 12:11; 15:13; 20:18

(21) Afterwards I came into the regions of Syria and Cilicia;
(22) And was unknown by face to the churches of Judaea which were in Christ:
(23) But they had heard only, That he who persecuted us in times past now preaches the faith which he once destroyed.
(24) And they glorified God in me.

Chapter 2
(1) Then fourteen years later I went up again to Jerusalem with Barnabas, and also took Titus with *me*.[a]
(2) And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles {non-Jews}, but privately to those who were of reputation, lest by any means I should run, or had run, in vain.
(3) But not even Titus, who was with me, being a Greek, was compelled to be circumcised:
(4) And that because false brothers had come in unnoticed, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
(5) To whom we did not submit ourselves, no, not for an hour; that the truth of the gospel might continue with you.
(6) But of these who seemed to be of influence, (whatever they were, it makes no matter to me: God accepts no man's person:) because those who seemed *to be of influence* in conference added nothing to me:
(7) But to the contrary, when they saw that the gospel of the uncircumcision {non-Jews} was committed to me, as *the gospel* of the circumcision {Jews} *was* to Peter;
(8) (Because He Who worked effectively in Peter to the apostleship of the circumcision {Jews}, the Same was mighty in me towards the Gentiles {non-Jews}:)
(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the heathen {ungodly}, and they to the circumcision {Jews}.
(10) Only *they desired* that we should remember the poor; which I also was determined to do.
(11) But when Peter had come to Antioch, I withstood him to *his* face, because he was to be blamed.

2:1a - Acts 15:1-35

(12) Because before certain ones came from James, he ate with the Gentiles {non-Jews}: but when they had come, he withdrew and separated himself, fearing those who were of the circumcision {Jews}.
(13) And the other Jews likewise separated with him; so much so that Barnabas also was carried away with their separation.
(14) But when I saw that they did not behave uprightly according to the truth of the gospel, I said to Peter before *them* all, If you, being a Jew, live after the ways of Gentiles {non-Jews}, and not as the Jews, why do you compel the Gentiles {non-Jews} to live as the Jews?
(15) We *who are* Jews by nature, and not sinners of the Gentiles {non-Jews},
(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,[b] even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.
(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore the minister of sin? God forbid.
(18) Because if I build again the things which I destroyed, I make myself a sinner.
(19) Because I through the law am dead to the law, that I might live to God.
(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.
(21) I do not frustrate the grace of God: because if righteousness *comes* by the law, then Christ has died in vain.

Chapter 3
(1) O foolish Galatians, who has bewitched {cast a spell upon} you, that you should not obey the truth, before whose eyes Jesus Christ has been set forth with evidence, as crucified among you?
(2) This only I would learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?
(3) Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?
(4) Have you suffered so many things in vain? if *it is* yet in vain.
(5) He who therefore ministers to you the Spirit, and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith?
(6) Even as Abraham believed God, and it was accounted to him for righteousness.

2:16b – faith of Jesus Christ – {δια} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 3:22; Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles</u> and <u>Faith "of" Christ or Faith "in" Christ?</u> at <u>www.TheWordNotes.com</u>

(7) Know therefore that those who are of faith, the same are the children of Abraham.
(8) And the scripture, foreseeing that God would justify the heathen {ungodly} through faith, preached before the gospel to Abraham, *saying,*

In you shall all nations be blessed.[a]

(9) So then those who are of faith are blessed with faithful Abraham.
(10) Because as many as are of the works of the law are under the curse: because it is written,

Cursed *is* everyone who does not continue in all things which are written in the book of the law to do them.[b]

(11) But that no man is justified by the law in the sight of God, *it is* evident: because,

The just shall live by faith.[c]

(12) And the law is not of faith: but, The man who does them shall live in them.
(13) Christ has redeemed us from the curse of the law, being made a curse for us: because it is written,

Cursed *is* everyone who hangs on a tree:[d]

(14) That the blessing of Abraham might come on the Gentiles {non-Jews} through Jesus Christ; that we might receive the promise of the Spirit through faith.
(15) Brothers, I speak after the manner of men; Though *it is* but a man's covenant, yet *if it is* confirmed, no man can disannul it, or add to it.
(16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one,

And to your Descendant,[e] Who is Christ**.**

3:8a - Gen. 18:18; 22:18; 26:4
3:10b - Deut. 28:58,61; 29:20-27
3:11c - Hab. 2:4; Rom. 1:17; Heb. 10:38
3:13d - Deut. 21:22-23
3:16e - Gen. 22:17; 28:14; 48:4

(17) And this I say, *that* the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,[f] cannot void *the promise*, that it should make the promise of no effect.
(18) Because if the inheritance *is* by the law, *it is* no more by promise: but God gave *it* to Abraham by promise.
(19) Therefore then what purpose *does* the law *serve*? It was added because of sins, until the Descendant should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
(20) Now a mediator is not *a mediator* of one, but God is one.
(21) *Is* the law then against the promises of God? God forbid: because if there had been a law given which could have given life, truly righteousness would have been by the law.
(22) But the scripture has concluded that all *are* under sin, that the promise by faith of Jesus Christ might be given to those who believe.
(23) But before faith came, we were kept under the law, shut up to the faith which would afterwards be revealed.
(24) Therefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith.
(25) But after that faith has come, we are no longer under a schoolmaster.
(26) Because you are all the children of God by faith in Christ Jesus.
(27) Because as many of you as have been baptized into Christ have put on Christ.
(28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: because you are all one in Christ Jesus.
(29) And if you *are* Christ's, then you are Abraham's descendants, and heirs according to the promise.

Chapter 4
(1) Now I say, *That* the heir, as long as he is a child, does not differ in any way from a servant, though he is lord of all;
(2) But is under tutors and governors until the time appointed by the father.

3:17f - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7] The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41]
The promise given to Abraham 1/14/2083 A.H.
The Jews came out of Egypt 1/14/2513 A.H.
- See Appendix G: World Time Line of Biblical History
Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26. See: Appendix M: How Long Was Israel In Egypt? See also: Appendix N: Fulfilled Holy Days.

(3) Even so we, when we were children, were in bondage under the elements of the world:
(4) But when the fullness of the time had come, God sent forth His Son, made of a woman, made under the law,
(5) To redeem those who were under the law, that we might receive the adoption of sons.
(6) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba,[a] Father.
(7) Therefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.
(8) How is it then, when you did not know God, you did service to those who by nature are not gods.
(9) But now, after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?
(10) You observe days, and months, and times, and years.[b]
(11) I am afraid for you, lest I have bestowed labor upon you in vain.
(12) Brothers, I urge you, be as I *am;* because I *am* as you *are:* you have not injured me at all.
(13) You know how through weakness of the flesh I preached the gospel to you at the first.
(14) And my temptation which was in my flesh you did not despise, nor reject; but received me as an angel {messenger}[c] of God, *even* as Christ Jesus.
(15) Where then is the blessedness you spoke of? Because I bear you record, that, if *it had been* possible, you would have plucked out your own eyes, and have given them to me.[d]
(16) Have I therefore become your enemy, because I tell you the truth?

4:6a - abba - [αββα] Greek transliterated from Hebrew 'av' [אב] for "father" see Mark 14:36

4:10b – observe days, and months… - observing days and months, etc. throughout scripture deals with astrology and horoscopes which along with other occult practices are always forbidden to God's children – see Lev. 19:26; II Ki. 21:6; II Chr. 33: 6 – Paul himself continued to observe God's holy days [Lev. 23:2] – see Acts 20:16; I Cor. 16:8. However, here the issue is that certain Jews were trying to get the Gentiles to follow the all the Levitical laws including circumcision, monthly and holy day sacrifices, etc. Jesus has already made the ultimate sacrifice for all who believe.

4:14c - angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus – Matt. 11:10; Luk. 7:27 – See Rev. 2:1 and Rev. 16

4:15d – As Paul grew older his eyesight grew worse – see Gal. 6:11

(17) They zealously affect you, *but* not well; yes, they would exclude you, that you might affect them.
(18) But *it is* good to be zealously affected always in *a* good *thing,* and not only when I am present with you.
(19) My little children, of whom I labor in birth pains again until Christ is formed in you,
(20) I desire to be present with you now, and to change my voice {how I am speaking to you}; because I stand in doubt of your *faith*.
(21) Tell me, you who desire to be under the law, do you not hear the law?
(22) Because it is written, that Abraham had two sons, the one by a slave maid, the other by a free woman.[e]
(23) But he *who was* of the slave woman was born after the flesh; but he of the free woman *was* by promise.
(24) These things are an allegory: because these are the two covenants; the one from the mount Sinai, which leads to slavery, which is Hagar.
(25) Because this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in slavery with her children.
(26) But Jerusalem which is above is free, which is the mother of us all.
(27) Because it is written,

Rejoice, *you* barren who do not give birth; break forth and cry, you who do not go into labor because the desolate has many more children than she who has a husband.[f]

(28) Now we, brothers are the children of promise, as Isaac was.
(29) But as then he who was born after the flesh persecuted him *who was born* after the Spirit, even so *it is* now.
(30) Nevertheless what does the scripture say?

Cast out the slave woman and her son: because the son of the slave woman shall not be heir with the son of the free woman.[g]

(31) So then, brothers, we are not children of the slave woman, but of the free.

Chapter 5

(1) Stand fast therefore in the liberty in which Christ has made us free, and do not be entangled again with the yoke of slavery.
(2) Indeed, I Paul say to you, that if you are circumcised, Christ shall profit you nothing.

4:22e - Gen. 16:1 - 17:16
4:27f - Is. 54:1
4:30g - Gen. 21:10

(3) Because I testify again to every man who is circumcised, that he is a debtor to do the whole law.
(4) Christ has become of no effect to you, whoever of you are justified by the law; you have fallen from grace.
(5) Because we through the Spirit wait for the hope of righteousness by faith.
(6) Because in Jesus Christ neither circumcision is of any value, nor uncircumcision; but faith which works by love.
(7) You ran well; who hindered you that you should not obey the truth?
(8) This persuasion does not *come by* Him Who calls you.
(9) A little leaven leavens the whole lump.
(10) I have confidence in you through the Lord, that you will not be otherwise minded: but he who troubles you shall bear his judgment, whoever he is.
(11) And I, brothers, if I yet preach circumcision, why do I yet suffer persecution? then the offence of the cross has ceased.
(12) I desire that they who trouble you were even cut off.
(13) Because, brothers, you have been called to liberty; only do not *use* liberty for an occasion to the flesh, but by love serve one another.
(14) Because all the law is fulfilled in one word, *even* in this;

You shall love your neighbor as yourself.[a]

(15) But if you bite and devour one another, take heed that you not be consumed by one another.
(16) *This* I say then, Walk in the Spirit, and you will not fulfill the lust of the flesh.
(17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want.
(18) But if you are led by the Spirit, you are not under the law.
(19) Now the works of the flesh are evident, which are *these;* Adultery {married people having sex with someone they are not married to}, fornication {sex outside of marriage}, impurity, promiscuity,
(20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies,
(21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told *you* in time past, that those who do such things shall not inherit the kingdom of God.
(22) But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith,

5:14a – Lev. 19:18; Mat. 22:39

(23) Humility, temperance: against such there is no law.
(24) And those who are Christ's have crucified the flesh with its passions and lusts.
(25) If we live in the Spirit, let us also walk in the Spirit.
(26) Let us not seek after selfish ambition, provoking one another, envying one another.

Chapter 6
(1) Brothers, if a man is overtaken in a fault, you who are spiritual, restore such a one in the spirit of humility; considering yourself, lest you also be tempted.
(2) Carry one another's burdens, and so fulfill the law of Christ.
(3) Because if a man thinks himself to be something, when he is nothing, he deceives himself.
(4) But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another.
(5) Because every man shall carry his own burden.
(6) Let him who is taught in the word share with him who teaches in all good things.
(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap.
(8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting.
(9) And let us not be weary in doing good: because in due season we shall reap, if we do not faint.
(10) Therefore as we have opportunity, let us do good to all *men,* especially to those who are of the household of faith.
(11) You see how large a letter I have written to you with my own hand.
(12) As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that they may not suffer persecution for the cross of Christ.
(13) Because they themselves who are circumcised do not keep the law; but desire to have you circumcised, that they may boast in your flesh.
(14) But God forbid that I should boast, except in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world.
(15) Because in Christ Jesus neither circumcision, nor uncircumcision, profits anything but a new creature.
(16) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
(17) From now on let no man trouble me: because I bear in my body the marks of the Lord Jesus.
(18) Brothers, the grace of our Lord Jesus Christ *be* with your spirit. Amen {let it be}.

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus:
(2) Grace to you, and peace,[a] from God our Father, and *from* the Lord Jesus Christ.
(3) Blessed *is* the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly *places* in Christ:
(4) Accordingly as He has chosen us in Himself before the foundation of the world,[b] that we should be holy and without blame before Him in love:
(5) Having predestined us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,
(6) To the praise of the glory of His grace, in which He has made us accepted in the Beloved.
(7) In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;
(8) In which He has multiplied towards us in all wisdom and prudence;
(9) Having made known to us the mystery of His will, according to His good pleasure which He has purposed in Himself:
(10) That at the proper time He might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in Him:
(11) In Whom we also have obtained an inheritance, being predestined according to His purpose Who works all things after the counsel of His own will:
(12) That we who first trusted in Christ should be to the praise of His glory.
(13) In Whom you also *trusted,* after you heard the word of truth, the gospel of your salvation: in Whom also after you believed, you were sealed with that Holy Spirit of promise,
(14) Which is the guarantee[c] of our inheritance until the redemption of the purchased possession, to the praise of His glory.
(15) Therefore I also, after I heard of your faith in the Lord Jesus, and love for all the saints,
(16) Do not cease to give thanks for you, making mention of you in my prayers;
(17) That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him:

1:2a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:4b – before the foundation of the world – before the earth was even created, God already knew who would accept Him.
1:14c – guarantee – II Cor. 1:22; 5:5

(18) The eyes of your understanding being enlightened; that you may know what the hope of His calling is, and what the riches of the glory of His inheritance *is* in the saints,
(19) And what *is* the exceeding greatness of His power towards us who believe, according to the working of His mighty power,
(20) Which He worked in Christ, when He raised Him from the dead, and set *Him* at His own right hand in the heavenly *places,*
(21) Far above all principality, and power, and might, and dominion {rule, kingdom}, and every name that is named, not only in this world, but also in that which is to come:
(22) And has put all *things* under His feet, and gave Him *to be* the head over all *things* to the church,
(23) Which is His body, His fullness that fills all in all.

Chapter 2
(1) And you *He has made alive,* who were dead in trespasses and sins;
(2) In which in time past you walked according to the course of this world, according to the prince of the power of the air {Satan},[a] the spirit that now works in the children of disobedience:
(3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath {anger; judgment}, even as others.
(4) But God, Who is rich in mercy, because of His great love with which He loved us,
(5) Even when we were dead in sins, has made us alive together with Christ, (by grace[b] you are saved;)
(6) And has raised *us* up together, and caused *us* to sit together in heavenly *places* in Christ Jesus:
(7) That in the ages to come He might show the exceeding riches of His grace in *His* kindness towards us through Christ Jesus.
(8) Because by grace you are saved through faith; and that not of yourselves: *it is* the gift of God:
(9) Not of works, lest any man should boast.
(10) Because we are His workmanship, created in Christ Jesus to *do* good works, which God has before ordained that we should walk in them.

2:2a – prince of the power of the air – Satan – due to increasing sin, he is the real culprit behind crazy weather and climate! In rejecting God, mankind is giving Satan free reign.
2:5b – grace – completely undeserved favor – see note on Eph. 1:2

(11) Therefore remember, that you *being* in time past Gentiles {non-Jews} in the flesh, who are called Uncircumcision {non-Jews} by those who are called the Circumcision {Jews} in the flesh made by hands;
(12) That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
(13) But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ.
(14) Because He is our peace, Who has made both one, and has broken down the middle wall of partition *between us;*
(15) Having abolished in His flesh the hostility, *even* the law of commandments *contained* in ordinances {laws; rules}; in order to make in Himself of two one new man, *so* making peace;
(16) And that He might reconcile both to God in one body having killed the hostility by the cross:
(17) And came and preached peace to you who were afar off, and to those who were near.
(18) Because through Him we both have access by one Spirit to the Father.
(19) Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;
(20) And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone;*[c]
(21) In Whom all the building fitly framed together grows to a holy temple in the Lord:
(22) In Whom you also are built together for a house {temple} of God through the Spirit.

Chapter 3

(1) For this reason I Paul, the prisoner of Jesus Christ for you Gentiles {non-Jews},
(2) If you have heard of the fullness of the grace of God which is given to me towards you:
(3) How that by revelation He made known to me the mystery; (as I wrote before in few words,
(4) By which, when you read, you may understand my knowledge in the mystery of Christ)
(5) Which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets by the Spirit;
(6) That the Gentiles {non-Jews} should be fellow heirs, and of the same body, and share in His promise in Christ by the gospel:
(7) Of which I was made a minister, according to the gift of the grace of God given to me by the effective working of His power.

2:20c – cornerstone – Ps. 118:22; Is. 28:16; Mat. 21:42; Mk. 12:10; Lk. 20:17

(8) To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles {non-Jews} the unsearchable riches of Christ;
(9) And to cause all *men* to see what *is* the fellowship of the mystery, which from the beginning of the world has been hidden in God, Who created all things by Jesus Christ:
(10) So that now by the church the manifold {indescribable} wisdom of God might be known to the principalities and powers in heavenly *places,*[a]
(11) According to the eternal purpose which He purposed in Christ Jesus our Lord:
(12) In Whom we have boldness and access with confidence by His faith.[b]
(13) Therefore I desire that you not faint at my tribulations for you, which is your glory.
(14) For this reason I bow my knees to the Father of our Lord Jesus Christ,
(15) Of Whom the whole family in heaven and earth is named,
(16) That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;
(17) That Christ may live in your hearts by faith; that you, being rooted and grounded in love,
(18) May be able to comprehend with all saints what *is* the width, and length, and depth, and height;
(19) And to know the love of Christ, which passes *all* knowledge, that you might be filled with all the fullness of God.
(20) Now to Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
(21) To Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen {let it be}.

Chapter 4

(1) I therefore, the prisoner of the Lord,[a] urge you that you walk worthy of the vocation {life's work, career} in which you are called,
(2) With all lowliness and humility, with patience, bearing with one another in love;
(3) Endeavoring to keep the unity of the Spirit in the bond of peace.
(4) *There is* one body, and one Spirit, even as you are called in one hope of your calling;
(5) One Lord, one faith, one baptism,
(6) One God and Father of all, Who *is* above all, and through all, and in you all.

3:10a – to the angels and other heavenly beings – see note on Mat. 6:6
3:12b – See note on Rom. 3:22 – see Faith "of" Christ or Faith "in" Christ? at www.TheWordNotes.com
4:1a – prisoner of the Lord – Paul wrote Ephesians as well as other letters while in prison

(7) But to everyone of us is given grace according to the measure of the gift of Christ.
(8) Therefore He said, When He ascended up on high, He led captivity captive, and gave gifts to men.
(9) (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?
(10) He Who descended is the same also Who ascended up far above all heavens, that He might fill all things.)[b]
(11) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
(12) For the perfecting of the saints, for the work of the ministry, for the encouragement of the body of Christ:
(13) Until we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect {spiritually mature} man, to the measure of the stature of the fullness of Christ:
(14) That we *from now on* may no more be children, tossed to and fro, and carried about with every wind of teaching, by the sleight of men, *and* cunning craftiness, with which they lie in wait to deceive;
(15) But speaking the truth in love, may grow up into Him in all things, Who is the head, *even* Christ:
(16) From Whom the whole body fitly joined together and benefits from that which each joint supplies, as every part works effectively together, increases the up-building of the body itself in love.
(17) This I say therefore, and testify in the Lord, that you from now on walk not as other Gentiles {non-Jews} walk, in the vanity of their mind,
(18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
(19) Who being past feeling have given themselves over to passions of lust, to work all uncleanness with greediness.
(20) But you have not so learned Christ;
(21) If it is that you have heard Him, and have been taught by Him, as the truth is in Jesus:
(22) That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
(23) And be renewed in the spirit of your mind;
(24) And that you put on the new man, who is created after God in righteousness and true holiness.

4:9-10b – Rom. 10:6-7

(25) Therefore putting away lying, let every man speak truth with his neighbor: because we are members of one another.
(26) Be angry, but do not sin: Do not let the sun go down upon your wrath {anger}:
(27) Neither give place for the devil.
(28) Let him who stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him who has need.
(29) Let no corrupt communication proceed out of your mouth, but that which is good to the use of encouragement, that it may minister grace to the hearers.
(30) And do not grieve the Holy Spirit of God, by which you are sealed to the day of redemption.
(31) Let all bitterness, and wrath {anger; judgment}, and anger, and arguing, and evil speaking, be put away from you, with all malice:
(32) And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

Chapter 5
(1) Therefore you be followers of God, as dear children;
(2) And walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet smelling aroma.
(3) But fornication {sex outside of marriage}, and all uncleanness, or covetousness {greed; lusting after things that belong to others}, let it not be once named among you, as becomes saints;
(4) Neither filthiness, nor foolish talking, nor joking, which are not appropriate: but rather giving of thanks.
(5) Because you know this, that no one who chases after prostitutes, nor unclean person, nor covetous {greedy} man, who is an idolater, has any inheritance in the kingdom of Christ and of God.
(6) Let no man deceive you with vain words: because it is because of these things the wrath {anger; judgment} of God comes upon the children of disobedience.
(7) Therefore do not be participants with them.
(8) Because you were sometimes darkness, but now *you are* light in the Lord: walk as children of light:
(9) (Because the fruit of the Spirit *is* in all goodness and righteousness and truth;)
(10) Proving what is acceptable to the Lord.
(11) And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*
(12) Because it is a shame even to speak of those things which are done by them in secret.

(13) But all things that are reproved are revealed by the light: because whatever reveals is light.
(14) Therefore He said, Awake you who sleep, and arise from the dead, and Christ shall give you light.
(15) See to it that you walk discretely, not as fools, but as wise,
(16) Redeeming the time, because the days are evil.
(17) Therefore do not be unwise, but understanding what the will of the Lord *is*.
(18) And do not be drunk with wine, in which is excess; but be filled with the Spirit;
(19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
(20) Giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ;
(21) Submitting yourselves to one another in the fear of God.
(22) Wives, submit yourselves to your own husbands, as to the Lord.
(23) Because the husband is the head of the wife, even as Christ is the head of the church: and He is the savior of the body.
(24) Therefore as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.
(25) Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;
(26) That He might sanctify and cleanse it with the washing of water by the word,
(27) That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
(28) So ought men to love their wives as their own bodies. He who loves his wife loves himself.
(29) Because no man ever yet hated his own body; but nourishes and cherishes it, even as the Lord does the church:
(30) Because we are members of His body, of His flesh, and of His bones.
(31) **For this reason a man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.**[a]
(32) This is a great mystery: but I speak concerning Christ and the church.
(33) Nevertheless let everyone of you in particular so love his wife even as himself; and the wife *see* that she respects *her* husband.

Chapter 6

(1) Children, obey your parents in the Lord: because this is right.
(2) **Honor your father and mother;**[a] (which is the first commandment with a promise;)
(3) **That it may be well with you, and you may live long on the earth.**[b]

5:31a – Gen. 2:24; Mat. 19:15; Mark 10:7,8
6:2a - Ex. 20:12; Deut. 5:16
6:3b – Ex. 20:12; Deut. 5:16

(4) And, you fathers, do not provoke your children to wrath {anger}: but bring them up in the nurture and knowledge of the Lord.
(5) Servants, be obedient to those who are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ;
(6) Not just to be seen, as men pleasers; but as the servants of Christ, doing the will of God from the heart;
(7) With good will doing service, as to the Lord, and not to men:
(8) Knowing that whatever good thing any man does, the same shall he receive of the Lord, whether *he is* slave or free.
(9) And, you masters, do the same things to them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.
(10) Finally, my brothers, be strong in the Lord, and in the power of His might.
(11) Put on the whole armor of God, that you may be able to stand against the wiles of the devil.
(12) Because we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
(13) Therefore take to yourself the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
(14) Stand therefore, putting on the belt of truth, and having on the breastplate of righteousness;
(15) And your feet shoed with the preparation of the gospel of peace;
(16) Above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked {one}.
(17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
(18) Praying always with all prayer and requests in the Spirit, and watching for this purpose with all perseverance and requests for all saints;
(19) And for me, that words may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel,
(20) For which I am an ambassador in bonds: that in them I may speak boldly, as I ought to speak.
(21) But that you also may know my affairs, *and* how I do, Tychicus,[c] a beloved brother and faithful minister in the Lord, shall make known to you all things:
(22) Whom I have sent to you for the same purpose, that you might know our affairs, and *that* he might comfort your hearts.
(23) Peace *be* to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.
(24) Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen {let it be}.

6:21c – Tychicus – Acts 20:4; Col. 4:7; II Tim. 4:12; Titus 3:12

{50} Philippians

Chapter 1

(1) Paul and Timothy,[a] the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops {pastors} and deacons:
(2) Grace *be* to you, and peace,[b] from God our Father, and *from* the Lord Jesus Christ.
(3) I thank my God every time I remember you,
(4) Always in my every prayer for you all making request with joy,
(5) Because of your fellowship in the gospel from the first day until now;
(6) Being confident of this very thing, that He Who has begun a good work in you will perform *it* until the day of Jesus Christ:[c]
(7) Even as it is appropriate for me to think this of you all, because I have you in my heart; since both in my bonds, and in the defense and confirmation of the gospel, you all share in my grace.
(8) Because God is my witness, how greatly I long after you all with the compassion of Jesus Christ.
(9) And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;
(10) That you may approve things that are excellent; that you may be sincere and without offense until the day of Christ;[d]
(11) Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.
(12) But I desire that you should understand, brothers, that the things *which happened* to me have turned out rather to the furtherance of the gospel;
(13) So that my bonds in Christ are clearly seen in all the palace, and in all other *places;*
(14) And many of the brothers in the Lord, growing confident because of my bonds, are much more bold to speak the word without fear.
(15) Some indeed preach Christ even out of envy and strife; and some also of good will:
(16) The one preach Christ from contention, not sincerely, supposing to add affliction to my bonds:
(17) But the other out of love, knowing that I am set for the defense of the gospel.
(18) What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and in that I rejoice, yes, and will rejoice.
(19) Because I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

1:1a – Timothy – Acts 16:1
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:6c - the day of Jesus Christ - the day of the rapture – See note on I Cor. 1:8; 15:26
1:10d – the day of Christ – the day of the rapture

(20) According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.
(21) Because to me to live *is* Christ, and to die *is* gain.
(22) But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I do not know
(23) Because I am in a strait between two, having a desire to depart, and to be with Christ; which is far better:
(24) Nevertheless to remain in the flesh *is* more needful for you.
(25) And having this confidence, I know that I shall remain and continue with you all for your furtherance and joy of faith;
(26) That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
(27) Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel;
(28) And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.
(29) Because to you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;
(30) Having the same conflict which you saw in me, and now hear *to be* in me.

Chapter 2
(1) If *there is* therefore any encouragement in Christ, if there is any comfort of love, if there is any fellowship of the Spirit, if there is any compassion and mercies,
(2) Fulfill my joy, that you be like minded, having the same love, *being* of one accord, of one mind.
(3) *Let* nothing *be done* through strife or selfish ambition; but in humility let each consider others better than themselves.
(4) Let everyone not look out just for his own interests, but let everyone also look out for the interests of others.
(5) Let this mind be in you, which was also in Christ Jesus:
(6) Who, being in the form of God, did not think it robbery to be equal with God:
(7) But made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men:
(8) And being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the cross.

(9) Therefore God also has highly exalted Him, and given Him a Name which is above every name:
(10) That at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
(11) And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.
(12) Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
(13) Because it is God Who works in you both to will and to do of *His* good pleasure.
(14) Do all things without murmurings and disputes:
(15) That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world;
(16) Holding forth the word of life; that I may rejoice in the day of Christ,[a] that I have not run in vain, neither labored in vain.
(17) Yes, and if I am offered upon the sacrifice and service of your faith, I have joy, and rejoice with you all.
(18) For this same reason you also rejoice, and rejoice with me.
(19) But I trust in the Lord Jesus to send Timothy shortly to you, that I also may be of good comfort, when I know your state.
(20) Because I have no man like minded, who will naturally care for your state.
(21) Because all seek their own, not the things which are Jesus Christ's.
(22) But you know his proof, that, as a son with the father, he has served with me in the gospel.
(23) Therefore I hope to send him presently, so soon as I shall see how it will go with me.
(24) But I trust in the Lord that I also myself shall come shortly.
(25) Yet I supposed it necessary to send to you Epaphroditus,[b] my brother, and companion in labor, and fellow soldier, but your messenger, and he who ministered to my wants.
(26) Because he longed after you all, and was full of heaviness, because you had heard that he had been sick.
(27) Because indeed he was sick near to death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
(28) I sent him therefore the more carefully, that, when you see him again, you may rejoice, and that I may be the less sorrowful.

2:16a –the day of Christ – the Rapture – see note on Phil. 1:10
2:25b – Epapharoditus – Philip. 4:18

(29) Receive him therefore in the Lord with all gladness; and hold such in reputation:
(30) Because for the work of Christ he was near to death, not regarding his life, to supply your lack of service towards me.

Chapter 3
(1) Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.
(2) Beware of dogs, beware of evil workers, beware of the mutilators.
(3) Because we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
(4) Though I might also have confidence in the flesh. If any other man thinks that he has reason to trust in the flesh, I have more:
(5) Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin,[a] a Hebrew of the Hebrews; as concerning the law, a Pharisee;
(6) Concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.
(7) But what things were gain to me, those I counted loss for Christ.
(8) Yes doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and count them *but* dung, that I may win Christ,
(9) And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ,[b] the righteousness which is of God by faith:
(10) That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death;
(11) If by any means I might attain to the resurrection of the dead.
(12) Not as though I had already attained it, nor am already perfect: but I follow after it, that I may take hold of that for which also I have been taken hold of for Christ Jesus.
(13) Brothers, I do not count myself to have attained it: but *this* one thing *I do,* forgetting those things which are behind, and reaching forth to those things which are before,
(14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

3:5a - tribe of Benjamin – I Ki. 11:31; 12:23; Rom. 11:1
3:9b faith of Jesus Christ – {δια} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 3:22; Rom. 10:9; Gal. 2:16; 3:22; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles</u> and <u>Faith "of" Christ or Faith "in" Christ?</u> at <u>www.TheWordNotes.com</u>

(15) Let us therefore, as many as are perfect {spiritually mature}, be so minded: and if in anything you are otherwise minded, God shall reveal even this to you.
(16) Nevertheless, where we have already attained, let us walk by the same rule, let us be like minded.
(17) Brothers, be my followers together, and mark those who walk so as you have us for an example.
(18) (Because many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
(19) Whose end *is* destruction, whose god *is their* stomach, and *whose* glory *is* in their shame, who mind earthly things.)
(20) Because our conversation is in heaven; from where we also look for the Savior, the Lord Jesus Christ:
(21) Who shall change our vile body, that it may be fashioned like His glorious body, according to the working with which He is able even to subdue all things to Himself.

Chapter 4
(1) Therefore, my brothers dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.
(2) I urge {ask; encourage} Euodias, and Syntyche, that they be of the same mind in the Lord.
(3) And I ask you also, true yoke fellow, help those women who labored with me in the gospel, with Clement also, and *with* others of my fellow laborers, whose names *are* in the Book of Life.
(4) Rejoice in the Lord always: *and* again I say, Rejoice.
(5) Let your moderation be known to all men. The Lord *is* at hand.
(6) Do not be anxious about anything; but in everything by prayer and requests with thanksgiving let your requests be made known to God.
(7) And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.
(8) Finally, brothers, whatever things are true, whatever things *are* honest, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report; if *there is* any virtue, and if *there is* any praise, think on these things.
(9) Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.
(10) But I rejoiced in the Lord greatly, that now at the last your care for me has flourished again; in which you were also careful, but you lacked opportunity.
(11) Not that I speak in respect of want: because I have learned, in whatever state I am, to be content.

(12) I know both how to be brought low, and I know how to be lifted up: everywhere and in all things I am instructed both to be full and to be hungry, both to have plenty and to suffer need.
(13) I can do all things through Christ Who strengthens me.
(14) Nevertheless you have done well, that you did communicate with my affliction.
(15) Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.
(16) Because even in Thessalonica you sent once and again to my needs.
(17) Not because I desire a gift: but I desire fruit that may abound to your account.
(18) But I have all, and abound: I am full, having received of Epaphroditus[a] the things *which were sent* from you, an aroma of a sweet smell, a sacrifice acceptable, well pleasing to God.
(19) But my God shall supply all your needs according to His riches in glory by Christ Jesus.
(20) Now to God and our Father *be* glory for ever and ever. Amen {let it be}.
(21) Salute every saint in Christ Jesus. The brothers who are with me greet you.
(22) All the saints salute you, chiefly those who are of Caesar's household.
(23) The grace of our Lord Jesus Christ *be* with you all. Amen {Let it be}.

4:18a – Philip. 2:25

{51} Colossians

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, and Timothy[a] *our* brother,
(2) To the saints and faithful brothers in Christ who are at Colosse: Grace to you, and peace,[b] from God our Father and the Lord Jesus Christ.
(3) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
(4) Since we heard of your faith in Christ Jesus, and of the love *which you have* towards all the saints.
(5) Because the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel;
(6) Which has come to you, as *it is* in all the world; and brings forth fruit, as *it does* also in you, since the day you heard *of it,* and knew the grace of God in truth:
(7) As you also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;
(8) Who also declared to us your love in the Spirit.
(9) For this reason we also, since the day we heard *it,* do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding;
(10) That you might walk worthy of the Lord pleasing to all, being fruitful in every good work, and increasing in the knowledge of God;
(11) Strengthened with all might, according to His glorious power, to all patience and long suffering with joyfulness;
(12) Giving thanks to the Father, Who has made us worthy to share in the inheritance of the saints in light:
(13) Who has delivered us from the power of darkness, and has translated *us* into the kingdom of His dear Son:
(14) In Whom we have redemption through His blood,[c] *even* the forgiveness of sins:
(15) Who is the image of the invisible God, the Firstborn of every creature:
(16) Because all things were created by Him, that are in heaven, and that are in earth, visible and invisible, whether *they are* thrones, or dominions {rule, kingdoms}, or principalities, or powers: all things were created by Him, and for Him:
(17) And He was before all things, and by Him all things consist.

1:1a – Timothy – Acts 16:1
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:14c – modern versions of the Bible leave out "through His blood." See Who Changed the Scriptures? at www.TheWordNotes.com
See Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

(18) And He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that He might have first place in all *things*.
(19) Because it pleased *the Father* that in Him should all fullness live;
(20) And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, *I say,* whether *they are* things in earth, or things in heaven.
(21) And you, who were sometime alienated and enemies in *your* mind by wicked works, yet now He has reconciled
(22) In the body of His flesh through death, to present you holy and without blame and above reproach in His sight:
(23) If you continue in the faith grounded and settled, and not *be* moved away from the hope of the gospel, which you have heard, *and* which was preached to every creature that is under heaven; of which I Paul am made a minister;
(24) Who now rejoice in my sufferings for you, and fill up that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church:
(25) Of which I am made a minister, according to the stewardship of God which is given to me for you, to fulfill the word of God;
(26) *Even* the mystery which has been hidden from ages and from generations, but now is revealed to His saints:
(27) To whom God would make known what *are* the riches of the glory of this mystery among the Gentiles {non-Jews}; which is Christ in you, the hope of glory:
(28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect {spiritually mature} in Christ Jesus:
(29) For this reason I also labor, striving according to His working, Who mightily works in me.

Chapter 2
(1) Because I want you to know what great conflict I have for you, and *for* those at Laodicea, and *for* as many as who have not seen my face in the flesh;
(2) That their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;
(3) In Whom are hidden all the treasures of wisdom and knowledge.
(4) And this I say, lest any man should deceive you with enticing words.
(5) Because though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.
(6) As you have therefore received Christ Jesus the Lord, *so* walk in Him:

(7) Rooted and built up in Him, and established in the faith, as you have been taught, abounding in it with thanksgiving.
(8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
(9) Because in Him lives all the fullness of the Godhead bodily.
(10) And you are complete in Him, Who is the head of all principality and power:
(11) In Whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
(12) Buried with Him in baptism, in which also you have risen with *Him* through the faith of the operation of God, Who has raised Him from the dead.
(13) And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all sins;
(14) Blotting out the handwriting of laws that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;
(15) *And* having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.
(16) Let no man therefore judge you in food, or in drink, or in respect to a holy day, or of the new moons, or of the sabbath *days* {Saturdays}:
(17) Which are a shadow of things to come; but the body *is* of Christ.
(18) Let no man deceive you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he has not seen,[a] vainly puffed up by his fleshly mind,
(19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.
(20) Since you are dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to laws,
(21) (Touch not; taste not; handle not;
(22) Which all are to perish with the using;) after the commandments and teachings of men?
(23) Those things indeed have a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

Chapter 3

(1) If you then have risen with Christ, seek those things which are above, where Christ sits at the right hand of God.
(2) Set your affection on things above, not on things on the earth.
(3) Because you are dead, and your life is hidden with Christ in God.

2:18a – things which he has <u>not</u> seen – many modern translations following the corrupted Greek Text translate as "things which he <u>has</u> seen" - see <u>Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations</u>

(4) When Christ, *Who is* our life, shall appear, then you shall also appear with Him in glory.[a]
(5) Put to death therefore the parts of you which are worldly; fornication {sex outside of marriage},[b] uncleanness, inordinate affection, evil desire, and covetousness {greedy; lusting for things that belongs to others}, which is idolatry:
(6) For these things' sake the wrath {anger; judgment} of God comes on the children of disobedience:
(7) In which you also walked some time, when you lived in them.
(8) But now you also put off all these; anger, wrath {anger; judgment}, malice, blasphemy, filthy communication out of your mouth.
(9) Do not lie to one another, since you have put off the old man with his deeds;
(10) And have put on the new *man,* who is renewed in knowledge after the image of the One Who created him:
(11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian {uncivilized}, Scythian, slave *nor* free: but Christ *is* all, and in all.
(12) Put on therefore, as the elect of God, holy and beloved, compassions, kindness, humbleness of mind, humility, patience;
(13) Bearing with one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also you *do {likewise}*.
(14) And above all these things *put on* charity,[c] which is the bond of perfectness.
(15) And let the peace of God rule in your hearts, to which also you are called in one body; and be thankful.
(16) Let the word of Christ live in you richly in all wisdom; teaching and admonishing {encouraging} one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
(17) And whatever you do in word or deed, *do* all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.
(18) Wives, submit yourselves to your own husbands, as it is fit in the Lord.
(19) Husbands, love *your* wives, and do not be bitter against them.
(20) Children, obey *your* parents in all things: because this is well pleasing to the Lord.
(21) Fathers, do not provoke your children *to anger,* lest they be discouraged.

3:4a – when Christ returns {at Armageddon} we will return with Him to live on this present earth for 1000 years – I Thes. 3:13; 4:14 – see Revelation 20.
3:5b - See Mat. 5:32
3:14c – charity – love – agape {αγαπην} - see note on I Cor. 13:1

(22) Servants, obey *your* masters in all things according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God:
(23) And whatever you do, do *it* heartily, as to the Lord, and not to men;
(24) Knowing that you shall receive from the Lord the reward of the inheritance; because you serve the Lord Christ.
(25) But he who does wrong shall receive for the wrong which he has done; and there is no respect of persons.

Chapter 4
(1) Masters, give to *your* servants that which is just and equal; knowing that you also have a Master in heaven.
(2) Continue in prayer, and watch in the same with thanksgiving;
(3) In all things praying also for us, that God would open to us a door to speak, to speak the mystery of Christ, for which I am also in bonds:
(4) That I may make it known, as I ought to speak.
(5) Walk in wisdom towards those on the outside, redeeming the time.
(6) Let your speech *be* always with grace, seasoned with salt, that you may know how you ought to answer every man.
(7) All my state Tychicus[a] shall declare to you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:
(8) Whom I have sent to you for this purpose, that he might know your estate, and comfort your hearts;
(9) With Onesimus,[b] a faithful and beloved brother, who is *one* of you. They shall make known to you all things which *are done* here.
(10) Aristarchus[c] my fellow prisoner salutes you, and Marcus,[d] Barnabas' sister's son, (from whom you received commandments: if he comes to you, receive him;)
(11) And Jesus, who is called Justus, who are of the circumcision {Jews}. These *are my* only fellow workers for the kingdom of God, who have been a comfort to me.
(12) Epaphras,[e] who is *one* of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.
(13) Because I bear him witness, that he has a great zeal for you, and those *who are* in Laodicea, and those in Hierapolis.
(14) Luke, the beloved physician, and Demas, greet you.

4:7a – Tychicus – Acts 20:4; Eph. 6:21; II Tim. 4:12; Titus 3:12
4:9b – Onisimus – Phil. 1:10
4:10c – Aristarchus – Acts 20:4; Acts 27:2; Phil. 1:24
4:10d – Marcus – Phm. 1:24; I Pet. 5:13
4:12e – Epaphras – Phil. 1:24

(15) Salute the brothers who are in Laodicea, and Nymphas, and the church which is in his house.
(16) And when this letter is read among you, have it be read also in the church of the Laodiceans; and that you likewise read the *letter* from Laodicea.

(17) And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.
(18) The salutation by my own hand, Paul. Remember my bonds. Grace *be* with you. Amen {let it be}.

{52} I Thessalonians

Chapter 1

(1) Paul, and Silvanus, and Timothy,[a] to the church of the Thessalonians[b] *which is* in God the Father and *in* the Lord Jesus Christ: Grace to you, and peace,[c] from God our Father, and the Lord Jesus Christ.
(2) We give thanks to God always for you all, making mention of you in our prayers;
(3) Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
(4) Knowing, beloved brothers, your election of God.
(5) Because our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as you know what manner of men we were among you for your sake.
(6) And you became our followers, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit:
(7) So that you were examples to all who believe in Macedonia and Achaia.
(8) Because from you the word of the Lord was proclaimed not only in Macedonia and Achaia, but also in every place your faith towards God is spread abroad; so that we do not need to say anything.
(9) Because they themselves show how we came to you, and how you turned to God from idols to serve the living and true God;
(10) And to wait for His Son from heaven, Whom He raised from the dead, *even* Jesus, Who delivered us from the wrath {anger; judgment} to come.

Chapter 2

(1) Because you yourselves know, brothers, our coming to you, was not in vain:
(2) But even after we had suffered before, and were shamefully treated, as you know, at Philippi,[a] we were bold in our God to speak to you the gospel of God even amid much controversy.
(3) Because our encouragement *was* not of deceit, nor of uncleanness, nor in trickery:
(4) But as we were allowed by God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Who tries our hearts.
(5) Because never at any time did we use flattering words, as you know, nor a cloak of covetousness {greed};[b] God *is* witness:
(6) Nor did we seek praise of men, neither of you, nor *yet* of others, when we might have been a burden to you, as the apostles of Christ.

1:1a – Timothy – Acts 16:1
1:1b – church of Thessalonians – Acts 17:1f
1:1c – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
2:2a - Acts 16:12f
2:5b – covetousness – greed - wanting things that belong to others

(7) But we were gentle among you, even as a nurse cherishes her children:
(8) So affectionately desiring you, we were willing to have imparted to you, not the gospel of God only, but also our very own souls, because you were dear to us.
(9) Because you remember, brothers, our labor and pain: we preached to you the gospel of God laboring night and day, because we did not want to be indebted to any of you.
(10) You *are* witnesses, and God *also,* how holy and justly and blamelessly we behaved ourselves among you who believe:
(11) As you know how we encouraged and comforted and charged every one of you, as a father *does* his children,
(12) That you would walk worthy of God, Who has called you to His kingdom and glory.
(13) Also for this reason we thank God without ceasing, because, when you received the word of God which you heard from us, you received *it* not *as* the word of men, but as it is in truth, the word of God, which effectively works also in you who believe.
(14) Because you, brothers, became followers of the churches of God which are in Judea in Christ Jesus: because you also have suffered similar things of your own countrymen, even as they *have* of the Jews:
(15) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they do not please God, and are contrary to all men:
(16) Forbidding us to speak to the Gentiles {non-Jews} that they might be saved, to fill up their sins always: because the wrath {anger; judgment} has come upon them completely.
(17) But we, brothers, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.
(18) Therefore we would have come to you, even I Paul, once and again; but Satan hindered us.
(19) Because what *is* our hope, or joy, or crown of rejoicing? *Is* it not you in the presence of our Lord Jesus Christ at His coming?
(20) Because you are our glory and joy.

Chapter 3
(1) Therefore when we could no longer wait, we thought it good to be left at Athens alone;
(2) And sent Timothy, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
(3) That no man should be moved because of these trials: because you yourselves know that we are appointed for this purpose.

(4) Because truly, when we were with you, we told you before that we would suffer tribulation; even as it came to pass, and you know.
(5) For this reason, when I could no longer wait, I sent to know your faith, lest by some means the tempter had tempted you, and our labor was in vain.
(6) But now when Timothy came from you to us, and brought us good news of your faith and charity {love},[a] and that you have fond memories of us always, desiring greatly to see us, as we also *to see* you:
(7) Therefore, brothers, we were comforted over you in all our affliction and distress by your faith:
(8) Because now we live, if you stand fast in the Lord.
(9) Because what thanks can we render to God again for you, because all the joy with which we rejoice for your sakes before our God;
(10) Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?
(11) Now may God Himself and our Father, and our Lord Jesus Christ, direct our way to you.
(12) And may the Lord cause you to grow and abound in love towards one another, and towards all *men,* even as we *do* towards you:
(13) To the end He may establish your hearts without blame in holiness before God, even our Father, at the coming[b] of our Lord Jesus Christ with all His saints.

Chapter 4
(1) Furthermore then we urge you, brothers, and encourage *you* by the Lord Jesus, that as you have received from us how you ought to live and to please God, *so* you would grow more and more.
(2) Because you know the commandments we gave you by the Lord Jesus.
(3) Because this is the will of God, *even* your growing in sanctification {spiritual maturity},[a] that you should abstain from fornication {sex outside of marriage}:[b]
(4) That every one of you should know how to possess his body in purity and honor;
(5) Not in the passions of lust, as the Gentiles {non-Jews} who do not know God:

3:6a – charity – agape {αγαπην}– godly love – this love is not merely an emotion, but true godly love is love of action; therefore it is often translated as "charity" in the King James - see I Cor. 13:1
3:13b – coming – parousia {παρουσια} - coming with the saints - the second coming of our Lord Jesus Christ - Armageddon - see note on I Cor. 1:8
4:3a – sanctification – purification – growing in spiritual maturity
4:3b – fornication – having sex with someone you are not married to – see notes on Mat. 5:32; 15:19; Acts 15:20

(6) That no *man* go beyond and defraud his brother in *any* matter: because the Lord *is* the One Who takes vengeance on all such, as we also have warned you and told you ahead of time.[c]
(7) Because God has not called us to uncleanness, but to holiness.
(8) He therefore who despises {these commandments}, does not despise man, but God, Who has also given to us His Holy Spirit.
(9) But concerning brotherly love you do not need that I write to you: because you yourselves are taught by God to love one another.
(10) And indeed you do it towards all the brothers who are in all Macedonia: but we urge you, brothers, that you increase more and more;
(11) And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;
(12) That you may walk honestly towards those who are outside, and *that* you may not lack anything.
(13) But I would not have you to be ignorant, brothers, concerning those who are asleep, that you not sorrow, even as others who have no hope.
(14) Because if we believe that Jesus died and rose again, even so those also who sleep in Jesus God will bring with Him.
(15) Because this we say to you by the word of the Lord, that we who are alive *and* remain to the coming of the Lord shall not precede those who are asleep.
(16) Because the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:[d]
(17) Then we who are alive *and* remain shall be caught up[e] together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
(18) Therefore comfort one another with these words.

Chapter 5
(1) But of the times and the seasons, brothers, you have no need that I write to you.
(2) Because you yourselves know perfectly that the day of the Lord[a] so comes as a thief in the night.
(3) Because when they shall say, Peace and safety; then sudden destruction will come upon them, as birth pains upon a woman with child; and they shall not escape.

4:6c – The Lord avenges His children when they are wronged
4:16d – the rapture – see Ps. 47:5; Is. 26:19,20; I Cor. 15:51-52 - see note on I Cor. 1:8; 15:52
– last trumpet – see Appendix L: The Modern Jewish Calendar and Holy Days – see also Fulfilled Holy Days at www.TheWordNotes.com
4:17e – caught up – arpadzo {ἁρπάζω} – where we get "Rapture" from
5:2a -- the second coming of our Lord Jesus Christ - Armageddon - see note on I Cor. 1:8

(4) But you, brothers, are not in darkness, that that day should overtake you as a thief.[b]
(5) You are all the children of light, and the children of the day: we are not of the night, nor of darkness.
(6) Therefore let us not sleep, as others *do*; but let us watch and be sober.
(7) Because those who sleep, sleep in the night; and those who get drunk get drunk in the night.
(8) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.
(9) Because God has not appointed us to wrath {anger; judgment}, but to obtain salvation by our Lord Jesus Christ,
(10) Who died for us, that, whether we wake or sleep, we should live together with Him.
(11) Therefore comfort yourselves together, and encourage one another, even as you also do.
(12) And we urge you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you;
(13) And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.
(14) Now we encourage you, brothers, warn those who are unruly, comfort the feeble-minded, support the weak, be patient towards all *men*.
(15) See that no one renders evil for evil to any *man;* but ever follow that which is good, both among yourselves, and to all *men*.
(16) Rejoice always.
(17) Pray without ceasing.
(18) In everything give thanks: because this is the will of God in Christ Jesus concerning you.
(19) Do not quench the Spirit.
(20) Do not despise prophesies.
(21) Prove all things; hold fast that which is good.
(22) Abstain from all appearances of evil.
(23) And the very God of peace sanctify you {make you clean and holy} completely; and *I pray God* your whole spirit and soul and body be preserved blameless to the coming of our Lord Jesus Christ.
(24) Faithful *is* He Who calls you, Who will also do *it*.
(25) Brothers, pray for us.
(26) Greet all the brothers with a holy kiss.
(27) I charge you by the Lord that this letter be read to all the holy brothers.
(28) The grace of our Lord Jesus Christ *be* with you. Amen {Let it be}.

5:4b – Note the emphasis on the pronouns – they, they, you, you. The Day of the Lord comes suddenly upon unbelievers and they are caught off guard – but believers will not be caught off guard.

{53} II Thessalonians

Chapter 1

(1) Paul, and Silvanus, and Timothy, to the church of the Thessalonians[a] in God our Father and the Lord Jesus Christ:
(2) Grace to you, and peace,[b] from God our Father and the Lord Jesus Christ.
(3) We are bound to thank God always for you, brothers, as it is appropriate, because your faith is growing exceedingly, and the charity of every one of you all towards each other abounds;
(4) So that we ourselves boast in you in the churches of God because of your patience and faith in all your persecutions and tribulations that you endure:
(5) *Which is* revealed as a token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer:
(6) Since *it is* a righteous thing with God to reward tribulation to those who trouble you;
(7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,[c]
(8) In flaming fire taking vengeance on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ:
(9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;
(10) When He shall come to be glorified in His saints, and to be admired in all those who believe (because our testimony among you was believed) in that day.
(11) Therefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness, and the work of faith with power:
(12) That the Name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

Chapter 2

(1) Now we urge {ask; encourage} you, brothers, by the coming of our Lord Jesus Christ, and *by* our gathering together to Him,
(2) That you not be soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ[a] is at hand.

1:1a – church of Thessalonia – Acts 17:1f
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:7c - the day of Armageddon - see note on I Cor. 1:8
2:2a - the Day of Christ - i.e. the day of the Rapture - see 2:1 - see note on I Cor. 1:8; Is. 26:20

(3) Let no man deceive you by any means: because *that day shall not come,* except there comes a falling away first, and that man of sin is revealed, the son of perdition;
(4) Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, displaying himself as God.[b]
(5) Do you not remember, that, when I was yet with you, I told you these things?
(6) And now you know who restrains him that he might be revealed in his time.
(7) Because the mystery of sin is already at work: only he who now restrains *will restrain,*[c] until he is taken out of the way.
(8) And then that Wicked {*one}* shall be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming:
(9) *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders,
(10) And with all deceit of unrighteousness in those who perish; because they did not receive the love of the truth, that they might be saved.
(11) And for this reason God shall send upon them strong delusion, that they should believe a lie:[d]
(12) That they all might be damned who did not believe the truth, but had pleasure in unrighteousness.[e]
(13) But we are bound to give thanks always to God for you, beloved brothers of the Lord, because God has from the beginning chosen you to salvation through purification[f] of the Spirit and belief of the truth:
(14) To which He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
(15) Therefore, brothers, stand fast, and hold on to the traditions which you have been taught, whether by word, or our letter.

2:4b - Dan. 7:2; 8:12-25; Mat. 24:15; Mark 13:14 - note the man of sin will be <u>revealed</u> before the Rapture – Note that the end of the verse and the next verse describes who this man is. We are not told that <u>we</u> will see him in the temple.
2:7c - "he who now restrains ... until he is taken out of the way" - there is some question as to who this individual is who is restraining the man of sin [i.e. the antichrist] -- It could be the Holy Spirit Who may be removed in the present sense from the earth at the time of the Rapture. It is also possible that Michael or another angel is preventing the antichrist from his reign until his time has come to reign. Traditionally many have believed that it was some governing official or the pope. Whoever it is, will cease to restrain the antichrist when it is the proper time.
2:11d – believe a lie – Rev. 12:9; 13:14; 16:14
2:12e - Rom. 1:18-32
2:13f – sanctification – purification, growing in spiritual maturity

(16) Now our Lord Jesus Christ Himself, and God, even our Father, Who has loved us, and has given *us* everlasting comfort and good hope through grace,
(17) Comfort your hearts, and establish yourselves in every good word and work.

Chapter 3
(1) Finally, brothers, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:
(2) And that we may be delivered from unreasonable and wicked men: because all *men* do not have faith.
(3) But the Lord is faithful, Who shall establish you, and keep *you* from evil.
(4) And we have confidence in the Lord concerning you, that you both do and will do the things which we command you.
(5) And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
(6) Now we command you, brothers, in the Name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not after the tradition which he received from us.
(7) Because you yourselves know how you ought to follow us: because we did not behave disorderly among you;
(8) Neither did we eat any man's bread for anything; but worked with labor and pain night and day, that we might not be indebted to any of you:
(9) Not because we did not have the right to, but to make ourselves an example to you to follow us.
(10) Because even when we were with you, this we commanded you, that if any would not work, neither should he eat.[a]
(11) Because we hear that there are some who walk among you disorderly, not working at all, but are busybodies.
(12) Now those who are such we command and encourage by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
(13) But you, brothers, do not be weary in well doing.
(14) And if any man does not obey our word by this letter, note that man, and have no company with him, that he may be ashamed.
(15) Yet count *him* not as an enemy, but admonish *him* as a brother.
(16) Now the Lord of peace Himself give you peace always by all means. The Lord *be* with you all.
(17) The salutation of Paul with my own hand, which is the token in every letter: I write.
(18) The grace of our Lord Jesus Christ *be* with you all. Amen {let it be}.

3:10a – if a person is able to work but unwilling to work, we are not allowed to provide for him

{54} I Timothy

Chapter 1

(1) Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, *Who is* our hope;
(2) To Timothy,[a] *my* own son in the faith: Grace, mercy, *and* peace,[b] from God our Father and Jesus Christ our Lord.
(3) As I urged you to remain at Ephesus, when I went into Macedonia, that you might command some that they teach no other teaching,
(4) Neither give heed to fables and endless genealogies, which bring doubts, rather than godly encouragement which is in faith: *so do.*
(5) Now the end of the commandment is charity[c] out of a pure heart, and *of* a good conscience, and *of* un-pretended faith:
(6) From which some have turned aside to vain words;
(7) Desiring to be teachers of the law; neither understanding what they say, nor what they affirm.
(8) But we know that the law *is* good, if a man uses it lawfully;
(9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-killers,
(10) For fornicators {those who have sex outside of marriage}, for homosexuals, for men-stealers,[d] for liars, for persons willfully making false statements, and if there are any other things that are contrary to sound teaching;
(11) According to the glorious gospel of the blessed God, which was committed to my trust.
(12) And I thank Christ Jesus our Lord, Who has enabled me, in that He counted me faithful, putting me into the ministry;
(13) Who was before a blasphemer, and a persecutor, and a physical-abuser *{of Christians}*: but I obtained mercy, because I did *it* ignorantly in unbelief.
(14) And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus.
(15) This *is* a faithful saying, and worthy of everyone's acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
(16) Nevertheless for this reason I obtained mercy, that in me Jesus Christ might first show forth all patience, for an example to those who should later believe on Him for everlasting life.
(17) Now to the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. Amen. {Let it be.}

1:2a – Timothy – Acts 16:1; Acts 17:14-15; Acts 18:5; Acts 19:22; Acts 20:4; I Cor. 16:10
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:5c – charity – love – agape {αγαπην} – see note on I Cor. 13:1
1:10d – men-stealers – kidnappers – capture people to sell them as slaves

(18) This charge I commit to you, son Timothy, according to the prophecies which went before concerning you, that you by them might fight a good battle;
(19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
(20) Of whom is Hymenaeus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme.

Chapter 2
(1) Therefore I urge {ask; encourage} you, that, first of all, requests, prayers, intercessions, *and* giving of thanks, be made for all men;
(2) For kings, and *for* all those who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
(3) Because this *is* good and acceptable in the sight of God our Savior;
(4) Who wants all men to be saved, and to come to the knowledge of the truth.
(5) Because *there is* one God, and one mediator between God and men, the Man Christ Jesus;
(6) Who gave Himself a ransom for all, to be testified {revealed} in due time.
(7) To which I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* do not lie;) a teacher of the Gentiles {non-Jews} in faith and truth.
(8) Therefore I desire that men pray everywhere, lifting up holy hands, without anger and doubts.
(9) In the same way also, that women adorn themselves in modest clothes, with modesty and discretion; not with braided hair, or gold, or pearls, or costly array {jewelry, expensive clothing}.[a]
(10) But (which becomes women professing godliness) with good works.
(11) Let the woman learn in silence with all subjection.
(12) But I do not allow a woman to teach, nor to force authority over the man, but to be in silence.
(13) Because Adam was first formed, then Eve.
(14) And Adam was not deceived, but the woman being deceived was in the sin.
(15) Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with discretion.

Chapter 3
(1) This *is* a true saying, If a man desires the office of a bishop {pastor},[a] he desires a good work.

2:9a – dress in modesty… - no braided hair, gold, pearls, costly array – the purpose of someone dressing in a "revealing" way or wearing such things is to draw attention to themselves and to set themselves above others – all this is unbecoming a child of God.
3:1a - bishop - episkopē {ἐπισκοπή} - overseer [pastor]

(2) A bishop {pastor} then must be blameless, {presently be} the husband of one wife,[b] vigilant, sober, of good behavior, given to hospitality, able to teach;
(3) Not given to wine, no bully, not greedy for filthy worldly riches; but patient, not a brawler, not covetous;
(4) One who rules his own household well, having his children in subjection with all honor;
(5) (Because if a man does not know how to rule his own household, how shall he take care of the church of God?)
(6) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil.
(7) Furthermore he must have a good report of those who are outside; lest he fall into reproach and the snare of the devil.

(8) Likewise the deacons[c] *must be* honorable, not double-tongued, not given to much wine, not greedy of filthy worldly riches;
(9) Holding the mystery of the faith in a pure conscience.
(10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
(11) Even so *their* wives *must be* honorable, not slanderers, sober, faithful in all things.
(12) Let the deacons {presently} be the husbands of one wife,[d] ruling their children and their own households well.
(13) Because those who have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

3:2b - notice the verb "<u>be</u>" is present tense - {εἶναι} [present infinitive in the Greek] the man must <u>presently be</u> the husband of one wife. To translate as "<u>must have been</u>" the husband of one wife would be a mistranslation and a distortion of God's word. The command here is that the man must <u>currently have only one wife</u> [i.e. he cannot be a bishop {pastor} in the church if he currently has multiple wives, i.e. polygamist] I Tim 3:12 gives the <u>same requirement</u> for deacons. See Acts 6:3 {first deacons?} qualifications <u>always</u> have to do with a person's <u>present</u> submission to the Holy Spirit qualifications <u>never have to do with past sin</u>. – see also Titus 1:5f - see note on I Tim. 3:12 below.

3:8c - deacon - diakonos {διάκονος} – servant – attendant – someone who waits on another – see Acts 6

3:12d - {διακονοι [deacons] εστωσαν [must be] μιας [one] γυναικος [wife] ανδρες [husbands]} - estoesan {εστωσαν} is present tense imperative - To translate as "<u>must have been</u>" the husband of one wife would be a mistranslation and a distortion of God's word. Qualifications for deacons, elders, or bishops [overseers] are always based on a person's <u>present</u> relationship with the Lord, never on their <u>past</u> {See Acts 6:3} - see note on 3:2 above and Titus 1:5f. [If the qualifications were based on a person's <u>past</u> Paul himself would be disqualified!]

(14) These things I write to you, hoping to come to you shortly:
(15) But if I delay long, that you may know how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.
(16) And without controversy; great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles {non-Jews}, believed on in the world, received up into glory.

Chapter 4
(1) Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;
(2) Speaking lies in hypocrisy; having their conscience seared with a hot iron;
(3) Forbidding to marry, *and commanding* to abstain from meats, which God has created to be received with thanksgiving by those who believe and know the truth.
(4) Because every creature of God *is* good, and nothing to be refused, if it is received with thanksgiving:
(5) Because it is purified by the word of God and prayer.
(6) If you remind the brothers of these things, you will be a good minister of Jesus Christ, nourished up in the words of faith and of good teaching, to which you have attained.
(7) But refuse profane and old wives' fables, and exercise yourself *rather* to godliness.
(8) Because bodily exercise profits little: but godliness is profitable for all things, having promise of the life that now is, and of that which is to come.
(9) This *is* a faithful saying and worthy of all acceptation.
(10) Therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe.
(11) These things command and teach.
(12) Do not let any man despise your youth; but be an example for the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
(13) Until I come, give attendance to reading, to encouragement, to teaching.
(14) Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands by the church-members.
(15) Meditate upon these things; give yourself wholly to them; that your profiting may appear to all.
(16) Take heed to yourself, and to the teaching; continue in them: because in doing this you will both save yourself, and those who listen to you.

Chapter 5

(1) Do not rebuke an elder, but plead with *him* as a father; *and treat* the younger men as brothers;
(2) The elder women as mothers; the younger as sisters, with all purity.
(3) Honor widows who are widows indeed.
(4) But if any widow has children or nephews, let them learn first to show piety at home, and to provide for their own parents {and relatives}: because that is good and acceptable before God.
(5) Now she who is a widow indeed, and has nothing, trusts in God, and continues in petitions to God and prayers night and day.
(6) But she who lives in pleasure is dead even while she lives.
(7) And charge them to obey these things, that they may be blameless.
(8) But if anyone does not provide for his own, and especially for those of his own household, he has denied the faith, and is worse than an infidel {unbeliever}.
(9) Do not let a widow be taken into the number under sixty years old,[a] having been the wife of one man,[b]
(10) Well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
(11) But the younger widows refuse: because when they have begun to become lustful against Christ, they will marry;
(12) Having damnation, because they have cast off their first faith.
(13) And as a result they learn *to be* idle, wandering about from house to house; and not only idle, but gossips also and busybodies, speaking things which they ought not.
(14) Therefore I want the younger women to marry, bear children, guide the household, give no occasion to the adversary to speak reproachfully.
(15) Because some have already turned aside after Satan.
(16) If any man or woman who believes has widows, let them provide for them, and do not let the church be charged; that it may provide for those who are widows indeed.

5:9a - i.e. if the widow is less than 60 years of age, she should not be included in the daily distribution of food. See I Tim. 5:14 and 5:16 below. The deacons were first called because the Greek widows were being overlooked in the daily distribution of food. See Acts 6:1-6

5:9b - <u>having been</u> the wife of one man - note the difference in the tense of the verb as compared to 3:2 and 3:12 above which were <u>present tense</u> verbs.

(17) Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching.
(18) Because the Scripture says,
You shall not muzzle the ox that treads out the corn.[c]
And, The laborer *is* worthy of his reward.
(19) Do not receive an accusation against an elder, except before two or three witnesses.
(20) Those who sin rebuke before all, that others also may fear.
(21) I charge *you* before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality.
(22) Do not lay hands quickly on any man, neither be partaker of other men's sins: keep yourself pure.
(23) Do not drink only water, but use a little wine for your stomach's sake and your often illnesses.
(24) Some men's sins are open beforehand, going before them to judgment; and some *men's sins* follow after them.
(25) Likewise also the good works *of some* are revealed beforehand; and those that are otherwise cannot be hidden.

Chapter 6
(1) Let as many servants as are under the yoke count their own masters worthy of all honor, that the Name of God and *His* teaching not be blasphemed.
(2) And those who have believing masters, let them not despise *them,* because they are brothers; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and encourage.
(3) If any man teaches otherwise, and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the teaching which is according to godliness;
(4) He is proud, knowing nothing, but stirring up questions and arguments, from which comes envy, disagreements, evil ranting, evil suspicions.
(5) Perverse disputes of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.
(6) But godliness with contentment is great gain.
(7) Because we brought nothing into *this* world, *and it is* certain we can carry nothing out.
(8) And having food and clothing let us with that be content.

5:18c - Deut. 25:4

(9) But those who desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
(10) Because the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
(11) But you, O man of God, flee from these things; and follow after righteousness, godliness, faith, love, patience, humility.
(12) Fight the good fight of faith, lay hold on eternal life, to which you are also called, and have professed a good profession before many witnesses.
(13) I give you charge in the sight of God, Who gives life to all things, and *before* Christ Jesus, Who before Pontius Pilate witnessed a good confession;
(14) That you keep *this* commandment without spot, without reproach, until the appearing[a] of our Lord Jesus Christ:
(15) Which in His times He shall show, W*ho is* the blessed and only Ruler, the King of kings, and Lord of lords;
(16) Who only has immortality, living in the light which no man can approach; Whom no man has seen, nor can see: to Whom *be* honor and power everlasting. Amen {let it be}.
(17) Charge those who are rich in this world, that they not think of themselves as better than others; nor trust in uncertain riches, but in the living God, Who richly gives us all things to enjoy;
(18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;
(19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
(20) O Timothy, keep that which is committed to your trust, avoiding profane *and* vain babblings, and oppositions of that which is falsely called science:
(21) Which some professing have erred concerning the faith. Grace *be* with you. Amen {Let it be}.

6:14a - appearing - i.e. at the Rapture – Is. 26:20 - see note on I Cor. 1:8; II Tim. 1:10; Heb. 9:28

Chapter 1

(1) Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
(2) To Timothy,[a] *my* dearly beloved son: Grace, mercy, *and* peace,[b] from God the Father and Christ Jesus our Lord.
(3) I thank God, Whom I serve from *my* forefathers with pure conscience, that without ceasing I remember you in my prayers night and day;[c]
(4) Greatly desiring to see you, being mindful of your tears, that I may be filled with joy;
(5) When I recall the un-pretended faith that is in you, which lived first in your grandmother Lois, and your mother Eunice; and I am persuaded that is in you also.
(6) Therefore I remind you to stir up the gift of God, which is in you by the laying on of my hands.
(7) Because God has not given us the spirit of fear; but of power, and of love, and of a sound mind.
(8) Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner: but share in the afflictions of the gospel according to the power of God;
(9) Who has saved us, and called *us* with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the world began,
(10) But is now revealed by the appearing[d] of our Savior Jesus Christ, Who has abolished death, and has brought life and immortality to light through the gospel:
(11) To which I am appointed a preacher, and an apostle, and a teacher of the Gentiles {non-Jews}.
(12) For this reason I also suffer these things: nevertheless I am not ashamed: because I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.[e]
(13) Hold fast the form of sound words, which you have heard from me, in faith and love which is in Christ Jesus.
(14) That good thing which was committed to you keep by the Holy Spirit which lives in us.
(15) This you know, that all those who are in Asia {Minor} have turned away from me; of whom are Phygellus and Hermogenes.

1:2a – Timothy – Acts 16:1
1:2b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Philip. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:3c – night and day – for the Jews, night always precedes day – see Genesis chapter 1
1:10d – by the appearing… - first appearing – i.e. when Jesus lived on the earth
- See second appearing – Heb. 9:28
1:12,18e – that day – the Rapture – Is. 26:20; I Cor. 15:51-52; Heb. 9:28

{55} II Timothy

(16) The Lord give mercy to the house of Onesiphorus; because he has often refreshed me, and was not ashamed of my chains:
(17) But, when he was in Rome, he sought me out very diligently, and found *me.*
(18) The Lord grant to him that he may find mercy of the Lord in that day:[e] and in how many things he ministered to me at Ephesus, you know very well.

Chapter 2
(1) You therefore, my son, be strong in the grace that is in Christ Jesus.
(2) And the things that you have heard from me among many witnesses, the same commit to faithful men, who will be able to teach others also.
(3) You therefore endure difficulty, as a good soldier of Jesus Christ.
(4) No man who is a soldier entangles himself with the affairs of *this* life; that he may please him who has chosen him to be a soldier.
(5) And if a man strives in athletics, *yet* he is not crowned, unless he strives according to the rules.
(6) The gardener who labors must be first to receive of the fruits.
(7) Consider what I say; and may the Lord give you understanding in all things.
(8) Remember that Jesus Christ of the descent of David was raised from the dead according to my gospel:
(9) In which I suffer trouble, as an evil doer, *even* to bonds; but the word of God is not bound.
(10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
(11) *It is* a faithful saying: Because if we are dead with *Him,* we shall also live with *Him*:
(12) If we suffer, we shall also reign with *Him*: if we deny *Him,* He will also deny us:
(13) If we do not believe, *yet* He remains faithful: He cannot deny Himself.
(14) Remind them of these things, charging *them* before the Lord that they not strive about words to no profit, *but* to the subverting {leading away from the truth} of the hearers.
(15) Study to show yourself approved to God, a workman who does not need to be ashamed, rightly dividing the word of truth.
(16) But shun profane *and* vain babblings: because they will increase into more ungodliness.
(17) And their word will eat as a canker: of whom are Hymenaeus and Philetus;
(18) Who have erred concerning the truth, saying that the resurrection is past already; and overthrow the faith of some.

1:12,18e – that day – the Rapture – Is. 26:20; I Cor. 15:51-52; Heb. 9:28

(19) Nevertheless the foundation of God stands sure, having this seal, The Lord knows those who are His. And, Let everyone who names the Name of Christ depart from sin.
(20) But in a great house there are not only vessels of gold and of silver, but also of wood and pottery; and some to honor, and some to dishonor.
(21) If a man therefore purges himself from these, he shall be a vessel of honor, sanctified, and useful for the Master's use, *and* prepared for every good work.
(22) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with those who call on the Lord out of a pure heart.
(23) But foolish and unlearned questions avoid, knowing that they foster strife.
(24) And the servant of the Lord must not strive; but be gentle to all *men,* able to teach, patient,
(25) In humility instructing those who oppose themselves; if God perhaps will give them repentance to the acknowledging of the truth;
(26) And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Chapter 3
(1) Know this also, that in the last days perilous times will come.
(2) Because men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
(3) Without natural affection, trucebreakers, false accusers, lacking self-control, fierce, despisers of those who are good,
(4) Traitors, heady, arrogant, lovers of pleasures more than lovers of God;
(5) Having a form of godliness, but denying its power: from such turn away.
(6) Because of this sort are those who creep into houses, and lead captive silly women loaded down with sins, led away with various lusts,
(7) Ever learning, and never able to come to the knowledge of the truth.
(8) Now as Jannes and Jambres[a] withstood Moses, so do these also resist the truth: men of corrupt minds, castaways concerning the faith.
(9) But they will proceed no further: because their folly will be visible to all *men,* as theirs also was.
(10) But you have fully known my teaching, manner of life, purpose, faith, longsuffering, charity, patience,
(11) Persecutions, afflictions, which came to me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

3:8a – Jannes and Jambres - Not Dathan and Abriram [Numbers chapter 16] as some confuse but according to Jewish writings were magicians of Pharoah's court who opposed Moses. Ex. 7:11, 22; 8:18

(12) Yes, and all who will live godly in Christ Jesus will suffer persecution.
(13) But evil men and seducers will grow worse and worse, deceiving, and being deceived.
(14) But you continue in the things which you have learned and have been assured of, knowing of whom you have learned *them*;
(15) And that from a child you have known the holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.
(16) All Scripture *is* given by inspiration of God, and *is* profitable for teaching, for reproof, for correction, for instruction in righteousness:
(17) That the man of God may be perfect, thoroughly furnished for all good works.

Chapter 4
(1) I charge *you* therefore before God, and the Lord Jesus Christ, Who will judge the living and the dead at His appearing[a] and His kingdom;
(2) Preach the word; be ready in season, out of season; reprove, rebuke, encourage with all patience and teaching.
(3) Because the time will come when they will not endure sound teaching; but after their own lusts they will gather to themselves teachers, having itching ears;
(4) And they will turn away *their* ears from the truth, and will be turned to fables.
(5) But you watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry.
(6) Because I am now ready to be offered, and the time of my departure is at hand.
(7) I have fought a good fight, I have finished *my* course, I have kept the faith:
(8) From this day forward there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day:[b] and not to me only, but to all those also who love His appearing.
(9) Be diligent to come to me soon:
(10) Because Demas has forsaken me, having loved this present world, and has departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
(11) Only Luke is with me. Take Mark, and bring him with you: because he is profitable to me for the ministry.
(12) And Tychicus I have sent to Ephesus.
(13) The cloak which I left at Troas with Carpus, when you come, bring *with you,* and the books, *but* especially the parchments.
(14) Alexander the coppersmith did me much evil: the Lord reward him according to his works:
(15) Of whom you beware of also; because he has greatly withstood our words.
(16) At my first answer no man stood with me, but all *men* left me: *I pray God* that it may not be laid to their charge.

4:1a – His appearing – Armageddon, but also the Great Throne Judgment
see note on I Thes. 3:13 and note on I Cor. 1:8
4:8b – that day – the Rapture – see note on II Tim. 1:13

(17) Nevertheless the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles {non-Jews} might hear: and I was delivered out of the mouth of the lion.
(18) And the Lord will deliver me from every evil work, and will preserve *me* for His heavenly kingdom: to Whom *be* glory forever and ever. Amen {let it be}.

(19) Salute Prisca and Aquila,[c] and the household of Onesiphorus.
(20) Erastus[d] stayed at Corinth: but Trophimus[e] I have left at Miletum sick.
(21) Be diligent to come before winter. Eubulus greets you and Pudens, and Linus, and Claudia, and all the brothers.
(22) The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen {Let it be}.

4:19c – Pricilla and Aquila – Acts 18:2
4:20d – Erastus – Acts 19:22; Romans 15:23
4:20e – Trophimus – Acts 20:4

Chapter 1

(1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
(2) In hope of eternal life, which God, Who cannot lie, promised before the world began;
(3) But has in due times revealed His word through preaching, which is committed to me according to the commandment of God our Savior;
(4) To Titus,[a] *my* own son after the common faith: Grace, mercy, *and* peace,[b] from God the Father and the Lord Jesus Christ our Savior.
(5) For this reason I left you in Crete, that you should set in order the things that are lacking, and ordain elders in every city, as I had appointed you:
(6) If any are blameless, {are presently} the husband of one wife,[c] having faithful children not accused of riot or unruly.
(7) Because a bishop {pastor}[d] must be blameless, as the steward of God; not self-willed, not easily angered, not given to wine, not quarrelsome, not given to greed;
(8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
(9) Holding fast the faithful word as he has been taught, that he may be able by sound teaching both to encourage and to convict those opposing it.
(10) Because there are many unruly and vain talkers and deceivers, especially those of the circumcision {Jews}:
(11) Whose mouths must be stopped, who subvert {lead astray} whole houses, teaching things which they ought not, for filthy greed's sake.
(12) One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, lazy gluttons.
(13) This witness is true. Therefore rebuke them sharply, that they may be sound in the faith;
(14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
(15) To the pure all things *are* pure: but to those who are defiled and unbelieving nothing *is* pure; but even their mind and conscience is defiled.
(16) They profess that they know God; but in their works they deny *Him,* being abominable, and disobedient, and worthless to every good work.

1:4a – Titus – II Cor. 2:13; 7:6,13,14; 8:6,16,23; 12:18; Gal. 2:1,3; II Tim. 4:10
1:4b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:6c - husband of one wife - see notes on I Tim. 3
1:7d – bishop - episcopon {επισκοπον}– overseer – pastor - I Tim. 3:1f

Chapter 2

(1) But you speak the things which are becoming of sound teaching:
(2) That the elder men be sober, dependable,[a] temperate, sound in faith, in charity, in patience.
(3) The elder women likewise, that *they* behave as becomes holiness, not false accusers, not given to much wine, teachers of good things;
(4) That they may teach the young women to be sober, to love their husbands, to love their children,
(5) *To be* discreet, chaste, keepers of their homes, good, obedient to their own husbands, that the word of God not be blasphemed.
(6) Young men likewise encourage to be sober minded.
(7) In all things showing yourself an example of good works: in teaching *showing* {yourself} incorruptible, dependable, sincere,
(8) Sound speech, that cannot be condemned; that he who is contrary may be ashamed, having no evil thing to say of you.
(9) *Encourage* servants to be obedient to their own masters, *and* to please *them* well in all *things;* not back-talking;
(10) Not stealing, but showing {themselves} trustworthy; that they may adorn the teaching of God our Savior in all things.
(11) Because the grace of God which brings salvation has appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing[b] of the great God and our Savior Jesus Christ;
(14) Who gave Himself for us, that He might redeem us from all sin, and purify to Himself a peculiar people, zealous of good works.
(15) These things speak, and encourage, and rebuke with all authority. Let no man despise you.

Chapter 3

(1) Remind them to be subject to governors and powers, to obey rulers, to be ready to do every good work,
(2) To speak evil of no man, to not be brawlers, *but* gentle, showing all humility to all men.
(3) Because we ourselves also were sometimes foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
(4) But after the kindness and love of God our Savior towards man appeared,
(5) Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit;
(6) Which He shed on us abundantly through Jesus Christ our Savior;

2:2a – grave – conscientious - dependable
2:13b – appearing – I Tim. 6:14 – see note on I Cor. 1:8

(7) That being justified by His grace, we should be made heirs according to the hope of eternal life.
(8) *This is* a faithful saying, and these things I want you to affirm constantly, that those who have believed in God might be careful to maintain good works. These things are good and profitable to men.
(9) But avoid foolish questions, and genealogies, and contentions, and strivings about the law; because they are unprofitable and vain.
(10) A man who is a heretic {teacher of false teachings}[a] after the first and second warning reject;
(11) Knowing that he who is such is subverted {led astray}, and sins, being condemned by himself.
(12) When I shall send Artemas to you, or Tychicus,[b] be diligent to come to me to Nicopolis: because I have determined to winter there.
(13) Be diligent to bring Zenas the lawyer and Apollos[c] on their journey, that they not be lacking anything.
(14) And let ours also learn to maintain good works for necessary uses, that they not be unfruitful.
(15) All who are with me salute you. Greet those who love us in the faith. Grace *be* with you all. Amen {Let it be}.

3:10a – heretic – one who teaches false teachings contrary to scripture
3:12b – Tychicus – Acts 20:4; Eph. 6:21; Col. 4:7; II Tim. 4:12
3:13c – Apollos – Acts 18:24; 19:1; I Cor. 1:12; 3:4,5,6,22; 4:6; 16:12

{57} Philemon

Chapter 1

(1) Paul, a prisoner of Jesus Christ, and Timothy *our* brother, to Philemon our dearly beloved, and fellow laborer,
(2) And to *our* beloved Apphia, and Archippus our fellow soldier, and to the church in your house:
(3) Grace to you, and peace,[a] from God our Father and the Lord Jesus Christ.
(4) I thank my God, making mention of you always in my prayers,
(5) Hearing of your love and faith, which you have towards the Lord Jesus, and towards all saints;
(6) That the communication of your faith may become effective by the acknowledging of every good thing which is in you in Christ Jesus.
(7) Because we have great joy and comfort in your love, because the hearts of the saints are refreshed by you, brother.
(8) Therefore, though I might be very bold in Christ to require you to do what is right,
(9) Yet for love's sake I rather urge *you,* as an elderly Paul, and now also a prisoner of Jesus Christ.
(10) I urge you for my son Onesimus, whom I have fathered in my bonds:
(11) Who was in time past unprofitable to you, but now is profitable to you and to me:
(12) Whom I have sent back to you: therefore receive him, who is, my own heart:
(13) Whom I would have kept with me, that in your place he might have ministered to me in the bonds of the gospel:
(14) But without your consent I would do nothing; that your good deed should not be of necessity, but willingly.
(15) Because perhaps he departed from you for a season in order that you should receive him forever;
(16) Not now as a servant, but above a servant, a beloved brother, especially to me, but how much more to you, both in the flesh, and in the Lord?
(17) If you count me therefore a partner, receive him as myself.
(18) If he has wronged you, or owes *you* anything, put that on my account;
(19) I Paul have written *it* with my own hand, I will repay *it:* although I do not say to you how you owe to me even your own self besides.
(20) Yes, brother, let me have joy because of you in the Lord: refresh my heart in the Lord.
(21) Having confidence in your obedience I wrote to you, knowing that you will also do more than I say.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

(22) But prepare for me also a lodging: because I trust that through your prayers I shall be given to you.
(23) Salute Epaphras[a], my fellow prisoner in Christ Jesus;

(24) Marcus,[c] Aristarchus,[d] Demas,[e] Lucas, my fellow laborers.
(25) The grace of our Lord Jesus Christ *be* with your spirit. Amen {Let it be}.

1:23b – Epaphras – Col. 1:7; 4:12
1:24c – Marcus – Barnabas' sister's son [Col. 4:10] - I Peter 5:13
1:24d – Aristarchus – Acts 20:4; 27:2; Col. 4:10
1:24e – Demas – II Tim. 4:10

Chapter 1

(1) God Who at various times and in various ways spoke in times past to the forefathers by the prophets,
(2) Has in these last days spoken to us by *His* Son, Whom He has appointed heir of all things, by Whom also He made the worlds;
(3) Who being the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;
(4) Being made so much better than the angels, as He has by inheritance obtained a more excellent Name than they.
(5) To which of the angels has He said at any time,

You are My Son, today I have fathered You?[a]

And again,

I will be to Him a Father, and He shall be to Me a Son?[b]

(6) And again, when He brings in the First Born into the world, He says,

And let all the angels of God worship Him.[c]

(7) And of the angels He says,

Who makes His angels spirits, and His ministers a flame of fire.[d]

(8) But to the Son *He says,*

Your throne, O God, *is* forever and ever: a scepter of righteousness *is* the scepter of Your kingdom.

(9) **You have loved righteousness, and hated sin; therefore God, *even* Your God, has anointed You with the oil of gladness above Your companions.**[e]

(10) **And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands:**[f]

(11) **They shall perish; but You remain; and they all shall grow old as clothing;**

(12) **And as clothing You shall fold Them up, and they shall be changed: but You are the same, and Your years shall not fail.**[g]

(13) But to which of the angels did He say at any time,

Sit on My right hand, until I make Your enemies Your footstool?[h]

The letter to Hebrews does not state in the text who wrote it. According to tradition it was written by Paul. Mathematical analysis of the book verifies that Paul did in fact write the letter. See my article: "Interesting Biblical Number Facts" at www.TheWordNotes.com and E.W. Bullinger's book: Number in Scripture.

1:5a - Ps. 2:7; Acts 13:33; Heb. 5:5 1:5b - 2 Sam. 7:14 1:6c - Deut. 32:43
1:7d - Ps. 104:4
1:8e - Ps. 45:6-7
1:10f - John 1:3; Heb. 1:2
1:12g - 2 Peter 3:10-13
1:13h - Ps. 110:1

(14) Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?

Chapter 2

(1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.
(2) Because if the word spoken by angels was steadfast, and every sin and disobedience received a just punishment;
(3) How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*;
(4) God also bearing *them* witness, both with signs and wonders, and with various miracles, and gifts of the Holy Spirit, according to His own will?
(5) Because He has not put the world to come in subjection to the angels, of which we speak.
(6) But one in a certain place testified, saying,

What is man, that You are mindful of him? or the Son of Man, that You visit Him?

(7) **You made Him a little lower than the angels; You crowned Him with glory and honor, and set Him over the works of Your hands:**

(8) **You have put all things in subjection under His feet.**[a]
Since He put all in subjection under Him, He left nothing *that is* not put under Him. But now we do not yet see all things put under Him.
(9) But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.
(10) Because it became Him, for Whom all things *are*, and by Whom all things *are*, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.
(11) Because both He Who sanctifies {makes holy} and those who are sanctified {made holy} *are* all of one: for this reason He is not ashamed to call them brothers,
(12) Saying,

I will declare Your Name to My brothers, in the midst of the church I will sing praise to You.[b]

(13) And again,

I will put My trust in Him.[c]

And again,

Look, I and the children whom God has given Me.[d]

2:8a - Ps. 8:4-6
2:12b - Ps. 22:22
2:13c - Ps. 18:2
2:13d - Is. 8:18

(14) Since the children are of flesh and blood, He Himself also became flesh and blood; that through death He might destroy him who had the power of death, that is, the devil;
(15) And deliver those who through fear of death were all their lifetime subject to bondage.
(16) Because truly He did not take upon *Himself the nature of* angels; but He took upon *Himself* the offspring of Abraham.
(17) Therefore in all things He obligated Himself to be made like *His* brothers, that He might be a merciful and faithful high priest in things *concerning* God, to make reconciliation for the sins of the people.
(18) Since He Himself has suffered being tempted, He is able to support those who are tempted.

Chapter 3
(1) Therefore, holy brothers, who take part in the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
(2) Who was faithful to Him Who appointed Him, as also Moses *was faithful* in all his household.
(3) Because this *Man* was counted worthy of more glory than Moses, just as he who has built the house has more honor than the house.
(4) Because every house is built by some *man*; but He Who built all things *is* God.
(5) And Moses truly *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken afterwards;
(6) But Christ as a son over His own house; Whose house we are, if we hold fast the confidence and the rejoicing of the hope firmly until the end.
(7) Therefore (as the Holy Spirit says,
Today if you will hear His voice,
(8) **Do not harden your hearts, as in the provocation,**[a] **in the day of temptation in the wilderness:**
(9) **When your forefathers tempted Me proved Me, and saw My works forty years.**
(10) **Therefore I was grieved with that generation, and said, They always err in *their* hearts; and they have not known My ways.**
(11) **So I swore in My wrath {anger; judgment}, They shall not enter into My rest.**)[b]
(12) Take heed, brothers, lest there be in any of you an evil heart of unbelief, in departing from the living God.
(13) But encourage one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.
(14) Because we are made partakers of Christ, if we hold the beginning of our confidence steadfast until the end;

3:8a – days of provocation – 40 years in the wilderness when Israel rebelled repeatedly against the Lord
3:11b - Ps 95:7-10

(15) While it is said,
Today if you will hear His voice, do not harden your hearts, as in the provocation.[c]
(16) Because some, when they had heard, provoked *God*: Though not all who came out of Egypt by Moses.
(17) But with whom was He grieved forty years? *was it* not with those who had sinned, whose dead bodies fell in the wilderness?
(18) And to whom He swore that they should not enter into His rest, but to those who did not believe?
(19) So we see that they could not enter in because of unbelief.

Chapter 4
(1) Let us therefore fear, lest, a promise being left *us* of entering into His rest, any of you should seem to come short of it.
(2) Because to us the gospel was preached, as well as to them: but the word preached did not profit them, not being mixed with faith in those who heard *it*.
(3) Because we who have believed will enter into rest, as He said,
As I have sworn in My wrath {anger; judgment}, lest they should enter into My rest: although the works were finished from the foundation of the world.[a]
(4) Because He spoke in a certain place of the seventh *day* {Saturday} in this way,
And God rested the seventh day {Saturday} from all His works.[b]
(5) And in this *place* again, If they shall enter into My rest.
(6) Since therefore it remains that some must enter therein, and those to whom it was first preached did not enter in because of unbelief:
(7) Again, He limits a certain day, saying in David, Today, after so long a time; as it is said,
Today if you will hear His voice, do not harden your hearts.[c]
(8) Because if Jesus {Joshua}[d] had given them rest, then he would not afterwards have spoken of another day.
(9) There remains therefore a rest to the people of God.
(10) Because he who has entered into his rest, has also ceased from his own works, as God *did* from His.
(11) Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.
(12) Because the Word of God *is* living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

3:15c - Ps 95:7-8
4:3a – Ps. 95:11; Num. 14:23, 28, 30
4:4b - Gen. 2:2
4:7c - Ps. 95:7
4:8d - Joshua - Jesus [Ιησους] is the Greek name for the Hebrew name Joshua [יהושע]
- Joshua means "Jehovah Saves"

(13) Neither is there any creature that is not completely seen in His sight: but all things *are* naked and opened to His eyes with Whom we have to do.
(14) Since we have a great high priest, Who has passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.
(15) Because we do not have a high priest who cannot be touched with the feeling of our weaknesses; but was in all ways tempted as *we are, yet* without sin.
(16) Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 5
(1) Because every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:
(2) Who can have compassion on the ignorant, and on those who are out of the way; because he himself also is surrounded with infirmity.
(3) And because of this he must, also offer for his own sins as well as for the people.
(4) And no man takes this honor to himself, but he who is called of God, as *was* Aaron.
(5) So also Christ did not glorify Himself to be made a high priest; but He Who said to Him,

You are My Son, today I have fathered You.[a]

(6) As He says also in another *place,*

You *are* a priest forever after the order of Melchizedek.[b]

(7) Who in the days of His flesh, when He had offered up prayers and requests with strong crying and tears to Him Who was able to save Him from death, and was heard because He feared {revered the Father};
(8) Though He was a Son, yet He learned obedience by the things which He suffered;
(9) And being made perfect, He became the Author of eternal salvation to all those who obey Him;
(10) Called by God a high priest after the order of Melchizedek.
(11) Of Whom we have many things to say, and hard to be spoken, since you are dull of hearing.
(12) Because when by this time you ought to be teachers, you have need that someone teach you again the first principles of the oracles of God; and have become such as have need of milk, and not of strong meat.

5:5a - Heb. 1:5; Ps. 2:7; Acts 13:33
5:6b - Ps. 110:4 – Melchizedek – see Genesis chapter 14

(13) Because everyone who uses milk *is* unskillful in the word of righteousness: because he is a babe.
(14) But strong meat belongs to those who are of full age, *even* those who because of use have their senses exercised to discern both good and evil.

Chapter 6
(1) Therefore leaving the *first* principles of the teaching of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God,
(2) Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
(3) And this we will do, if God permits.
(4) Because *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,
(5) And have tasted the good word of God, and the powers of the world to come,
(6) If they shall fall away, to renew them again to repentance; since they crucify to themselves the Son of God afresh, and put *Him* to an open shame.
(7) Because the earth which drinks in the rain that comes often upon it, and brings forth herbs suitable for those by whom it is gardened, receives blessing from God:
(8) But that which bears thorns and briars *is* rejected, and *is* near to being cursed; whose end *is* to be burned.
(9) But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak in this manner.
(10) Because God *is* not unrighteous to forget your work and labor of love, which you have shown towards His Name, in that you have ministered and do minister to the saints.
(11) And we desire that everyone of you show the same diligence to the full assurance of hope to the end:
(12) That you not be lazy, but followers of those who through faith and patience inherit the promises.
(13) Because when God made promise to Abraham, because He could swear by no greater, He swore by Himself,
(14) Saying,

Surely with blessing I will bless you, and in multiplying I will multiply you.[a]

(15) And so, after he had patiently endured, he obtained the promise.
(16) Because men truly swear by the greater: and an oath for confirmation *is* to them an end of all strife.

6:14a – Gen. 22:17

(17) In which God, willing more abundantly to show to the heirs of promise the immutability {unchanging} of His counsel, confirmed *it* by an oath:
(18) That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
(19) This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters into the inside of the curtain {Holy of Holies; throne room of God};[b]
(20) Where the Forerunner for us has entered, *even* Jesus,

made a high priest forever after the order of Melchizedek.[c]

Chapter 7

(1) Because this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;[a]
(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace;[b]
(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like the Son of God; stays a priest continually.
(4) Now consider how great this man *was,* to whom even the patriarch Abraham gave the tenth of the spoils.
(5) And truly those who are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brothers, though they came out of the body of Abraham:
(6) But he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.
(7) And without any question the lesser is blessed by the greater.
(8) And here men who die receive tithes; but there he *received them,* of whom it is witnessed that he lives.
(9) And as I may so say, Levi also, who received tithes, paid tithes in Abraham.
(10) Because he was yet in the body of his father, when Melchizedek met him.
(11) If therefore perfection were by the Levitical priesthood, (because under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?
(12) Because the priesthood being changed, there is made of necessity a change also of the law.

6:19b – inside the curtain – i.e. into the Holy of Holies; the throne room of God
6:20c - Ps. 110:4 – Melchizedek – see Genesis chapter 14
7:1a - Gen. 14:18-20
7:2b - king of Salem [Shalom] - "king of peace" - Salem later to be called Jerusalem [ירושלם] - [Ps. 76:1] - "He shall see Peace" or “City of Peace”

(13) Because he of whom these things are spoken belongs to another tribe, of which no man gave attendance at the altar.
(14) Because *it is* evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood.
(15) And it is yet far more evident: because after the similarity of Melchizedek there arises another priest,
(16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.
(17) Because He testifies,

You *are* a priest forever after the order of Melchizedek.[c]

(18) Because there is truly a putting aside of the commandment going before because of its weakness and un-profitableness.
(19) Because the law made nothing perfect, but the bringing in of a better hope *did;* by which we draw near to God.
(20) And since H*e was* not *made priest* without an oath:
(21) (Because those priests were made without an oath; but this with an oath by Him Who said to him,

The Lord swore and will not repent, You *are* a priest forever after the order of Melchizedek:)[d]

(22) By so much was Jesus made a surety {guarantee} of a better testament.
(23) And there were truly many priests, because they were not allowed to continue because of death:
(24) But this *Man,* because He continues forever, has an unchangeable priesthood.
(25) Therefore He is able also to save those completely who come to God by Him, since He ever lives to make intercession for them.
(26) Because such a High Priest has come to us, *Who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
(27) Who does not need daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: because this He did once, when He offered up Himself.
(28) Because the law makes men high priests who have weaknesses; but the word of the oath, which came after the law, *makes* the Son {High Priest}, Who is consecrated forevermore.

Chapter 8

(1) Now this is the conclusion of the things which we have spoken: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens;
(2) A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

7:17c – Heb. 5:6; 6:20; Ps. 110:4 – Melchizedek – see Genesis chapter 14
7:21d -Ps. 110:4

(3) Because every high priest is ordained to offer gifts and sacrifices: therefore *it is* of necessity that this Man have something also to offer.
(4) Because if He were on earth, He should not be a priest, since there are priests who offer gifts according to the law:
(5) Who serve to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: Because,

He said, See *that* you make all things according to the pattern shown to you on the mount.[a]

(6) But now He has obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.
(7) Because if that first *covenant* had been faultless, then no place should have been sought for the second.
(8) But finding fault with them, He said,

Look, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

(9) **Not according to the covenant that I made with their forefathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I did not regard them, says the Lord.**
(10) **Because this *is* the covenant that I will make with the house of Israel after those days, says the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:**
(11) **And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: because all shall know Me, from the least to the greatest.**
(12) **Because I will be merciful to their unrighteousness, and their failures and their sins I will remember no more.**[b]
(13) In that He says, A new *covenant,* He has made the first old. Now that which decays and grows old *is* ready to vanish away.

Chapter 9

(1) Then truly the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
(2) Because there was a tabernacle made; the first, in which *was* the candlestick, and the table, and the holy bread; which is called the sanctuary.
(3) And after the second curtain, the tabernacle which is called the Holiest of all {Holy of Holies};

8:5a - Ex. 25:9, 40; 26:30
8:8-12b - Jer. 31:31-34

(4) Which had the golden censer, and the ark of the covenant overlaid all around with gold, in which *was* the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant;
(5) And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak in detail.
(6) Now when these things were so ordained, the priests always went to the first tabernacle, accomplishing the service *of God*.
(7) But into the second the high priest *went* alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:
(8) The Holy Spirit was by this signifying, that the way into the holiest of all was not yet revealed, while the first tabernacle was yet standing:
(9) Which *was* a symbol for that present time, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience;
(10) *Which stood* only in meats and drinks, and various washings, and carnal ordinances, imposed *on them* until the time of reformation.
(11) But Christ having come as a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
(12) Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*.
(13) Because if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies {makes holy} to the purifying of the flesh:
(14) How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?
(15) And for this reason He is the mediator of the new testament, that by means of death, for the redemption of the sins *that were* under the first testament, those who are called might receive the promise of eternal inheritance.
(16) Because where a testament {will}[a] *is,* there must also of necessity be the death of the testator {the one who made the will}.
(17) Because a testament {will} *is* in force after men are dead: otherwise it is of no strength at all while the testator {the one who made the will} lives.
(18) Upon which neither the first *testament* was dedicated without blood.
(19) Because when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book {scroll}, and all the people,

9:16a - testament [will and testament] - i.e. - a person's will does not go into effect until after the person making the will dies

(20) Saying,
This *is* the blood of the testament which God has made with you.[b]
(21) Furthermore he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
(22) And almost all things are by the law purged with blood; and without the shedding of blood there is no forgiveness.
(23) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
(24) Because Christ has not entered into the holy places made with hands, *which are* the images of the true; but into heaven itself, now to appear in the presence of God for us:
(25) Nor yet that He should offer Himself often, as the high priest enters into the holy place every year with blood of others;
(26) Because then He must have often suffered since the foundation of the world: but now once in the end of the world He has appeared to put away sin by the sacrifice of Himself.
(27) And as it is appointed to men once to die, but after this the judgment:
(28) So Christ was once offered to bear the sins of many; and to those who look for Him He shall appear the second time without sin for salvation.[c]

Chapter 10
(1) Because the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make those who came perfect.
(2) Because would they not have ceased to be offered? because the worshipers once purged should have had no more conscience of sins.
(3) But in those *sacrifices there is* a remembrance again *made* of sins every year.
(4) Because *it is* not possible that the blood of bulls and of goats should take away sins.
(5) Therefore when He comes into the world, He says,
Sacrifice and offerings You do not desire, but a body You have prepared for Me:
(6) **In burnt offerings and *sacrifices* for sin You have had no pleasure.**
(7) **Then I, said, Look, I come (in the volume of the book it is written of me,) to do Your will, O God.**[a]
(8) When He said above, Sacrifice and offering and burnt offerings and *offering* for sin You did not desire, neither had pleasure *in them*; which are offered by the law;

9:20b - Ex. 24:8
9:28c - when He <u>appears</u> the second time- i.e. at the Rapture, He will not deal with sin, but will appear to save those waiting for Him.
10:5-7a - Ps. 40:6-8

(9) Then He said,
Look, I come to do Your will, O God.[b]
He takes away the first, that He may establish the second.
(10) Through Who's will we are sanctified {made clean} through the offering of the body of Jesus Christ once *for all*.
(11) And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
(12) But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God;
(13) From now on expecting until His enemies are made His footstool.
(14) Because by one offering He has perfected forever those who are sanctified {made clean}.
(15) O*f which* the Holy Spirit also is a witness to us: because after He had said before,
(16) **This *is* the covenant that I will make with them after those days, says the Lord, I will put My laws into their hearts, and in their minds I will write them;**
(17) **And their failures and sins I will remember no more.**[c]
(18) Now where there is forgiveness of these, there *is* no more offering for sin.

(19) Therefore, brothers, having boldness to enter, into the holiest by the blood of Jesus,
(20) By a new and living way, which He has consecrated for us, through the curtain, that is to say, His flesh;
(21) And *having* a High Priest over the house of God;
(22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
(23) Let us hold fast the profession of *our* faith without wavering; (because He *is* faithful Who promised;)
(24) And let us consider how to provoke one another to love and to do good works:
(25) Not forsaking the assembling of ourselves together,[d] as *is* the habit of some; but exhorting {encouraging} *one another*: and so much the more, as you see the day[e] approaching.
(26) Because if we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sins,
(27) But a certain fearful expectation of judgment and fiery indignation, which shall devour the adversaries.
(28) He who despised Moses' law died without mercy under two or three witnesses:

10:9b - Ps. 40:7-8
10:16-17c - see Heb. 8:8-12
10:25d – not forsaking the assembly of ourselves – coming together with fellow Christians as a church to have fellowship with and to worship the Lord
10:25e – the day – the Day of Christ – see note on I Cor. 1:8

(29) Of how much greater punishment, do you suppose, shall he be thought worthy, who has trodden underfoot the Son of God, and has counted the blood of the covenant, with which he was sanctified {cleansed}, an unholy thing, and has done in spite to the Spirit of grace?
(30) Because we know Him Who has said,

Vengeance *belongs* to Me, I will repay, says the Lord.[f]

And again,

The Lord shall judge His people.[g]

(31) *It is* a fearful thing to fall into the hands of the living God.
(32) But remember the former days, in which, after you were illuminated, you endured a great fight of afflictions;
(33) Partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of those who were so used.
(34) Because you had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.
(35) Therefore do not cast away your confidence, which has great payment of reward.
(36) Because you have need of patience, that, after you have done the will of God, you might receive the promise.
(37) Because yet, in a little while, and He Who shall come will come, and will not delay.
(38) Now

the just shall live by faith:[h]

but if *any man* draws back, my soul shall have no pleasure in him.
(39) But we are not of those who draw back to perdition; but of those who believe to the saving of the soul.

Chapter 11

(1) Now faith is the substance of things hoped for, the evidence of things not seen.
(2) Because by it the elders obtained a good report.
(3) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which are visible.[a]
(4) By faith Abel offered to God a more excellent sacrifice than Cain,[b] by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks.
(5) By faith Enoch was translated that he should not see death;[c] and was not found, because God had translated him: because before his translation he had this testimony, that he pleased God.

10:30f - Deut. 32:35; Rom. 12:19
10:30g - Deut:32:36
10:38h- Hab. 2:4; Rom. 1:17; Gal. 3:11
11:3a – things which are seen were not made of things which are visible – all things are made of atoms and parts of atoms which cannot be seen with the naked eye
11:4b - Gen. 4:4-5
11:5c - Gen. 5:22-24

(6) But without faith *it is* impossible to please *Him*: because he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.
(7) By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world,[d] and became heir of the righteousness which is by faith.
(8) By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing where he was going.[e]
(9) By faith he lived in the land of promise, as *in* a strange country, living in tents with Isaac and Jacob, the heirs with him of the same promise:
(10) Because he looked for a city which has foundations, whose builder and maker *is* God.
(11) Through faith also Sarah herself received strength to conceive a child, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.[f]
(12) Therefore there sprang even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
(13) These all died in faith, not having received the promises, but having seen them from afar, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.
(14) Because those who say such things declare plainly that they seek a country.
(15) And truly, if they had been mindful of that *country* from where they came out, they might have had opportunity to have returned.
(16) But now they desire a better *country,* that is heavenly: therefore God is not ashamed to be called their God: because He has prepared for them a city.
(17) By faith Abraham, when he was tried, offered up Isaac:[g] and he who had received the promises offered up his only fathered *son,*
(18) Of whom it was said, That in Isaac shall your descendants be called:
(19) Accounting that God *was* able to raise *him* up, even from the dead; from where also he received him as a symbol.
(20) By faith Isaac blessed Jacob and Esau concerning things to come.[h]
(21) By faith Jacob, when he was dying, blessed both the sons of Joseph;[i] and worshiped, *leaning* upon the top of his staff.

11:7d - Gen. 6-8
11:8e - Gen. 12
11:11f - Gen. 18; Gen. 21
11:17g - Gen. 22
11:20h - Gen. 27
11:21i - Gen. 48

(22) By faith Joseph, when he died, made mention of the departing of the children of Israel {from Egypt}; and gave commandment concerning his bones.[j]
(23) By faith Moses, when he was born, was hid three months by his parents,[k] because they saw *he was* a proper child; and they were not afraid of the king's commandment.
(24) By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter;
(25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
(26) Esteeming the reproach of Christ greater riches than the treasures in Egypt: because he had respect to the payment of the reward.
(27) By faith he forsook Egypt, not fearing the wrath {anger; judgment} of the king: because he endured, as seeing Him Who is invisible.
(28) Through faith he kept the Passover,[l] and the sprinkling of blood, lest He Who destroyed the firstborn *of Egypt* should touch them.
(29) By faith they passed through the Red Sea as on dry *land*: which the Egyptians attempting to do *the same* were drowned.[m]
(30) By faith the walls of Jericho fell down, after they were circled about seven days.[n]
(31) By faith the prostitute Rahab did not perish with those who did not believe, when she had received the spies with peace.[o]
(32) And what shall I say more? because the time would fail me to tell of Gideon,[p] and *of* Barak,[q] and *of* Samson,[r] and *of* Jephthah;[s] *of* David also, and Samuel, and *of* the prophets:
(33) Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,
(34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, grew valiant in fight, turned to flight the armies of the aliens.

11:22j - Gen. 50:25
11:23k - Ex. 2
11:28l - Ex. 12
11:29m - Ex. 14 – see Appendix A: Recorded Miracles in the Bible
11:30n - Jos. 6
11:31o- Josh. 2
11:32p - Jg. 6
11:32q - Jg. 4-5
11:32r - Jg. 13-16
11:32s - Jg. 11

(35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
(36) And others had trial of *cruel* mockings and scourgings, yes, moreover of bonds and imprisonment:
(37) They were stoned, they were sawn in two, were tempted, were killed with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
(38) (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.
(39) And these all, having obtained a good report through faith, did not receive the promise:
(40) God having provided some better thing for us, that those outside us should not be made perfect.

Chapter 12
(1) Therefore since we also are encircled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily comes upon *us,* and let us run with patience the race that is set before us,
(2) Looking to Jesus the Author and Finisher of *our* faith; Who for the joy that was set before Him endured the cross, despising the shame, and has set down at the right hand of the throne of God.
(3) Because consider Him Who endured such contradiction of sinners against Himself, lest you be wearied and faint in your minds.
(4) You have not yet resisted to blood, striving against sin.
(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the discipline of the Lord, nor faint when you are rebuked by Him:
(6) Because
those whom the Lord loves
He disciplines,[a]
and disciplines every son whom He receives.
(7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline?
(8) But if you are without discipline, of which all are partakers, then you are bastards {illegitimate children}, and not sons.
(9) Furthermore we have had fathers of our flesh who corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live?
(10) Because they truly for a few days disciplined *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness.

12:6a – Pro. 3:12

(11) Now no discipline for the present seems to be joyous, but grievous: nevertheless afterwards it yields the peaceable fruit of righteousness to those who are exercised by it.
(12) Therefore lift up the hands which hang down, and the feeble knees;
(13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord:
(15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles *you,* and thereby many are defiled;
(16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
(17) Because you know how that afterwards, when he would have inherited the blessing, he was rejected: because he found no place for repentance, though he sought it carefully with tears.
(18) Because you have not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest,
(19) And the sound of a trumpet, and the voice of words; which *voice* those who heard asked that the word should not be spoken to them any more:
(20) (Because they could not endure that which was commanded, And if so much as a beast touches the mountain, it should be stoned, or thrust through with a dart:[b]
(21) And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)
(22) But you have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
(23) To the general assembly and church of the firstborn, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
(24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than *that of* Abel.
(25) See that you not refuse Him Who speaks. Because if they did not escape who refused him who spoke on earth, much more *shall* we *not escape,* if we turn away from Him Who *speaks* from heaven:
(26) Whose voice then shook the earth: but now He has promised, saying,

Yet once more I will shake not only the earth, but also heaven.[c]

(27) And this *word,* Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:20b – Ex. 19:13
12:26c - Hag. 2:6

(28) Therefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
(29) Because our God *is* a consuming fire.

Chapter 13
(1) Let brotherly love continue.
(2) Do not forget to entertain strangers: because by this some have entertained angels unawares.
(3) Remember those who are in bonds, as bound with them; *and* those who suffer adversity, as being yourselves also in the body.
(4) Marriage *is* honorable in all, and the bed undefiled: but those who go after prostitutes and adulterers God will judge.
(5) *Let your* conversation *be* without covetousness {greed; lusting for things that belong to others}; *and be* content with such things as you have: because He has said,

I will never leave you, nor forsake you.[a]

(6) So that we may boldly say, The Lord *is* my helper, and I will not fear what man can do to me.
(7) Remember those who have the rule over you, who have spoken to you the word of God: whose faith follows, considering the end of *their* conversation.
(8) Jesus Christ the same yesterday, and today, and forever.
(9) Do not be carried about with various and strange teachings. because *it is* a good thing that the heart be established with grace; not with food *laws*, which have not profited those who have been occupied by them.
(10) We have an altar, of which those who serve the tabernacle have no right to eat.
(11) Because the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.
(12) Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.
(13) Let us go forth therefore to Him outside the camp, bearing His reproach.
(14) Because here we have no lasting city, but we seek one to come.
(15) Therefore let us offer the sacrifice of praise to God continually by Him, that is, the fruit of *our* lips giving thanks to His Name.
(16) But do not forget to do good and to share: because with such sacrifices God is well pleased.
(17) Obey those who have the rule over you, and submit yourselves: because they watch over your souls, as those who must give account, that they may do it with joy, and not with grief: because that *is* unprofitable for you.

13:5a - Deut. 31:6; Josh. 1:5; I Chron. 28:20

(18) Pray for us: because we trust we have a good conscience, in all things willing to live honestly.
(19) But I urge *you* rather to do this, that I may be restored to you the sooner.
(20) Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,
(21) Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom *be* glory forever and ever. Amen {let it be}.

(22) And I urge you, brothers, endure the word of exhortation: because I have written a letter to you in few words.
(23) Know that *our* brother Timothy[b] is set at liberty; with whom, if he comes shortly, I will see you.
(24) Salute all those who have the rule over you, and all the saints. Those of Italy salute you.
(25) Grace *be* with you all. Amen {Let it be}.

13:23b – Timothy – Acts 16:1; 18:5; 20:4; I Cor. 16:10; II Cor. 2:1; I Tim. 1:2

Chapter 1

(1) James,[a] a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
(2) My brothers, count it all joy when you fall into various temptations;
(3) Knowing *this,* that the trying of your faith works patience.
(4) But let patience have *her* perfect work, that you may be perfect {spiritually mature} and complete, lacking nothing.
(5) If any of you lacks wisdom, let him ask of God, Who gives to all *men* liberally, and does not rebuke; and it shall be given him.
(6) But let him ask in faith, not wavering. Because he who wavers is like a wave of the sea driven with the wind and tossed.
(7) Do not let that man think that he shall receive anything of the Lord.
(8) A double minded man *is* unstable in all his ways.
(9) Let the brother of low degree rejoice in that he is exalted:
(10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.
(11) Because the sun no sooner rises with its burning heat, than that it withers the grass, and its flower falls, and the grace of its form perishes: so also shall the rich man fade away in his ways.
(12) Blessed *is* the man who endures temptation: because when he is tried, he shall receive the crown[b] of life, which the Lord has promised to those who love Him.
(13) Let no man say when he is tempted, I am tempted by God: because God cannot be tempted with evil, neither does He tempt any man:
(14) But every man is tempted, when he is drawn away by his own lust, and enticed.
(15) Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.
(16) Do not err, my beloved brothers.
(17) Every good gift and every perfect gift is from above, and comes down from the Father of lights, with Whom there is no variation, neither shadow of turning.
(18) Of His own will He fathered us with the word of truth, that we should be a kind of first-fruits of His creatures.
(19) Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger:
(20) Because the anger of man does not work the righteousness of God.
(21) Therefore lay aside all filthiness and overflow of evil, and receive with humility the in-grafted word, which is able to save your souls.

1:1a – James – half -brother of Jesus – Mat. 13:55; Mark 6:3; Gal. 1:19; Acts 1:13; Acts 15:13
1:12b - crown - stephanous [στέφανος] crown - crown of victory [not diadem which is a kingly crown]

(22) But be doers of the word, and not hearers only, deceiving your own selves.
(23) Because if anyone is a hearer of the word, and not a doer, he is like a man looking at his natural face in a mirror:
(24) Because he sees himself, and goes his way, and immediately forgets what he looks like.
(25) But whoever looks into the perfect law of liberty, and continues *in it,* he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds.
(26) If any man among you seems to be religious, and does not bridle his tongue, but deceives his own heart, this man's religion *is* in vain.
(27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Chapter 2
(1) My brothers, do not show partiality with the faith of our Lord Jesus Christ, *the Lord* of glory.
(2) Because if there comes to your assembly a man with a gold ring, in nice clothing, and there comes in also a poor man in ragged clothing;
(3) And you have respect towards him who wears the nice clothing, and say to him, Sit here in a good place; and say to the poor, Stand there, or sit here under my footstool:
(4) Are you not then partial in yourselves, and have become judges with evil thoughts?
(5) Listen, my beloved brothers, Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which He has promised to those who love Him?
(6) But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
(7) Do they not blaspheme that worthy Name by which you are called?
(8) If you fulfill the royal law according to the scripture,

> **You shall love your neighbor as yourself**,[a]

you do well:
(9) But if you have partiality, you commit sin, and are convicted by the law as sinners.
(10) Because whoever shall keep the whole law, and yet sins in one *point,* he is guilty of all.

2:8a - Lev. 19:18

(11) Because He Who said,
Do not commit adultery, also said,
Do not kill.[b]
Now if you commit no adultery, yet if you kill, you have broken the law.
(12) So speak, and so do, as those who shall be judged by the law of liberty.
(13) Because he shall receive judgment without mercy, who has shown no mercy; and mercy rejoices against judgment.
(14) What *does it* profit, my brothers, though a man say he has faith, but does not have works? can faith save him?
(15) If a brother or sister is naked, and destitute of daily food,
(16) And one of you says to them, Depart in peace, be warmed and filled; but you do not give them those things which are needful to the body; what *does it* profit?
(17) Even so faith, if it does not have works, is dead, by itself.
(18) Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.
(19) You believe that there is one God; you do well: the demons also believe, and tremble.
(20) But will you know, O vain man, that faith without works is dead?
(21) Was not Abraham our forefather justified by works, when he had offered Isaac his son upon the altar?
(22) Do you see how faith worked with his works, and by works faith was made perfect?
(23) And the scripture was fulfilled which says,
Abraham believed God, and it was counted to him for righteousness:[c]
and he was called the Friend of God.
(24) You see then how that by works a man is justified, and not by faith only.
(25) Likewise also was not Rahab the prostitute justified by works, when she had received the messengers, and had sent *them* out another way?[d]
(26) Because as the body without the spirit is dead, so faith without works is dead also.

Chapter 3
(1) My brothers, do not let many be teachers, knowing that we {teachers} shall receive the greater condemnation.
(2) Because in many things we offend all. If any man does not offend in word, the same *is* a perfect man, *and* able also to bridle the whole body.
(3) Indeed, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

2:11b – ten commandments – Ex. 20:3-17
2:23c - Gen. 15:6
2:25d - Josh. 2

(4) Consider also the ships, which though *they are* so great, and *are* driven by fierce winds, yet they are turned about with a very small rudder, wherever the captain chooses.
(5) Even so the tongue is a little member, and boasts great things. Look, how great a matter a little fire kindles!
(6) And the tongue *is* a fire, a world of sin: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell.
(7) Because every kind of beast, and bird, and snakes, and of things in the sea, is tamed, and has been tamed by mankind:
(8) But the tongue no man can tame; *it is* an unruly evil, full of deadly poison.
(9) With it we praise God, even the Father; and with it we curse men, who are made after the likeness of God.
(10) Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.
(11) Does a fountain send forth at the same place sweet *water* and bitter?
(12) Can the fig tree, my brothers, bear olive berries? or a vine, figs? so no fountain can yield both salt water and fresh.
(13) Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with humility of wisdom.
(14) But if you have bitter envying and strife in your hearts, do not boast, and do not lie against the truth.
(15) This wisdom does not come down from above, but *is* earthly, sensual, demonic.
(16) Because where envying and strife *is,* there *is* confusion and every evil work.
(17) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy.
(18) And the fruit of righteousness is sown in peace by those who make peace.

Chapter 4
(1) From where do wars and fights come among you? do they not come from here, *even* from your lusts that war in your members?
(2) You lust, and do not have: you kill, and desire to have, and cannot obtain: you fight and war, yet you do not have, because you do not ask.
(3) You ask, and do not receive, because you ask for the wrong reasons, that you may consume *it* upon your lusts.
(4) You adulterers and adulteresses, do you not know that the friendship with the world is sin against God? whoever therefore will be a friend of the world is the enemy of God.

(5) Do you think that the scripture says in vain,
The spirit that lives in us lusts to envy?[a]
(6) But He gives more grace. Therefore He says,
God resists the proud, but gives grace to the humble.[b]
(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.
(8) Draw near to God, and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double minded.
(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to sorrow.
(10) Humble yourselves in the sight of the Lord, and He shall lift you up.
(11) Do not speak evil of one another, brothers. He who speaks evil of *his* brother, and judges his brother, speaks evil of the law, and judges the law: but if you judge the law, you are not a doer of the law, but a judge.
(12) There is one Lawgiver, Who is able to save and to destroy: who are you who judges another?
(13) Come now, you who say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and make a profit:
(14) Whereas you do not know what tomorrow *shall be*. Because what *is* your life? It is but a vapor, that appears for a little time, and then vanishes away.
(15) But what you *ought* to say is, If the Lord wills, we shall live, and do this, or that.
(16) But now you rejoice in your boasting all such rejoicing is evil.
(17) Therefore to him who knows to do good, and does not do it, to him it is sin.

Chapter 5
(1) Come now, *you* rich men, weep and howl because of your miseries that shall come upon *you*.
(2) Your riches are corrupted, and your clothing is moth-eaten.
(3) Your gold and silver is tarnished; and their tarnish shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.
(4) Listen, the hire of the laborers who have reaped your fields, which you have kept back by fraud, cries: and the cries of those who have reaped have entered into the ears of the Lord of Hosts {armies; multitudes}.[a]

4:5a - Gen. 6:5;8:21; Num. 11:9; Prov. 21:10
4:6b - Prov. 3:34
5:4a - Lord of sabaoth [κυριου σαβαωθ] - transliterated from Hebrew [יהוה צבאות]
Lord of hosts; Lord of armies; multitudes

(5) You have lived in pleasure on the earth, and in luxury; you have nourished your hearts, as in a day of slaughter.
(6) You have condemned *and* killed the just; *and* he does not resist you.
(7) Be patient therefore, brothers, until the coming of the Lord.[b] Indeed, the gardener waits for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.
(8) You also be patient; establish your hearts: because the coming of the Lord[b] is drawing near.
(9) Do not begrudge one another, brothers, lest you be condemned: Look, the Judge stands before the door.
(10) Take, my brothers, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.
(11) Indeed, we count those happy who endure. You have heard of the patience of Job, and have seen the end of the Lord; that the Lord is compassionate, and of tender mercy.
(12) But above all things, my brothers, do not swear, neither by heaven, nor by the earth, nor by any other oath: but let your yes be yes; and *your* no, no;[c] lest you fall into condemnation.
(13) Is anyone among you afflicted? let him pray. Is anyone happy? let him sing songs.
(14) Is anyone sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord:
(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.
(16) Confess *your* faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous man avails much.
(17) Elijah was a man subject to passions just as we are, and he prayed earnestly that it might not rain: and it did not rain on the earth for three years and six months.[d]
(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
(19) Brothers, if any of you err from the truth, and one converts him;
(20) Let him know, that he who converts the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

5:7,8b – coming of the Lord – the Rapture – see note on I Cor. 1:8
5:12c – Mat. 5:37
5:17,18d - I Ki. 17-18

Chapter 1

(1) From Peter, an apostle of Jesus Christ, to the strangers {aliens; exiles} scattered throughout Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia,[a]
(2) Chosen according to the foreknowledge[b] of God the Father, through purification by the Spirit, for obedience and sprinkling of the blood of Jesus Christ:[c] Grace to you, and peace,[d] be multiplied *to you*.
(3) Blessed *is* the God and Father of our Lord Jesus Christ, Who according to His abundant mercy has given us new birth to a living hope by the resurrection of Jesus Christ from the dead,
(4) For an incorruptible and undefiled {without spot or blemish} inheritance, that does not fade away, reserved in heaven for you,
(5) Who are kept by the power of God through faith for salvation ready to be revealed in the last time.
(6) In which you greatly rejoice, though now for a season, if necessary, you are weighed down because of many temptations:
(7) That the trial of your faith, which is much more precious than gold that perishes, though it is tried with fire, might be found to be praise and honor and glory at the appearing of Jesus Christ:[e]
(8) Whom although you have not seen *Him*, you love; in Whom, though now you do not see *Him*, yet believing, you rejoice with joy unspeakable and full of glory:
(9) Receiving the end {finishing; completion} of your faith, *even* the salvation of *your* souls.
(10) Of this salvation the prophets have inquired and searched diligently, who prophesied *beforehand* of the grace *that would come* to you:

1:1a - Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia – all areas in and around modern Turkey
1:2b - foreknowledge - to know ahead of time - God Who knows all things past, present, and future knew who would be His children before He created the heavens and the earth. i.e. God knew and chose us before the foundation of the world - see Ephesians 1:4
1:2c – sprinkling of the blood of Jesus – Ex. 29:20-21; Lev. 1:5-11; Lev. 3:2-13;; Lev. 16:14-19; Mat. 26:28; Mk. 14:24; Lk. 22:20; Acts 20:28; Rom. 5:8-9; Eph. 1:7
1:2d – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:7e - appearing of Jesus Christ – I e. the Rapture - See I Cor. 1:8; Is. 26:20

(11) Searching what, or what manner of time the Spirit of Christ Who was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
(12) To whom it was revealed, that not for themselves, but for us they ministered the things, which are now reported to you by those who have preached the gospel to you with the Holy Spirit sent down from heaven; of things the angels desire to look into.
(13) Therefore bind up your minds,[f] be sober, and *keep* hope to the end because of the grace that is to be brought to you at the revelation of Jesus Christ;
(14) As obedient children, not living according to your former lusts in your ignorance:
(15) But as He Who has called you is holy, so you be holy in all manner of conversation;
(16) Because it is written,
Be holy; because I am holy.[g]
(17) And if you call on the Father, Who judges without respect of persons according to every man's deeds, pass the time of your living *here* in fear:
(18) Inasmuch as you know that you were not redeemed with corruptible things, *as* silver and gold, from your worthless conversation *received* by tradition from your forefathers;
(19) But with the precious blood of Christ, as of a Lamb without blemish and without spot:
(20) Who truly was chosen before the foundation of the world, but was revealed in these last times for you,
(21) Who by Him believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.
(22) Since you have purified your souls in obeying the truth through the Spirit to un-pretended love for the brothers, *see that you* fervently love one another with a pure heart:
(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, Who lives and stays with you forever.
(24) Because
all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls away:
(25) **But the word of the Lord endures forever.**[h]
And this is the word which by the gospel is preached to you.

1:13f - gird up [tie up] the thighs [loins] of your mind - i.e. in your mind be ready for action to do what is right at all times - in Bible times the long robes were a hindrance to running, so they had to pull them up and tie them with their belt to hold them up {control your thoughts}
1:16g - Lev. 11:44; Lev. 19:2
1:24-25h – Is. 40:6-7

Chapter 2

(1) Therefore laying aside all evil intentions, and all evil deeds, and hypocrisies, and envies, and all evil talk,
(2) As newborn babes, desire the sincere milk of the word, that you may grow by it:
(3) If you have tasted that the Lord *is* gracious.
(4) To Whom coming, *as to* a living stone, rejected indeed of men, but chosen of God, *and* precious,
(5) You also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
(6) Therefore also it is written in the scripture,

Look, I lay in Zion a chief corner stone, chosen, precious: and he who believes on Him shall not be disappointed.[a]

(7) To you therefore who believe *He is* precious: but to those who are disobedient,

the stone which the builders rejected, the same has been made the head of the corner,[b]

(8) And a stone of stumbling, and a rock of offence, *even to those* who stumble at the word, being disobedient: where also they were appointed.
(9) But you *are* a chosen generation, a royal priesthood,[c] a holy nation, a peculiar people; that you should show forth His praises Who has called you out of darkness into His marvelous light:
(10) You who in time past *were* not a people, but *are* now the people of God: who had not obtained mercy, but now have obtained mercy.
(11) Dearly beloved, I urge *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
(12) Having your conversation honest among the Gentiles {non-Jews}: that, whereas they speak against you as evildoers, they may because of *your* good works, which they shall witness, glorify God in the day of visitation.
(13) Submit yourselves to every law of man for the Lord's sake: whether it is to the king, as supreme;
(14) Or to governors, as to those who are sent by him for the punishment of evildoers, and for the praise of those who do well.
(15) Because this is the will of God, that with well doing you may put to silence the ignorance of foolish men:[d]
(16) As free *people*, and not using *your* liberty as a disguise for evil, but as the servants of God.

2:6a - Is 28:16
2:7b - Ps. 118:22
2:9c – royal priesthood – Ex. 19:6
2:15d - Submit to authorities – Romans 13:1-2

(17) Honor all *men*. Love the brotherhood. Fear God. Honor the king.
(18) Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the bad.
(19) Because this *is* worthy of thanks, if a man because of conscience towards God endures grief, suffering wrongfully.
(20) What glory *is it*, if, when you are abused because of your faults, you take it patiently? but if, when you do well, and suffer *for it*, *and* you bear it patiently, this *is* acceptable with God.
(21) Because this is what you were called for: because Christ also suffered for us, leaving us an example, that you should follow His steps:
(22) Who committed no sin, neither was deceit found in His mouth:
(23) Who, when He was cursed at, did not curse back; when He suffered, He did not threaten back; but committed *Himself* to Him Who judges righteously:
(24) Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live to righteousness: by Whose stripes you were healed.[e]
(25) Because you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.

Chapter 3
(1) Likewise, you wives, *be* in subjection to your own husbands; that, if any *husbands* do not obey the word, they also may without the word be won *over* by the conversation of the wives;
(2) While they see your chaste conversation *coupled* with fear.
(3) Whose beauty is not that outward *beauty* of braiding the hair, and of wearing of gold, or of putting on of fancy clothing;
(4) But *let it be* the inner man of the heart, in that which is not corruptible, *even the ornament* of a humble and quiet spirit, which is in the sight of God of great price.
(5) Because after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:
(6) Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.
(7) Likewise, you husbands, live with *them* according to knowledge, giving honor to the wife, as to the weaker container, and as being heirs together of the grace of life; that your prayers not be hindered.

2:24e – Is. 53:5

(8) Finally, *let all of you be* of one mind, having compassion towards one another, love as brothers, *be* full of pity, *be* courteous:
(9) Not returning evil for evil, or cursing for cursing: but on the contrary blessing; knowing that you are called for this, that you should inherit a blessing.
(10) Because he who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no evil:
(11) Let him flee from evil, and do good; let him seek peace, and pursue it.
(12) Because the eyes of the Lord *are* over the righteous, and His ears *are open* to their prayers: but the face of the Lord *is* against those who do evil.
(13) And who *is* he who would harm you, if you are followers of that which is good?
(14) But and if you suffer for righteousness' sake, happy *are you*: and do not be afraid of their terror, neither be troubled;
(15) But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man who asks you for a reason for the hope that is in you with humility and fear:
(16) Having a good conscience; that, while they speak evil of you, as evildoers, those who falsely accuse may be ashamed because of your good conversation in Christ.
(17) Because *it is* better, if it is the will of God, that you suffer for doing good, than for doing evil.
(18) Because Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit:
(19) By Whom also He went and preached to the spirits in prison;
(20) Who in times past were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were saved through the water.[a]
(21) In a like manner *even* baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,)[b] by the resurrection of Jesus Christ:
(22) Who has gone into heaven, and is on the right hand of God; angels and authorities and powers are being made subject to Him.

Chapter 4
(1) Since Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: because he who has suffered in the flesh has ceased from sin;
(2) That he should no longer live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3:20a - eight souls - Noah, his wife, and their three sons and their wives
- Gen. 6:10; 6:18
3:21b – it is not the washing of the flesh with water but the baptism of the Holy Spirit, being born again, giving a clean conscience – that saves

(3) Because in the times past of *our* lives we allowed ourselves to do the will of the Gentiles {non-Jews}, when we walked in passions of the flesh, lusts, excess of wine, riotous living, excessive over eating, and abominable idolatries:
(4) In which they think it strange that you do not run with *them* to the same excess of riotous living, speaking evil of *you*:
(5) Who shall *themselves* give account to Him Who is ready to judge the living and the dead.
(6) For this reason the gospel was preached also to those who have died, that they might be judged according to men in the flesh, but live according to God in the spirit.
(7) But the end of all things is at hand: therefore be sober, and give attention to prayer.
(8) And above all things have fervent charity {love}[a] among yourselves: because charity will cover a multitude of sins.
(9) Have hospitality towards one another without grudging.
(10) As every man has received the gift, *even so* minister the same to one another, as good stewards of the manifold grace of God.
(11) If any man speaks, *let him speak* the words of God; if any man ministers, *let him do it* as with the ability which God gives: that God in all things may be glorified through Jesus Christ, to Whom be praise and authority forever and ever. Amen {let it be}.
(12) Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you:
(13) But rejoice, since you share in Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy.
(14) If you are reproached for the Name of Christ, happy *are you*; because the Spirit of glory and of God rests upon you: on their part He is evilly spoken of, but on your part He is glorified.
(15) But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.
(16) Yet if *any man suffers* as a Christian, let him not be ashamed; but let him glorify God because of this.
(17) Because the time *has come* that judgment must begin at the house of God:[b] and if *it* first *begins* with us, what shall the end *be* of those who do not obey the gospel of God?

4:8a – charity – agape {ἀγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1
4:17b – judgment begins at the house of God – II Chron. 7:14

(18) And if the righteous are scarcely saved, where shall the ungodly and the sinner appear?
(19) Therefore let those who suffer according to the will of God commit the keeping of their souls *to Him* in well doing, as to a faithful Creator.

Chapter 5
(1) The elders who are among you I urge, because I am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
(2) Feed the flock of God which is among you, taking its oversight, not by constraint, but willingly; not for filthy profit, but of a ready mind;
(3) Neither as being lords over *God's* heritage, but being examples to the flock.
(4) And when the Chief Shepherd shall appear, you shall receive a crown[a] of glory that does not fade away.
(5) Likewise, you who are younger, submit yourselves to the elders. Yes, all *of you* be subject one to another, and be clothed with humility: because

God resists the proud, and gives grace to the humble.[b]

(6) Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:
(7) Casting all your care upon Him; because He cares for you.
(8) Be sober, be vigilant {watchful, alert};[c] because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:
(9) Resist him firmly in the faith, knowing that the same afflictions are accomplished in your brothers who are in the world.
(10) But the God of all grace, Who has called us to His eternal glory by Christ Jesus, after you have suffered a while, makes you perfect, establishes, strengthens, *and* settles *you*.
(11) To Him *be* glory and dominion {authority; kingship}[d] forever and ever. Amen {let it be}.
(12) By Silvanus, a faithful brother to you, as I suppose, I have written briefly, encouraging, and testifying that this is the true grace of God in which you stand.
(13) The *church that is* at Babylon, chosen together with *you*, salutes you; and *so does* Marcus[e] my son.
(14) Greet one another with a kiss of charity {love}.[f] Peace *be* with you all who are in Christ Jesus. Amen {Let it be}.

5:4a – crown – stephanous {στέφανος} – victor's crown – not diadem {kingly crown}
5:5b - Prov. 3:34; James 4:6
5:8c - vigilant - watchful, alert, paying attention to things that are happening
5:11d - dominion - kingdom, rulership, full authority over all things
5:13e – Marcus – Barnabas' sister's son [Col. 4:10] – Phm. 1:24
5:14f – charity – love – agape {ἀγάπη} -see note on I Cor. 13:1

Chapter 1

(1) From Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained the same precious faith with us through the righteousness of God and our Savior Jesus Christ:
(2) Grace and peace[a] be multiplied to you through the knowledge of God, and of Jesus our Lord,
(3) According to His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him Who has called us to glory and virtue:
(4) Through Whom is given to us exceedingly great and precious promises: that by these you might share in the divine nature, having escaped the corruption that is in the world through lust.
(5) And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
(6) And to knowledge temperance; and to temperance patience; and to patience godliness;
(7) And to godliness brotherly kindness; and to brotherly kindness charity {love}.[b]
(8) Because if these things are in you, and abound, they will cause *you to* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.
(9) But he who lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.
(10) Therefore, brothers, give diligence to make your calling and election sure: because if you do these things, you shall never fall:
(11) So that an entrance shall be abundantly ministered to you into the everlasting kingdom of our Lord and Savior Jesus Christ.
(12) Therefore I will not be negligent to always remind you of these things, though you know *them*, and are established in the present truth.
(13) Yes, I think it appropriate, as long as I am in this tabernacle {body}, to stir you up by reminding *you*;
(14) Knowing that shortly I must put off *this* my tabernacle {body}, even as our Lord Jesus Christ has shown me.[c]
(15) Furthermore I will seek to have you always remember these things after my death.

1:2a – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:7b – charity – agape {αγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1
1:14c – Jn. 21:18-19

(16) Because we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
(17) Because He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory saying, This is My beloved Son, in Whom I am well pleased.[d]
(18) And this voice which came from heaven we heard, when we were with Him on the holy mount.
(19) We have also a more sure word of prophecy; to which you would do well to take heed, as to a light that shines in a dark place, until the day dawns, and the Day Star arises in your hearts:
(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.
(21) Because the prophecy did not come in old times by the will of man: but holy men of God spoke *as they were* moved by the Holy Spirit.

Chapter 2
(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord Who bought them, and bring upon themselves swift destruction.
(2) And many shall follow their destructive ways; because of whom the way of truth shall be spoken of in an evil way.
(3) And because of their coveting[a] they shall with deceitful words take advantage of you: their judgment does not linger for long, and their damnation does not sleep.
(4) Because if God did not spare the angels who sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved for judgment;
(5) And did not spare the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the *great* flood upon the world of the ungodly;[b]
(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an example to those who afterwards should live ungodly;[c]
(7) And delivered just Lot, who was tormented with the filthy conversation of the wicked:
(8) (Because that righteous man living among them, in seeing and hearing, tormented *his* righteous soul from day to day with *their* unlawful deeds;)
(9) The Lord knows how to deliver the godly out of temptations, and to reserve the unjust for the day of judgment to be punished:

1:17d - Mat. 17:2-5, Mk. 9:2-7
2:3a – coveting – wanting things that belong to others
2:5b – Genesis chapter 6
2:6c – Genesis chapters 18 and 19

(10) But chiefly those who walk after the flesh in the lust of uncleanness, and despise government. They are presumptuous, self-willed, they are not afraid to speak evil of governing officials.
(11) While angels, who are greater in power and might, do not bring cursing accusations against them before the Lord.
(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they do not understand; and shall completely perish in their own corruption;
(13) And shall receive the reward of unrighteousness, *as* those who count it pleasure to riot in the day time. They are spots and blemishes, sporting themselves with their own deceptions while they feast with you;
(14) Having eyes full of adultery, and cannot cease from sin; deceiving unstable souls: a heart they have exercised with coveting practices; cursed children:
(15) Who have forsaken the right way, and have gone astray, following the way of Balaam[d] *the son* of Bosor, who loved the wages of unrighteousness;
(16) But was rebuked because of his sin: the dumb donkey speaking with a man's voice forbade the madness of the prophet.[e]
(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.
(18) Because when they speak great swelling *words* of vanity, they through the lusts of the flesh, *through much* worldly desire, lead astray those who were clean and had escaped from those who live in error.
(19) While they promise them liberty, they themselves are the servants of corruption: because by whom a man is overcome, of the same he is brought into bondage.
(20) Because if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it, and overcome, the latter end is worse with them than *it was at* the beginning.
(21) Because it would have been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered to them.
(22) But it is happened to them according to the true proverb,

The dog returns to his own vomit again;[f]

and the sow that was washed to her wallowing in the mire {mud}.

2:15d - the way of Balaam - II Pet. 2:15; Jud. 1:11; Rev. 2:14
2:16e - Num. 22
2:22f - Prov. 26:10

Chapter 3

(1) This second letter, beloved, I now write to you; in *both letters* I am stirring up your pure minds to be reminded:
(2) That you may be reminded of the words which were spoken beforehand by the holy prophets, and of the commandment of us apostles of the Lord and Savior:
(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
(4) And saying, Where is the promise of His coming? Because since the forefathers fell asleep, all things continue as *they were* from the beginning of the creation.
(5) Because they are willfully ignorant of this, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
(6) By which the world that then was, being overflowed with water, perished {in the flood}:[a]
(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved for fire against the day of judgment and destruction of ungodly men.
(8) But, beloved, do not be ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
(9) The Lord is not slack concerning His promise, as some men count slackness; but is patient towards us, not willing that any should perish, but that all should come to repentance.[b]
(10) But the day of the Lord[c] will come as a thief in the night;[d] in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.
(11) *Since* all these things shall be dissolved, what manner *of persons* ought you to be in *all* holy conversation and godliness,
(12) Looking for and expecting the coming of the day of God,[c] in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
(13) Nevertheless we, according to His promise, look for a new heavens and a new earth,[e] in which righteousness lives.

3:6a - Gen. 6 - 8
3:9b - this verse gives us the reason why the Lord has not already come back! He is patient and is giving people of the world time to repent because it is not His will that any should perish. If anyone does go to hell (which is prepared for the devil and his angels [Mat. 25:41]) it is because they have chosen to reject God's Son.
3:10,12c - the day of the Lord, the day of God - Armageddon and ultimately the end of the present heavens and earth a thousand years later – Rev. 21:1- See note on I Cor. 1:8
3:10d - Mat. 24:43
3:13e - new heavens and new earth - Is. 65:17; 66:22

(14) Therefore, beloved, since you look forward to such things, be diligent that you may be found by Him in peace, without spot, and blameless.
(15) And count the patience of our Lord as salvation; even as our beloved brother Paul also according to the wisdom given to him has written to you;
(16) As also in all *his* letters, speaking in them of these things; in which are some things hard to understand, which those who are uneducated and unstable twist, as *they do* also the other scriptures, to their own destruction.

(17) You therefore, beloved, since you know *these things* beforehand, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.
(18) But grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and forever. Amen {Let it be}.

Chapter 1

(1) That which was from the beginning, which we have heard, which we have seen with our {own} eyes, which we have looked upon, and our hands have handled, of the Word of life;
(2) (Because the Life was revealed, and we have seen *it*, and bear witness, and show to you that eternal life, which was with the Father, and was revealed to us;)
(3) That which we have seen and heard we declare to you, that you also may have fellowship with us: and truly our fellowship *is* with the Father, and with His Son Jesus Christ.
(4) And we write these things to you, that your joy may be full.
(5) This then is the message which we have heard from Him, and declare to you, that God is light, and in Him *there* is no darkness at all.
(6) If we say that we have fellowship with Him, and walk in darkness, we lie, and are not truthful:
(7) But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.
(9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness.
(10) If we say that we have not sinned, we make Him a liar, and His Word is not in us.

Chapter 2

(1) My little children, these things I write to you, that you do not sin. But if any man *does* sin, we have an advocate with the Father, Jesus Christ the righteous:
(2) And He is the atoning {debt paying} sacrifice[a] for our sins: and not for ours only, but also for *the sins of* the whole world.[b]
(3) And this is how we know that we know Him, if we keep His commandments.
(4) He who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in him.
(5) But whoever keeps His word, in him the love of God is truly perfected: this is how we know that we are in Him.
(6) He who says he lives in Him ought himself also so to live, even as He lived.
(7) Brothers, I do not write a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.

2:2a - propitiation – atoning {debt paying} sacrifice – He paid the price for our sin by His death on the cross I John 2:12
2:2b – and for the whole world – but if anyone rejects Him and what He did for them, they will spend all eternity in hell. Hell was prepared for the devil and his angels [Mat. 25:41]. If anyone goes there it's by their choice!

(8) Again, a new commandment I do write to you, which is true in Him and in you: because the darkness is past, and the true light now shines.
(9) He who says he is in the light, and hates his brother, is in darkness even until now.
(10) He who loves his brother lives in the light, and there is no occasion for stumbling in him.
(11) But he who hates his brother is in darkness, and walks in darkness, and does not know where he is going, because that darkness has blinded his eyes.
(12) I write to you, little children, because your sins are forgiven you for His Name's sake.
(13) I write to you, fathers, because you have known Him *Who is* from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.
(14) I have written to you, fathers, because you have known Him *Who is* from the beginning. I have written to you, young men, because you are strong, and the Word of God lives in you, and you have overcome the wicked one.
(15) Do not love the world, nor the things *that are* in the world. If any man loves the world, the love of the Father is not in him.
(16) Because all that *is* in the world; the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
(17) And the world and its lust passes away: but he who does the will of God lives forever.
(18) Little children, it is the end of time: and as you have heard that {the} antichrist[c] will come, even now there are many antichrists; this is how we know that it is the end of time.
(19) They went out from us, but they were not of us; because if they had been of us, they would *no doubt* have continued with us: but *they went out from us*, that they might be revealed *to all* that they were not all of us.
(20) But you have an anointing from the Holy One, and you know all *these* things.
(21) I have not written to you because you do not know the truth, but because you do know it, and that no lie is of the truth.
(22) Who is a liar but he who denies that Jesus is the Christ? He is {the} antichrist,[d] who denies the Father and the Son.
(23) Whoever denies the Son, the same does not have the Father: *(but) he who acknowledges the Son has the Father also*.
(24) Therefore let that which you have heard from the beginning live in you. If that which you have heard from the beginning will remain in you, you also will continue in the Son, and in the Father.
(25) And this is the promise that He has promised us, *even* eternal life.
(26) These *things* I have written to you concerning those who seduce you.

2:18c - that antichrist - literally "the" antichrist {ο αντιχριστο} – masculine, singular
- Dan. 11:36; Mat. 24:15
2:22d - see note on 2:18

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(27) But the anointing which you have received of Him lives in you, and you do not need that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you will live in Him.
(28) And now, little children, live in Him; that, when He appears, we may have confidence, and not be ashamed before Him at His coming.
(29) If you know that He is righteous, you know that everyone who does righteousness is born of Him.

Chapter 3
(1) Consider, what manner of love the Father has given to us, that we should be called the sons of God: therefore the world does not know us, because it did not know Him.
(2) Beloved, now we are the sons of God, and it does not yet appear what we will be: but we know that, when He appears, we will be like Him; because we will see Him as He is.
(3) And every man that has this hope in him purifies himself, even as He is pure.
(4) Whoever commits sin disobeys the law: because sin is disobedience to the law.
(5) And you know that He was revealed to take away our sins; and in Him is no sin.
(6) Whoever lives in Him does not sin: whoever sins has not seen Him, nor knows Him.
(7) Little children, let no man deceive you: he who does righteousness is righteous, even as He is righteous.
(8) He who commits sin is of the devil; because the devil has sinned from the beginning. Because for this purpose the Son of God was revealed, that He might destroy the works of the devil.
(9) Whoever is born of God does not commit sin; because His Seed remains in him: and he cannot sin, because he is born of God.
(10) In this the children of God are revealed, and the children of the devil: whoever does not do righteousness is not of God, neither he who does not love his brother.
(11) Because this is the message that you have heard from the beginning, that we should love one another.
(12) Not as Cain, *who* was of that wicked one, and killed his brother. And why did he kill him? Because his own works were evil, and his brother's righteous.
(13) Do not marvel, my brothers, that the world hates you.

(14) We know that we have passed from death to life, because we love the brothers. He who does not love *his* brother lives in death.
(15) Whosoever hates his brother is a murderer: and you know that no murderer has eternal life living in him.
(16) This is how we perceive the love *of God*, because He laid down His life for us: and we ought to lay down *our* lives for the brothers.
(17) But whoever has this world's goods, and sees his brother having need, and closes up his heart *of compassion* from him, how does the love of God live in him?
(18) My little children, let us not love in word, nor in speech; but in deed and in truth.
(19) And this is how we know that we are of the truth, and will assure our hearts before Him.
(20) Because if our heart condemns us, God is greater than our heart, and knows all things.
(21) Beloved, if our heart does not condemn us, *then* we have confidence towards God.
(22) And whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.
(23) And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.
(24) And he who keeps His commandments lives in Him, and He in him. And this is how we know that He lives in us, by the Spirit which He has given us.

Chapter 4

(1) Beloved, do not believe every spirit, but test the spirits whether they are of God: because many false prophets have gone out into the world.
(2) This is how you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God:
(3) And every spirit that does not confess that Jesus Christ has come in the flesh is not of God: and this is that *spirit* of antichrist, of which you have heard that it would come; and even now already it is in the world.
(4) You are of God, little children, and have overcome them: because greater is He Who is in you, than he who is in the world.
(5) They are of the world: therefore they speak of the world, and the world listens to them.
(6) We are of God: he who knows God listens to us; he who is not of God does not listen to us. This is how we know the spirit of truth, and the spirit of error.
(7) Beloved, let us love one another: because love is of God; and every one that loves is born of God, and knows God.
(8) He who does not love does not know God; because God is love.

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(9) In this the love of God was revealed towards us, because God sent the only Son He has fathered into the world, that we might live through Him.
(10) This is love, not that we loved God, but that He loved us, and sent His Son *to be* the atoning {debt paying} sacrifice[a] for our sins.
(11) Beloved, if God so loved us, we ought also to love one another.
(12) No man has seen God at any time. If we love one another, God lives in us, and His love is perfected in us.
(13) This is how we know that we live in Him, and He in us, because He has given us of His Spirit.
(14) And we have seen and testify that the Father sent the Son *to be* the Savior of the world.
(15) Whoever will confess that Jesus is the Son of God, God lives in him, and he in God.
(16) And we have known and believed the love that God has towards us. God is love; and he who lives in love lives in God, and God in him.
(17) This is how our love is made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.
(18) There is no fear in love; but perfect love casts out fear: because fear causes torment. He who is afraid is not made perfect in love.
(19) We love Him, because He first loved us.
(20) If a man says, I love God, and hates his brother, he is a liar: because he who does not love his brother whom he has seen, how can he love God Whom he has not seen?
(21) And this commandment we have from Him, That he who loves God love his brother also.

Chapter 5

(1) Whoever believes that Jesus is the Christ is born of God: and everyone who loves Him Who fathered loves Him also Who was fathered by Him.
(2) By this we know that we love the children of God, when we love God, and keep His commandments.
(3) Because this is the love of God, that we keep His commandments: and His commandments are not grievous.
(4) Because whoever is born of God overcomes the world: and this is the victory that overcomes the world, *even* our faith.
(5) Who is he who overcomes the world, but he who believes that Jesus is the Son of God?
(6) This is He Who came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit Who bears witness, because the Spirit is truth.

4:10a - propitiation – atoning {debt paying} sacrifice – see note on I John 2:2

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(7) Because there are three Who bear witness in heaven, the Father, the Word, and the Holy Spirit: and these Three are One.
(8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
(9) If we receive the witness of men, the witness of God is greater: because this is the witness of God which He has testified of His Son.
(10) He who believes on the Son of God has the witness in himself: he who does not believe God has made Him a liar; because he does not believe the witness that God gave concerning His Son.
(11) And this is the witness, that God has given to us eternal life, and this life is in His Son.
(12) He who has the Son has life; *and* he who does not have the Son of God does not have life.
(13) These things have I written to you who believe on the Name of the Son of God; that you may know that you have eternal life, and that you may believe on the Name of the Son of God.
(14) And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:
(15) And if we know that He hears us, in whatever we ask, we know that we have the petitions that we desired of Him.
(16) If any man sees his brother sin a sin *which is* not to death, he must ask, and He will give him life for those who do not sin to death. There is a sin that leads to death: I do not say that he must pray for that.
(17) All unrighteousness is sin: and there is a sin that is not to death.
(18) We know that whoever is born of God does not sin; but he who is fathered by God keeps himself, and that wicked one does not touch him.
(19) *And* we know that we are of God, and the whole world lies in wickedness.
(20) And we know that the Son of God has come, and has given us an understanding, that we may know Him Who is true, and we are in Him Who is true, *even* in His Son Jesus Christ. This is the true God, and eternal life.
(21) Little children, keep yourselves from idols. Amen {Let it be}.

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Chapter 1

(1) The elder to the elect lady and her children, whom I love in the truth; and not I only, but also all those who have known the truth;
(2) For the truth's sake, which lives in us, and shall be with us forever.
(3) Grace be with you, mercy, *and* peace,[a] from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
(4) I rejoiced greatly that I found of your children walking in truth, as we have received a commandment from the Father.
(5) And now I urge you, lady, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another.
(6) And this is love, that we walk according to His commandments. This is the commandment, That, as you have heard from the beginning, you should walk in it.
(7) Because many deceivers have entered into the world, who do not confess that Jesus Christ has come in the flesh. This is a deceiver and an antichrist.
(8) Look to yourselves, that we do not lose those things which we have done, but that we receive a full reward.
(9) Whoever sins, and does not live in accordance with the teaching of Christ, does not have God. He who lives in accordance with the teaching of Christ, he has both the Father and the Son.
(10) If any come to you, and do not bring this teaching, do not receive him into *your* house, neither bid him God speed:
(11) Because he who bids him God speed is partaker of his evil deeds.
(12) Having many things to write to you, I would not *write* with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full.
(13) The children of your elect sister greet you. Amen {Let it be}.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7;I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2 – grace means receiving something as a free gift that is totally undeserved

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Chapter 1

(1) The elder to the well beloved Gaius,[a] whom I love in the truth.
(2) Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.
(3) Because I rejoiced greatly, when the brothers came and testified of the truth that is in you, even as you walk in the truth.
(4) I have no greater joy than to hear that my children walk in truth.
(5) Beloved, you do faithfully whatever you do to the brothers and to strangers;
(6) Who have borne witness of your charity before the church: whom if you bring forward on their journey after a godly sort, you will do well:
(7) Because for His Name's sake they went forth, taking nothing from the Gentiles {non-Jews}.
(8) We therefore ought to receive such, that we might be fellow helpers to the truth.
(9) I wrote to the church: but Diotrephes, who loves to have first place among them, does not receive us.
(10) Therefore, if I come, I will remember his deeds which he does, speaking against us with malicious words: and not content to do just that, he himself does not even receive the brothers, and forbids those who would receive them, and casts them out of the church.
(11) Beloved, do not follow that which is evil, but that which is good. He who does good is of God: but he who does evil has not seen God.
(12) Demetrius[b] has a good report of all men, and of the truth itself: yes, and we also bear witness; and you know that our witness is true.
(13) I had many things to write, but I will not with ink and pen write to you:
(14) But I trust I shall shortly see you, and we shall speak face to face. Peace be to you. Our friends salute you. Greet the friends by name.

1:1a – Gaius – Acts 19:29; 20:4; Rom. 16:23; I Cor. 1:14
1:12b – Demetrius – Acts 19:38

Chapter 1

(1) Jude, the servant of Jesus Christ, and brother of James,[a] to those who are sanctified {made clean} by God the Father, and preserved in Jesus Christ, and called:

(2) Mercy, and peace, and love, be multiplied to you.

(3) Beloved, when I gave all diligence to write to you of the common salvation, it was necessary for me to write to you, and exhort {encourage; warn} you that you should earnestly contend for the faith which was once delivered to the saints.

(4) Because there are certain men who have snuck in without notice, who were beforehand of old ordained to this condemnation, ungodly men, turning the grace of our God into uncontrolled lust, and denying the only Lord God, and our Lord Jesus Christ.

(5) I will therefore remind you, though you once knew these things, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

(6) And the angels who did not keep their first estate, but left their own habitation {home}, He has reserved in everlasting chains under darkness for the judgment of the great day.

(7) Even as Sodom and Gomorrha,[b] and the cities around them in like manner, guilty of fornication,[c] and engaging in homosexuality, are set forth as an example, suffering the vengeance of eternal fire.

(8) Likewise also these filthy dreamers defile the flesh, despise rulers, and speak evil of dignities.

(9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, The Lord rebuke you.

(10) But these speak evil of those things which they do not know: but what they know naturally, as brute beasts, in those things they corrupt themselves.

(11) Woe to them! because they have gone in the way of Cain, and ran greedily after the error of Balaam[d] for reward, and perished in the rebellious talk of Korah.[e]

(12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: they are clouds without water, carried about by winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots;

1:1a – Jude – half-brother of Jesus – Gal. 1:19; Mat. 13:55; Mark 6:3; Acts 1:13; 15:13
1:7b- Gen. 19
1:7c - See Mat.5:32
1:11d -Num. 22-24
1:11e - Num. 16:1-33

(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.
(14) And Enoch also, the seventh generation from Adam, prophesied of these, saying, Look, the Lord comes with ten thousands of His saints,
(15) To execute judgment upon all, and to convince all who are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.
(16) These are murmurers, complainers, walking after their own lusts; and their mouth speaks with arrogance, flattering men's persons to take advantage of them.
(17) But, beloved, remember the words which were spoken beforehand by the apostles of our Lord Jesus Christ;
(18) How they told you there would be mockers in the last time, who would walk after their own ungodly lusts.
(19) These are those who separate themselves apart, consumed with worldly passions, not having the Spirit.
(20) But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,
(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.
(22) And of some have compassion, making a difference:
(23) And others save with fear, pulling them out of the fire; hating even the clothing spotted by the flesh.
(24) Now to Him Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,
(25) To the only wise God our Savior, be glory and majesty, dominion {rule, kingship} and power, both now and ever. Amen {Let it be}.

Chapter 1

(1) The Revelation of Jesus Christ, which God gave to Him, to show to His servants things which must shortly come to pass; and He sent and signified *it* by His angel to His servant John:
(2) Who bore record of the word of God, and of the testimony of Jesus Christ, and of all *the* things that he saw.
(3) Blessed *is* he who reads, and those who hear the words of this prophecy, and keep the things which are written in it: because the time *is* at hand.
(4) From John to the seven churches who are in Asia {*Minor*}:[a] Grace *be* to you, and peace,[b] from Him Who is, and Who was, and Who is to come;[c] and from the seven Spirits[d] Who are before His throne;
(5) And from Jesus Christ, *Who is* the faithful witness, *and* the first born from the dead, and the prince of the kings of the earth. To Him Who loved us, and washed us from our sins in His own blood,
(6) And has made us kings and priests to God and His Father; to Him *be* glory and authority to rule forever and ever. Amen {let it be}.
(7) Look, He comes with clouds; and every eye will see Him,[e] and those *also* who pierced Him: and all nationalities of the earth wail because of Himm.[f] Even so, Amen {let it be}.
(8) I am Alpha and Omega,[g] the Beginning and the Ending, says the Lord, Who is, and Who was, and Who is to come, the Almighty.

Apochalupsis iasu christo { αποκαλυψις ιησου χριστο }- a revelation of Jesus Christ

1:4a -- Asia Minor -- area of modern Turkey, Greece, and Italy
1:4b – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved
1:4c – Him Who Is, and Who Was, and Who is to come – many new age translations leave out "Who is to come" - see Appendix I: Examples of Missing Words and Verses of Modern Translations
1:4d --Seven Spirits – Is. 11:2; Rev.3:1; 4:5; 5:6
1:7e – Dan. 7:13
1:7f – Zech. 12:10
1:8g - Alpha -the first letter of the Greek alphabet, Omega the last letter of the Greek alphabet. Rev. 1:8; 1:11; 21:6; 22:13 – Is. 44:6

(9) I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was on the island that is called Patmos,[h] because of the word of God, and because of the testimony of Jesus Christ.
(10) I was in the Spirit on the Lord's day {Sunday},[i] and heard behind me a great voice, like a trumpet,
(11) Saying, I am Alpha and Omega, the First and the Last:[j] and, What you see, write in a book, and send *it* to the seven churches who are in Asia {*Minor*}; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
(12) And I turned to see the voice that spoke with me. And having turned, I saw seven golden candlesticks;[k]
(13) And in the midst of the seven candlesticks *one* like the Son of Man, clothed with a robe down to the foot, and with a golden vest wrapped about the breasts.
(14) His head and *His* hairs *were* white like wool, as white as snow; and His eyes *were* as a flame of fire;[l]
(15) And His feet like fine brass, as if they glowed in a furnace; and His voice as the sound of many waters.
(16) And He had in His right hand seven stars:[m] and out of His mouth went a sharp two-edged sword and His appearance *was* as the sun shining in its strength.
(17) And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying to me, Do not be afraid; I am the First and the Last:
(18) I am He Who lives, and was dead; and, look, I am alive forevermore, Amen {Let it be}; and have the keys of hell and of death.
(19) Write the things which you have seen, and the things which are, and the things which will be hereafter;[n]
(20) The mystery of the seven stars which you saw in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches.

1:9h – Patmos – an island where John was exiled to – an island where criminals were sent
1:10i – Lord's day – i.e. Sunday (note this is not the Sabbath which is on Saturday)
1:11j – First, Last – Is. 44:6
1:12k - seven golden candlesticks (seven-branch candlesticks) - Ex. 25:31-32
- represent the seven churches – see Rev. 1:20
1:14l - Dan. 7:9; Dan. 10:5-6; Mat. 28:3
1:16m – seven stars – seven angels {messengers; pastors} of the seven churches – see Rev. 1:20 and note on Rev. 2:1
1:19n- μετα ταυτα [meta tauta] - lit. after these things -- Rev. 4:1; 18:1; 19:1

Chapter 2

(1) To the angel[a] of the church of Ephesus write; These things says He Who holds the seven stars in His right hand Who walks in the midst of the seven golden candlesticks;
(2) I know your works, and your labor, and your patience, and how you cannot bear those who are evil: and you have tried those who say they are apostles, and are not, and have found them to be liars:
(3) And have borne, and have patience, and for My Name's sake have labored, and have not fainted.
(4) Nevertheless I have *somewhat* against you, because you have left your first love.
(5) Remember therefore from where you have fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your candlestick out of its place, unless you repent.
(6) But this you do have, that you hate the deeds of the Nicolaitans,[b] which I also hate.
(7) He who has an ear, let him hear what the Spirit says to the churches; To him who overcomes I will give to eat of the tree of life,[c] which is in the midst of the paradise[d] of God.
(8) And to the angel of the church in Smyrna write; These things says the First and the Last,[e] Who was dead, and is alive;
(9) I know your works, and tribulation, and poverty, (but you are rich) and *I know* the blasphemy of those who say they are Jews, and are not, but *are* the synagogue of Satan.
(10) Do not be afraid of those things which you will suffer: look, the devil will cast *some* of you into prison, that you may be tried; and you will have tribulation ten days; be faithful to death, and I will give you a crown[f] of life.

2:1a – angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus - Matt. 11:10; Mk. 1:2; Lk. 7:27 – See Rev. 16
2:6b - Nicolaitans - supposed Christians who were guilty of fornication (having sex with those they were not married to), adultery (having sex with someone who is married to someone else), and eating of food offered to idols. Supposedly they also shared their wives with each other. They rejected "holiness of living." Note: It is the deeds of the Nicolaitans that the Lord hates -- not the Nicolaitans themselves! See Rev.2:15 - See note on Mat. 5:32; I Cor. 6:9-20; Acts 15:20f; Gal. 5:19-21
2:7c- tree of life - Gen. 3:22; Rev. 22:2
2:7d - paradise - Luke 23:43
2:8e - the First and the Last - Is. 44:6
2:10f – crown – stephanous {στέφανος} crown of victory

(11) He who has an ear, let him hear what the Spirit says to the churches; He who overcomes will not be hurt by the second death.[g]
(12) And to the angel of the church in Pergamos write; These things says He Who has the sharp sword with two edges;
(13) I know your works, and where you live, *even* where Satan's seat *is:* and you hold fast My Name, and have not denied My faith, even in those days in which Antipas *was* My faithful martyr, who was killed among you, where Satan lives.
(14) But I have a few things against you, because you have there those who hold the teaching of Balaam,[h] who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication {sex outside of marriage}.[i]
(15) So you have also those who hold the teaching of the Nicolaitans, which thing[j] I hate.
(16) Repent; or else I will come to you quickly, and will fight against them with the sword of My mouth.
(17) He who has an ear, let him hear what the Spirit says to the churches; To him who overcomes I will give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knows except him who receives *it*.[k]
(18) And to the angel of the church in Thyatira write; These things says the Son of God, Who has His eyes like a flame of fire, and His feet *are* like fine brass;[l]
(19) I know your works, and charity, and service, and faith, and your patience, and your works; and the last *are* more than the first.
(20) Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants to commit fornication {sex outside of marriage}, and to eat things sacrificed to idols.
(21) And I gave her time to repent of fornication; but she did not repent.

2:11g – second death – Rev. 20:6, 14; 21:8
2:14h - Balaam and Balak - see Num. 22:1-24:25; 31:15-16
2:14i - See Mat. 5:32
2:15j – which thing I hate {Note it is the teaching of the Nicholaitans that God hates}
2:17k – new name – Is. 62:2
2:18l – feet like fine brass – Dan. 10:5-6; Rev. 1:15

(22) Look, I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.
(23) And I will kill her children with death; and all the churches will know that I am He Who searches the hearts and minds: and I will give to every one of you according to your works.
(24) But to you I say, and to the rest in Thyatira, as many as do not have this teaching, and who have not known the depths of Satan, as they call it; I will put upon you no other burden.
(25) But that which you have *already* hold fast until I come.
(26) And he who overcomes, and keeps My works to the end, to him I will give power over the nations:
(27) And he will rule them with a rod of iron; as the vessels of a potter they will be broken to pieces: even as I received of My Father.
(28) And I will give him the morning star.[m]
(29) He who has an ear, let him hear what the Spirit says to the churches.

Chapter 3

(1) And to the angel of the church in Sardis write; These things says He Who has the seven Spirits of God,[a] and the seven stars; I know your works, that you have a name that you live, but you are dead.
(2) Be watchful, and strengthen the things which remain that are ready to die: because I have not found your works perfect before God.
(3) Remember therefore what you have received and heard, and hold fast, and repent. If therefore you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.
(4) You have a few names even in Sardis who have not defiled their clothes; and they will walk with Me in white: because they are worthy.
(5) He who overcomes, the same will be clothed in white robes; and I will not blot out his name out of the book of life,[b] but I will confess his name before My Father, and before His angels.
(6) He who has an ear, let him hear what the Spirit says to the churches.
(7) And to the angel of the church in Philadelphia write; These things says He Who is holy, He Who is true, He Who has the key of David,[c] He Who opens, and no man shuts; and shuts, and no man opens;
(8) I know your works: look, I have set before you an open door, and no man can shut it: because you have a little strength, and have kept My word, and have not denied My Name.
(9) Indeed, I will make those of the synagogue of Satan, who say they are Jews, and are not, but lie; I will cause them to come and worship before your feet, and to know that I have loved you.

2:28m – Morning Star - Rev. 22:16 [see note on Is. 14:12 concerning the corruption of New Age versions of the Bible] " - see Appendix I: Examples of Missing Words and Verses of Modern Translations
3:1a – Seven Spirits – Rev. 1:4; 4:5; 5:6; Is. 11:2
3:5b – book of life – Rev. 20:12, 15
3:7c – key of David – Is. 22:22

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(10) Because you have kept the word of My patience, I also will keep you from[d] the hour of temptation, which will come upon all the world, to try those who live upon the earth.
(11) Indeed, I come quickly: hold fast that which you have, that no man takes your crown.[e]
(12) He who overcomes I will make a pillar in the temple of My God, and he will no more go out: and I will write upon him the Name of My God, and the name of the city of My God, which is New Jerusalem,[f] which comes down out of heaven from My God: and I will write upon him My new Name.
(13) He who has an ear, let him hear what the Spirit says to the churches.
(14) And to the angel of the church of the Laodiceans write; These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God;
(15) I know your works, that you are neither cold nor hot: I wish that you were cold or hot.
(16) So then because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth.
(17) Because you say, I am rich, and increased with goods, and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, and naked:[g]
(18) I counsel you to buy from Me gold tried in the fire, that you may be rich; and white clothing, that you may be clothed, and that the shame of your nakedness does not appear;[h] and anoint your eyes with eye salve, that you may see.
(19) As many as I love, I rebuke and discipline: be zealous therefore, and repent.
(20) Indeed, I stand at the door, and knock: if any man hears My voice, and opens the door, I will come in to him, and will dine with him, and he with Me.
(21) To him who overcomes I will grant to sit with Me on My throne, even as I also overcame, and have set down with My Father on His throne.
(22) He who has an ear, let him hear what the Spirit says to the churches.

3:10d – "from" – {εκ} ek - lit. – "out of" not {δια} dia "through"; see Is. 26:20
3:11e – crown – stephanos {στέφανος} – crown of victory [not diadem – kingly crown] – see note on Rev. 4:4
3:12f - New Jerusalem - Rev. 21:10f
3:17g – naked – lacking in righteousness – see Rev. 19:18
3:18h - white clothing - righteousness; [Rev. 19:8] - nakedness – unrighteousness

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Chapter 4

(1) After this[a] I looked, and, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up here, and I will show you things which must be hereafter.[b]

(2) And immediately I was in the spirit: and, indeed, a throne was set in heaven, and *One* sat on the throne.

(3) And He Who sat had the appearance of a jasper and a sardine stone: and *there was* a rainbow[c] around the throne, in appearance like an emerald.[d]

(4) And around the throne *were* twenty-four seats: and upon the seats I saw twenty-four elders sitting, clothed in white robes; and they had on their heads crowns[e] of gold.

(5) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

(6) And before the throne *there was* a sea of glass appearing like crystal: and in the midst of the throne, and around the throne, *were* four beasts full of eyes in front and behind.

(7) And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

(8) And the four beasts[f] each had six wings about *him*; and inside *they were* full of eyes: and they do not rest day or night, saying, Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come.[g]

(9) And when those beasts give glory and honor and thanks to Him Who sat on the throne, Who lives forever and ever,

(10) The twenty-four elders fall down before Him Who sat on the throne, and worship Him Who lives forever and ever, and cast their crowns before the throne, saying,

4:1a- lit. after these things - meta tauta {μετα ταυτα} - Rev. 1: 19; Rev. 7:1, Rev. 18:1, Rev. 19:1

4:1b – come up here – see Is. 26:20; John 14:2; I Cor.15:51-54; Ex. 19:19-20

4:3c – rainbow around the throne – in the 1960's astronauts reported seeing a rainbow from space which when viewed from space appeared as a complete circle. - it depends on your perspective!

4:3d - jasper, sardine, emerald stones -- gems -- jasper usually amber to light green in color, sardine usually deep orange-red or brown-red -- emerald -- deep green color

4:4e – crowns of gold – stephanous { στεφανους} – victor's crowns – Jesus' crown is a diadem – kingly crown – see note on 6:2

4:8f - Ezek. 1:10; 10:14 -- cherubim [cherubs]

4:8,9g – Who Was and Is, and Is to come – see note on Rev. 1:4

(11) You are worthy, O Lord, to receive glory and honor and power: because You have created all things, and for Your pleasure they are and were created.[h]

Chapter 5

(1) And I saw in the right hand of Him Who sat on the throne a book {scroll}[a] written inside and on the backside, sealed with seven seals.
(2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book {scroll}, and to loose its seals?
(3) And no man in heaven, nor in earth, neither under the earth, was able to open the book {scroll}, nor to look upon it.
(4) And I wept much, because no man was found worthy to open and to read the book, neither to look upon it.
(5) And one of the elders said to me, Do not weep: indeed, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book {scroll}, and to loose its seven seals.
(6) And I looked, and, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been killed, having seven horns and seven eyes, which are the seven Spirits of God[b] sent forth into all the earth.
(7) And He came and took the book {scroll} out of the right hand of Him Who sat upon the throne.
(8) And when He had taken the book, the four beasts and twenty-four elders fell down before the Lamb,[c] each one of them having harps, and golden vials full of aromas, which are the prayers of saints.
(9) And they sang a new song, saying, You are worthy to take the book, and to open its seals: because You were killed, and have redeemed us to God by Your blood out of every family, and language, and people, and nation;
(10) And have made us kings and priests to our God: and we will reign on the earth.
(11) And I saw, and I heard the voice of many angels around the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;[d]
(12) Saying with a loud voice, Worthy is the Lamb Who was killed to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

4:11h - John 1:1-3
5:1a – book - scroll
5:6b - seven Spirits of God -Rev. 1:3; 3:1; 4:5; Is. 11:2
5:8c – fell down before the Lamb – namely Jesus – and worshiped Him. If Jesus was not God, God the Father would have not allowed them to fall down before Him – see Rev. 8:13-14; 19:10; 22:7
5:11d -- ten thousands times ten thousands and thousands of thousands - lit. αυτων μυριαδες μυριαδων και χιλιαδες χιλιαδων -- myriads upon myriads and thousands of thousands – See Dan. 7:10

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(13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power, *be* to Him Who sits upon the throne, and to the Lamb forever and ever.
(14) And the four beasts said, Amen {Let it be}. And the twenty-four elders fell down and worshiped Him Who lives forever and ever.

Chapter 6
(1) And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
(2) And I saw, and look a white horse:[a] and he who sat on him had a bow; and a crown[b] was given to him: and he went forth conquering, and to conquer.
(3) And when He had opened the second seal, I heard the second beast say, Come and see.
(4) And there went out another horse *that was* red: and *power* was given to him who sat upon it to take peace from the earth,[c] and that they should kill one another: and there was given to him a great sword.
(5) And when He had opened the third seal, I heard the third beast say, Come and see. And I saw, and a black horse; and he who sat on him had a pair of balances in his hand.
(6) And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny;[d] and *see* that you do not harm the oil and the wine.[e]
(7) And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
(8) And I looked, and a pale horse: and his name who sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth,[f] to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:2a - Zech. 1:8-11 - white, black, red, and gray horses (white-economic, red-blood [war], black-famine, pale [gray or pale] -death) Note: In Zech. These horsemen report on conditions on the earth. See Zech. 6:5
6:2b - crown - stephanous {στεφανος }(wreath)- not diadem {διαδηματα }(kingly crown) Note: Jesus sometimes wears the stephanous crown of victory, but we never wear the diadem crown of kingship {The antichrist will wear a diadem (see chapter 13) because he intends to rule over people.}
6:4c - Mat. 24:6-8; I Thes. 5:3
6:6d – famine, a person will barely be able to earn enough to feed himself
6:6e - oil and wine - used for medical purposes, and here represents scarcity
6:8f – fourth part – 25% of the earth's population will be killed

(9) And when He had opened the fifth seal, I saw under the altar the souls of those who were killed because of the word of God, and for the testimony which they held:
(10) And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on those who live on the earth?
(11) And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellow servants also and their brothers, who should be killed as they *were,* should be fulfilled.
(12) And I saw when He had opened the sixth seal, and, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;[g]
(13) And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken by a mighty wind.[h]
(14) And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
(15) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every slave, and every free man, hid themselves in the dens and in the rocks of the mountains;
(16) And said to the mountains and rocks, Fall on us, and hide us from the face of Him Who sits on the throne, and from the wrath {anger; judgment} of the Lamb:
(17) Because the great day of His wrath {anger; judgment} has come; and who will be able to stand?

Chapter 7
(1) And after these things[a] I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
(2) And I saw another angel ascending from the east,[b] having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
(3) Saying, Do not hurt the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads.
(4) And I heard the number of those who were sealed: *and there were* sealed one hundred forty-four thousand of all the tribes of the children of Israel.
(5) Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6:12g - Ex. 10:21-23; Joel 2:31 - May 19, 1780 the moon was blood red
6:13h – stars of heaven fell; heavens rolled up like a scroll – Is. 13:10; 34:4; Mat. 24:29; II Peter 3:10
7:1a - see Rev. 4:1
7:2b - sealed by Holy Spirit - Mal. 4:2; Eph. 4:30

(6) Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Naphtali *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.
(7) Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.
(8) Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.[c]
(9) After this I saw, and, a great multitude, which no man could number, of all nations, and families, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
(10) And cried with a loud voice, saying, Salvation to our God Who sits upon the throne, and to the Lamb.
(11) And all the angels stood around the throne, and *around* the elders and the four beasts, and fell before the throne on their faces, and worshiped God,
(12) Saying, Amen {let it be}: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* to our God forever and ever. Amen {let it be}.
(13) And one of the elders answered, saying to me, Who are these who are arrayed in white robes? and from where did they come?
(14) And I said to him, Sir, you know. And he said to me, These are those who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
(15) Therefore they are before the throne of God, and serve Him day and night in His temple: and He Who sits on the throne shall live among them.
(16) They will hunger no more, neither thirst anymore; neither will the sun light on them, nor any heat.
(17) Because the Lamb Who is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes.

Chapter 8

(1) And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.
(2) And I saw the seven angels who stood before God; and to them were given seven trumpets.
(3) And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.
(4) And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

7:8c - Note the omission of the tribe of Dan -- Joseph's son Manasses is substituted for Dan. See list of tribes: Gen. 49 and Num. 26 – Also see Judges 18 - Gen. 49:17 Dan called a serpent by Jacob. Dan guilty of idolatry Deut. 29:18-21, Ezek. 48:2; Mal. 4:2 - some believe the antichrist will be of the tribe of Dan.

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(5) And the angel took the censer, and filled it with fire of the altar, and cast *it* upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
(6) And the seven angels who had the seven trumpets prepared themselves to sound.
(7) The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.
(8) And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
(9) And the third part of the creatures which were in the sea, and had life,[a] died; and the third part of the ships were destroyed.
(10) And the third angel sounded, and there fell a great star from heaven, burning as if it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
(11) And the name of the star is called Wormwood:[b] and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
(12) And the fourth angel sounded, and the third part of the sun was stricken, and the third part of the moon, and the third part of the stars; so the third part of them was darkened, and the day did not shine for a third part of it, and the night likewise.
(13) And I saw, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to those who live on the earth because of the other voices of the trumpet of the three angels, which are yet to sound!

Chapter 9
(1) And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit.[a]
(2) And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened because of the smoke of the pit.
(3) And there came out of the smoke locusts upon the earth: and to them was given power, as the scorpions of the earth have power.
(4) And they were commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who do not have the seal of God in their foreheads.

8:9a - life - See Gen. 1:20; Rev. 16:3
8:11b – wormwood – bitter – the Soviet nuclear reactor that exploded in 1986 was named Chernobyl which means wormwood – it could be the waters are made bitter with nuclear radiation
9:1a – bottomless pit – the abyss – see Rev. 20:3

(5) And they were commanded that they should not kill them, but that they should be tormented five months: and their torment *was* the torment of a scorpion, when he strikes a man.
(6) And in those days men will seek death, and will not find it; and will desire to die, but death will flee from them.
(7) And the shapes of the locusts *were* like horses prepared for battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.
(8) And they had hair as the hair of women, and their teeth were as *the teeth* of lions.
(9) And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.
(10) And they had tails like scorpions, and there were stingers in their tails: and their power *was* to hurt men five months.
(11) And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew language *is* Abaddon {destroyer},[b] but in the Greek language *his* name *is* Apollyon {destroyer}.[c]
(12) One woe is past; *and,* look, there come two woes more hereafter.

(13) And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
(14) Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
(15) And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to kill the third part of men.[d]
(16) And the number of the army of the horsemen *were* two hundred million:[e] and I heard the number of them.
(17) And so I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of jacinth, and brimstone {sulfur}:[f] and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone {sulfur}.
(18) By these three the third part of men were killed, by the fire, and by the smoke, and by the brimstone {sulfur}, which issued out of their mouths.
(19) Because their power is in their mouth, and in their tails: because their tails *were* like snakes, and had heads, and with them they do hurt.

9:11b - Abaddon {in Hebrew} {אבדון} - destroyer
9:11c – Apollyon {in Greek} {απολλυων} – destroyer
9:15d – one fourth were killed in 6:8 leaving 75%, now one third of those left are killed – leaving only 50% of the original population! - see Is. 4:1 – note: most armies consist of a vast majority of men. - see Rev. 9:18
9:16e – in the 1970's China boasted that it could field an army of two hundred million
9:17f – fire, jacinth, and brimstone {sulfur}– red, blue, and yellow – red and yellow are the colors of the communist flag -blue usually symbolizes freedom and liberty. As China grows economically, changes in its political structure may also occur.

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(20) And the rest of the men who were not killed by these plagues still did not repent of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk:
(21) Neither did they repent of their murders, nor of their sorceries {drug use},[g] nor of their fornication {sex outside of marriage}, nor of their thefts.

Chapter 10
(1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:
(2) And he had in his hand a little book {scroll} open: and he set his right foot upon the sea, and his left *foot* on the earth,
(3) And cried with a loud voice, as *when* a lion roars: and when he had cried, seven thunders uttered their voices.
(4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and do not write them.
(5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
(6) And swore by Him Who lives forever and ever, Who created heaven, and the things that are in it, and the earth, and the things that are in it, and the sea, and the things which are in it, that there should be time no longer:
(7) But in the days of the voice of the seventh angel, when he begins to sound, the mystery of God should be finished, as He has declared to His servants the prophets.
(8) And the voice which I heard from heaven spoke to me again, and said, Go *and* take the little book {scroll} which is open in the hand of the angel who stands upon the sea and upon the earth.
(9) And I went to the angel, and said to him, Give me the little book {scroll}. And he said to me, Take *it,* and eat it up; and it will make your belly bitter, but it will be in your mouth sweet as honey.
(10) And I took the little book {scroll} out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.[a]
(11) And he said to me, You must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter 11
(1) And there was given to me a reed like a rod: and the angel stood, saying, Rise, and measure the temple of God,[a] and the altar, and those who worship in it.

9:21g – sorceries – pharmakion – [φαρμακειων] - word we use for pharmacy - drug use [not for medical purposes, but for the purpose of getting high, drunk]
10:10a -- Ezek. 3:1-3 {Ezekiel commanded to eat scroll and it was sweet}
11:1a – reed to measure – Ezek. 40

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(2) But the court which is outside the temple leave out, and do not measure it; because it is given to the Gentiles {non-Jews}: and they will tread the holy city under foot forty-two months.[b]
(3) And I will give power to My two witnesses, and they will prophesy one thousand two hundred sixty days,[b] clothed in sackcloth.
(4) These are the two olive trees, and the two candlesticks standing before the God of the earth.
(5) And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.
(6) These have power to shut heaven, that it does not rain during the days of their prophecy: and have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.
(7) And when they have finished their testimony, the beast that ascends out of the bottomless pit will make war against them, and will overcome them, and kill them.
(8) And their dead bodies *will lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.[c]
(9) And all of the people and families and languages and nations will see their dead bodies three and a half days, and will not allow their dead bodies to be put in graves.
(10) And those who live upon the earth will rejoice over them, and make merry, and will send gifts one to another; because these two prophets tormented those who lived on the earth.
(11) And after three and a half days the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them.
(12) And they heard a great voice from heaven saying to them, Come up here.[d] And they ascended up to heaven in a cloud; and their enemies saw them.
(13) And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake seven thousand men were killed: and the remnant were terrified, and gave glory to the God of heaven.
(14) The second woe is past; *and,* look, the third woe comes quickly.
(15) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become *the kingdoms* of our Lord, and of His Christ; and He shall reign forever and ever.

11:2,3b – 42 months - 1260 days - Rev. 12:6,14; 13:5, - 3 1/2 years on a 360 day calendar; see Dan. 12:7 - [42 x 30 = 1260] -- two witnesses - Moses and Elijah? Enoch and Elijah? {Moses and Elijah were at the transfiguration of Jesus - Mat. 17:1-4} {Enoch and Elijah never died - Heb. 9:27 - It is appointed to men once to die}
11:8c – where our Lord was crucified - Jerusalem
11:12d - "come up here" - Rev. 4:1

(16) And the twenty-four elders, who sat before God on their seats, fell upon their faces, and worshiped God,
(17) Saying, We give You thanks, O Lord God Almighty, Who are, and was, and is to come;[e] because You have taken to Yourself Your great power, and have reigned.
(18) And the nations were angry, and Your wrath {anger; judgment} has come, and the time of the dead, that they should be judged, and that You should give reward to Your servants the prophets, and to the saints, and those who fear {revere} Your Name, small and great; and should destroy those who destroy the earth.
(19) And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament:[f] and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Chapter 12
(1) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:[a]
(2) And being pregnant she cried out, having great pain in birth, and was in pain to be delivered.
(3) And there appeared another wonder in heaven; and look a great red dragon,[b] having seven heads and ten horns, and seven crowns upon his heads.
(4) And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, in order to devour her Child as soon as it was born.
(5) And she brought forth a man Child, Who was to rule all nations with a rod of iron: and her Child was caught up to God, and *to* His throne.
(6) And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred sixty days.[c]
(7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
(8) And they did not prevail; neither was their place found any more in heaven.

11:17e – Who is to come – see note on Rev. 1:4
11:19f – ark of His testament – i.e. the ark of the covenant
12:1a - Israel – see Gen. 37:9-10
12:3b - dragon -- the devil-- Satan -- Rev. 12:9; 20:2 – note: the crowns are diadems – crowns of kings and rulers – the seven heads represent 7 empires; the 10 horns represent 10 kings – see the book of Daniel – John sees all seven empires that have reigned and will reign through history – Daniel saw the one head of the last empire
12:6c – 1260 days – 3 ½ years – Matt. 24:15-22; Dan. 7:25; Rev. 12:14; 13:5

(9) And the great dragon was cast out, that old serpent {snake}, called the Devil, and Satan, who deceives the whole world: he was cast out into the earth, and his angels were cast out with him.[d]
(10) And I heard a loud voice saying in heaven, Now salvation has come, and strength, and the kingdom of our God, and the power of His Christ: because the accuser of our brothers is cast down, who accused them before our God day and night.
(11) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they did not love their lives even to the death.
(12) Therefore rejoice, *you* heavens, and you who live in them. *{But}* woe to those who live on the earth and in the sea! because the devil has come down to you, having great wrath {anger}, because he knows that he has but a short time.
(13) And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man *Child*.[e]
(14) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and two times, and half a time {3 1/2 years},[f] from the face of the serpent {snake}.
(15) And the snake cast out of his mouth water as a flood[g] after the woman, that he might cause her to be carried away by the flood.
(16) But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
(17) And the dragon was angry with the woman, and went to make war with the remnant of her descendants, who keep the commandments of God, and have the testimony of Jesus Christ.[h]

Chapter 13
(1) And I stood upon the sand of the sea, and saw a beast rise up out of the sea,[a] having seven heads and ten horns, and upon his horns ten crowns,[b] and upon his heads the name of blasphemy.

12:9d - Satan cast out - see Luke 10:18 - Jesus saw Satan cast out of heaven {He saw it, because He has seen everything from beginning to end. Here it actually takes place.}
12:13e - Israel
12:14f - time two times and half time -- Dan. 7:25; 12:7; Rev. 13:5
12:15g – flood – as Israel flees [Rev. chapter 7; Mat. 15:20] to the wilderness {Petra?} the antichrist will try to destroy those fleeing – possibly by destroying a dam
12:17h – note that even at this point in the Revelation {the last 3 ½ years before Armageddon there will be some who accept Jesus as Lord
13:1a - coming up out of the sea {water} - Rev. 17:15 - water represents people
13:1b – crowns – diadems - see note on 6:2

(2) And the beast which I saw was like a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion:[c] and the dragon[d] gave him his power, and his seat, and great authority.
(3) And I saw one of his heads as it were wounded to death;[e] and his deadly wound was healed: and all the world wondered after the beast.
(4) And they worshiped the dragon which gave power to the beast: and they worshiped the beast, saying, Who *is* like the beast? who is able to make war with him?
(5) And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty-two months {3 ½ years}.[f]
(6) And he opened his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and those who live in heaven.
(7) And it was given to him to make war with the saints, and to overcome them: and power was given him over all families, and languages, and nations.
(8) And all who live upon the earth will worship him, whose names are not written in the Book of Life of the Lamb killed from the foundation of the world.[g]
(9) If any man has an ear, let him hear.
(10) He who leads into captivity will go into captivity: he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.
(11) And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.[h]
(12) And he exercised all the power of the first beast before him, and caused the earth and those who live in it to worship the first beast, whose deadly wound was healed.[i]

13:2c – lion – Dan. 7 – note: the leopard represented the Greek empire; the bear the Medo- Persian empire, and the lion the Babylonian empire – note here they are in reverse order
13:2d – dragon – named as Satan in 20:2
13:3e, 12e - wounded to death -- mortally wounded -- i.e. killed - but comes back to life and is healed – see Rev. 13:12 – Rev. 13:4 suggests that Satan is at this point actually living in the antichrist
13:5f - forty-two months -- 3 1/2 years -- 1260 days - See Dan. 12:7f
13:8g – Lamb killed from the foundation of the earth – before Adam and Eve were even created, Jesus planned to die on the cross for all who would accept Him
13:11h - Rev. 17:8 says he was, is not, yet will be - i.e. the beast once lived, died, and will live again. The beast represents an empire, the two horns represent 2 kings – see the book of Daniel
13:12i – second beast causes everyone to worship the first beast – false prophet – Rev. 16:13

(13) And he does great wonders, so that he causes fire to come down from heaven on the earth in the sight of men,
(14) And deceives those who live on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to those who live on the earth, that they should make an image to the beast, which had the wound by a sword, and lived.
(15) And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast be killed.
(16) And he caused all, both small and great, rich and poor, free and slave, to receive a mark in their right hand, or in their foreheads:[j]
(17) And that no man might buy or sell, except he who had the mark, or the name of the beast, or the number of his name.
(18) Here is wisdom. Let him who has understanding count the number of the beast: because it is the number of a man; and his number *is* Six hundred sixty-six.[k]

Chapter 14
(1) And I looked, and, a Lamb stood on the mount Zion, and with Him one hundred forty-four thousand, having His Father's Name written in their foreheads.
(2) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
(3) And they sang a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty-four thousand, who were redeemed from the earth.
(4) These are those who were not defiled with women; because they are virgins. These are those who follow the Lamb wherever He goes. These were redeemed from among men, *being* the first fruits to God and to the Lamb.
(5) And in their mouth was found no deceit: because they are without fault before the throne of God.
(6) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to those who live on the earth, and to every nation, and family, and language, and people,[a]

13:16j – receive a mark – note that 13:15 makes it clear that to receive the mark a person must worship the antichrist – see Rev. 14:9
13:18k - 666 - There are four references to 666 in the Bible - I Ki. 10:14, II Chron. 9:13; Ez. 2:13, and Rev. 13:18 - in I Ki. and II Chr. it is the amount of gold paid to Solomon. In Ezra it is a reference to the descendants of Adonikam returning from captivity. Three sons of Adonikam (come, Lord or My Lord comes) are named by name: Eliphelet (My God delivers), Jeuel (God carries away), and Shemaiah (She [Israel?]] listens.)
14:6a – when all human witnesses to the gospel have been removed from the earth, the Lord will send an angel in the sky to preach the gospel

(7) Saying with a loud voice, Fear God, and give glory to Him; because the hour of His judgment has come: and worship Him Who made heaven, and earth, and the sea, and the fountains of waters.
(8) And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath {anger; judgment} of her fornication.
(9) And the third angel followed them, saying with a loud voice, If any man worships the beast and his image, and receives *his* mark in his forehead, or in his hand,
(10) The same shall drink of the wine of the wrath {anger; judgment} of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
(11) And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receives the mark of his name.
(12) Here is the patience of the saints: here *are* those who keep the commandments of God, and the faith of Jesus.
(13) And I heard a voice from heaven saying to me, Write, Blessed *are* the dead who die in the Lord from this time forward: Yes, says the Spirit, that they may rest from their labors; and their works follow them.
(14) And I looked, and saw a white cloud, and upon the cloud *One* sat like the Son of Man, having on His head a golden crown,[b] and in His hand a sharp sickle.
(15) And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Thrust in Your sickle, and reap: because the time has come for You to reap; because the harvest of the earth is ripe.
(16) And He who sat on the cloud thrust in His sickle on the earth; and the earth was reaped.[c]
(17) And another angel came out of the temple which is in heaven, he also having a sharp sickle.
(18) And another angel came out from the altar, which had power over fire; and cried with a loud cry to him who had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; because her grapes are fully ripe.

14:14b – crown of gold – stephanous { στεφανους} – victor's crown – Jesus wears both kinds of crowns – the victor's crown and the kingly crown
14:16c - note that the Lord reaps His harvest first then the second angel reaps the lost

(19) And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath {anger; judgment} of God.
(20) And the winepress was trodden outside the city, and blood came out of the winepress, even to the horse bridles, a distance of one thousand six hundred furlongs {about 200 mi.; 322 km.}.[d]

Chapter 15
(1) And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; because in them is completed the wrath {anger; judgment} of God.
(2) And I saw as it were a sea of glass mingled with fire: and those who had gained the victory over the beast, and over his image, and over his mark, *and* over the number of his name, standing on the sea of glass, having the harps of God.
(3) And they sing the song of Moses[a] the servant of God, and the song of the Lamb, saying, Great and marvelous *are* Your works, Lord God Almighty; just and true *are* Your ways, You King of saints.
(4) Who shall not fear You, O Lord, and glorify Your Name because *You* only *are* holy: because all nations will come and worship before You; because Your judgments are revealed.
(5) And after that I looked, and, saw, the temple of the tabernacle of the testimony in heaven was opened:
(6) And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts clothed with golden vests.
(7) And one of the four beasts gave to the seven angels seven golden vials full of the wrath {anger; judgment} of God, Who lives forever and ever.
(8) And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, until the seven plagues of the seven angels were fulfilled.

Chapter 16
(1) And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials {bowls} of the wrath {anger; judgment} of God upon the earth.[a]

14:20d - 1600 furlongs -- about 200 miles or 322 kilometers. See Appendix J: Bible Weights and Measures - Armageddon – the Lord speaks and bodies literally disintegrate – see Rev. 16:17
15:3a - song of Moses Ex. 15:1; Deut. 31:22; 32:1-43
16:1a – vials {bowls} of the wrath of God – all previous plagues could be the result of mankind's destruction, but from this point on the judgments are specifically sent by God Himself

(2) And the first went, and poured out his vial upon the earth; and there fell a horrible and painful sore upon the men who had the mark of the beast, and *upon* those who worshiped his image.
(3) And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul[b] died in the sea.
(4) And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
(5) And I heard the angel of the waters say, You are righteous, O Lord, Who is, and was, and will be,[c] because You have judged so.
(6) Because they have shed the blood of saints and prophets, and You have given them blood to drink; because they are worthy.
(7) And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* Your judgments.
(8) And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire.
(9) And men were scorched with great heat, and blasphemed the Name of God, Who has power over these plagues: and they did not repent to give Him glory.
(10) And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
(11) And blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.
(12) And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings of the east might be prepared.[d]
(13) And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
(14) Because they are the spirits of demons, working miracles,[e] *which* go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.[f]
(15) Look, I come as a thief. Blessed *is* he who watches, and keeps his clothing, lest he walk naked, and they see his shame.[g]

16:3b - "living souls" ... in the sea - all sea life - See Genesis 1:20 - see also: Do Animals Have Souls? at www.TheWordNotes.com
16:5c – Who will be – see note on Rev. 1:4
16:12d – see Rev. 9:14
16:14e - spirits of demons - performing (fake) miracles to deceive those on the earth - gathering them together for the day of Armageddon [Possibly telling them that the earth is about to be invaded by aliens from outer space.}
16:14f - great day of God Almighty – Armageddon – Rev. 16:16
16:15g - naked - see note on Rev. 3:18

(16) And he gathered them together into a place called in the Hebrew tongue Armageddon.[h]
(17) And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.[i]
(18) And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.
(19) And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of His wrath {anger; judgment}.
(20) And every island fled away, and the mountains were not found.
(21) And there fell upon men a great hail out of heaven, *every stone* weighed about a talent {about 75 lbs.; 33 kg.}:[j] and men blasphemed God because of the plague of the hail; because the plague was exceedingly great.

Chapter 17
(1) And there came one of the seven angels which had the seven vials, and talked with me, saying to me, Come here; I will show to you the judgment of the great prostitute who sits upon many waters:
(2) With whom the kings of the earth have committed fornication, and those who live on the earth have been made drunk with the wine of her fornication.
(3) So he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.
(4) And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
(5) And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND ABOMINATIONS OF THE EARTH.

16:16h -- Armageddon -- literally har Megiddo {αρμαγεδδων}[transliterated from Hebrew] -- {הר מגדו } mount of Megiddo - see II Chron. 35:22
16:17i -- It is done (finished) {coming from the throne - from the Father?} John 19:30; Rev. 21:6
16:21j -- talent -- about 33 kg or 75 lbs - See Appendix J: Bible Weights and Measures

(6) And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
(7) And the angel said to me, Why did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns.[a]
(8) The beast that you saw was, and is not; and will ascend out of the bottomless pit, and go into perdition: and those who live on the earth will wonder, whose names were not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.[b]
(9) And here *is* the mind which has wisdom. The seven heads are seven mountains,[c] on which the woman sits.
(10) And there are seven kings: five are fallen, and one *presently* is, *and* the other has not yet come; and when he comes, he must continue a short space.
(11) And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.
(12) And the ten horns which you saw are ten kings, who have received no kingdom as yet;[d] but receive power as kings one hour with the beast.
(13) These have one mind, and will give their power and strength to the beast.
(14) These will make war with the Lamb, and the Lamb will overcome them: because He is Lord of lords, and King of kings: and those who are with Him *are* called, and chosen, and faithful.
(15) And he said to me, The waters which you saw, where the prostitute sits, are peoples, and multitudes, and nations, and languages.
(16) And the ten horns which you saw upon the beast, these will hate the prostitute, and will make her desolate and naked, and will eat her flesh, and burn her with fire.[e]
(17) Because God has put in their hearts to fulfill His will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled.
(18) And the woman which you saw is that great city, which reigns over the kings of the earth.

17:7a - Seven heads explained 17:9; seven horns explained 17:10 - See Rev. 12:3; Dan. 7:7; 8:20
17:8b - was, is not, and yet is -- literally - was alive, currently is not alive {at the time John is writing the Revelation}, but will be alive; see Rev. 13:1; 17:11
17:9c -- seven mountains or hills -- the city of Rome sits on seven hills - false church which comes into existence after God raptures the true church will have its headquarters in Rome.
17:12d - have not received a kingdom as yet (when John is writing the Revelation) but will reign with the antichrist; Dan. 7:7; 8:20
17:16e – Rev. 18:9 – once the antichrist has taken his seat in the temple [II Thes. 2:4], he will have no further use for the false church, so he will have it destroyed

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Chapter 18

(1) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

(2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and has become the home of demons, and the home of every foul spirit, and a cage of every unclean and hateful bird.

(3) Because all nations have drunk of the wine of the wrath {anger; judgment} of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich through the abundance of her delicacies.

(4) And I heard another voice from heaven, saying, Come out of her, My people, that you not be partakers of her sins, and that you not receive of her plagues.

(5) Because her sins have reached to heaven, and God has remembered her sins.

(6) Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double.

(7) How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: because she says in her heart, I sit a queen, and am no widow, and will see no sorrow.

(8) Therefore her plagues will come in one day, death, and mourning, and famine; and she will be completely burned with fire: because strong *is* the Lord God Who judges her.

(9) And the kings of the earth, who have committed fornication and lived deliciously with her, will mourn because of her, and lament for her, when they see the smoke of her burning,

(10) Standing afar off[a] because of the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! Because in one hour[b] your judgment has come.

(11) And the merchants of the earth will weep and mourn over her; because no man buys their merchandise any more:

(12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

18:10a - standing far away because of the fear of her torment - possibly due to nuclear destruction – if it was ordinary fire, they would rush in to put out the fire, but if is radioactive fire or volcanic eruption, they can't do anything but watch from a great distance – see Rev. 18:22-23

18:10b – in one hour – totally destroyed – also suggests either volcanic or nuclear destruction since an entire city would take more than an hour to be totally destroyed by ordinary fire

(13) And cinnamon, and perfumes, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
(14) And the fruits that your soul lusted after have departed from you, and all things which were dainty and good have departed from you, and you will find them no more at all.
(15) The merchants of these things, who were made rich by her, will stand afar off because of the fear of her torment, weeping and wailing,
(16) And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
(17) Because in one hour so great riches have come to nothing. And every ship-captain, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
(18) And cried when they saw the smoke of her burning, saying, What *city is* like this great city!
(19) And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, in which all who had ships in the sea were made rich because of her costliness! Because in one hour she was made desolate.
(20) Rejoice over her, *you* heaven, and *you* holy apostles and prophets; because God has avenged you on her.
(21) And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, So with violence that great city Babylon will be thrown down, and will be found no more at all.
(22) And the voice of harpers, and musicians, and of pipers, and trumpeters, will not be heard any more at all in you; and no craftsman, of any craft, will be found any more in you; and the sound of a millstone will not be heard any more at all in you;
(23) And the light of a candle will no longer shine at all in you; and the voice of the bridegroom and of the bride will not be heard any more at all in you: because your merchants were the great men of the earth; because by your sorceries all nations were deceived.
(24) And in her was found the blood of prophets, and of saints, and of all who were killed upon the earth.

Chapter 19
(1) And after these things I heard a great voice of many people in heaven, saying, Alleluia {praise the Lord};[a] Salvation, and glory, and honor, and power, to the Lord our God:
(2) Because true and righteous *are* His judgments: because He has judged the great prostitute, who corrupted the earth with her fornication, and has avenged the blood of His servants at her hand.

19:1a – alleluia – praise the Lord {from Hebrew}

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(3) And again they said, Alleluia {praise the Lord}. And her smoke rose up forever and ever.
(4) And the twenty-four elders and the four beasts fell down and worshiped God Who sat on the throne, saying, Amen {let it be}; Alleluia {praise the Lord}.
(5) And a voice came out of the throne, saying, Praise our God, all you His servants, and you who fear Him, both small and great.
(6) And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia {praise the Lord}: because the Lord God all powerful[b] reigns.
(7) Let us be glad and rejoice, and give honor to Him: because the marriage of the Lamb has come, and His wife has made herself ready.
(8) And to her was granted that she should be arrayed in fine linen, clean and white: because the fine linen is the righteousness of saints.
(9) And he said to me, Write, Blessed *are* those who are called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God.
(10) And I fell at his feet to worship him.[c] But he said to me, See that you do not: I am your fellow servant, and of your brothers who have the testimony of Jesus: worship God: because the testimony of Jesus is the spirit of prophecy.
(11) And I saw heaven opened, and look a white horse; and He Who sat upon him *was* called Faithful and True, and in righteousness He judges and makes war.
(12) His eyes *were* as a flame of fire, and on His head *were* many crowns;[d] and He had a Name written, that no man knew, except He Himself.
(13) And He *was* clothed with a robes dipped in blood: and His Name is called The Word of God.
(14) And the armies *which were* in heaven followed Him upon white horses, clothed in fine linen, white and clean.
(15) And out of His mouth goes a sharp sword, that with it He should strike the nations: and He will rule them with a rod of iron: and He treads the winepress of the fierceness and wrath {anger; judgment} of Almighty God.
(16) And He has on *His* vest and on His belt a Name written, KING OF KINGS, AND LORD OF LORDS.
(17) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God;
(18) That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all *men, both* free and slave, both small and great.

19:6b - omnipotent - all powerful - Almighty
19:10c - worship of angels is not permitted - Rev. 22:8
19:12d – crowns – diadems {διάδημα} – kingly crowns

(19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him Who sat on the horse, and against His army.
(20) And the beast was taken, and with him the false prophet who performed miracles before him, with which he deceived those who had received the mark of the beast, and those who worshiped his image. These both were cast alive into a lake of fire burning with brimstone {sulfur}.[e]
(21) And the remnant were killed with the sword by Him Who sat upon the horse, Whose *sword* proceeded out of His mouth: and all the birds were filled with their flesh.

Chapter 20
(1) And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.
(2) And he laid hold on the dragon, that old serpent {snake}, which is the Devil, and Satan, and bound him a thousand years,[a]
(3) And cast him into the bottomless pit,[b] and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled: and after that he must be loosened a little season.
(4) And I saw thrones, and they sat upon them, and judgment was given to them: and *I saw* the souls of those who were beheaded because of the witness of Jesus, and because of the word of God, and who had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
(5) But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection.
(6) Blessed and holy *is* he who has part in the first resurrection: on such the second death[c] has no power, but they will be priests of God and of Christ, and will reign with Him a thousand years.
(7) And when the thousand years are expired, Satan will be released out of his prison,

19:20e - lake of fire - prepared for the devil and his angels - Mat. 25:41
20:2a,3,4,5,6,7 - six times we are told the time period is 1000 years
20:3b - bottomless pit - abyss {α΄βυσσος}
20:6c – second death – Rev. 2:11; 20:14; 21:8

(8) And will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,[d] to gather them together to battle: the number of whom *is* as the sand of the sea.[e]
(9) And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them.
(10) And the devil who deceived them was cast into the lake of fire and brimstone {sulfur},[f] where the beast and the false prophet *are,* and will be tormented day and night forever and ever.
(11) And I saw a great white throne, and Him Who sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them.[g]
(12) And I saw the dead, small and great, stand before God; and the books[h] were opened: and another book[i] was opened, which is *the Book* of Life: and the dead were judged out of those things which were written in the books, according to their works.
(13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
(14) And death and hell were cast into the lake of fire. This is the second death.
(15) And whoever was not found written in the Book of Life was cast into the lake of fire.

Chapter 21
(1) And I saw a new heaven and a new earth: because the first heaven and the first earth were passed away;[a] and there was no more sea.
(2) And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
(3) And I heard a great voice out of heaven saying, Look, the tabernacle {home} of God *is* with men, and He will live with them, and they will be His people, and God Himself will be with them, *and be* their God.

20:8d – see " Comparison of Gog Invasions in Ezekiel 38-39 and Revelation" at
- www.TheWordNotes.com
20:8e – After Jesus has reigned on earth for 1000 years there will still be a great multitude of people who still will not accept Him as their Lord
20:10f - lake of fire - prepared for the devil and his angels - Mat. 25:41
20:11g - Rev. 21:1
20:12h - books containing the works [20:13] of those who rejected Jesus
20:12i - book [singular] - the Book of Life - those whose names are in the Book of Life are not cast into the lake of fire - see 20:15
21:1a - Rev. 20:11; II Pet. 3:13; Is. 65:17; 66:22 – the first heaven and first earth are passed away - gone – no longer exists

(4) And God will wipe away all tears from their eyes; and there will be no more death, neither sorrow, nor crying, neither will there be any more pain: because the former things are passed away.[b]
(5) And He Who sat upon the throne said, Indeed, I make all things new. And He said to me, Write: because these words are true and faithful.
(6) And He said to me, It is done.[c] I am Alpha and Omega, the beginning and the end.[d] I will give to him who is thirsty of the fountain of the water of life freely.
(7) He who overcomes will inherit all things; and I will be his God, and he will be My son.
(8) But the fearful, and unbelieving, and abominable, and murderers, and those who go after prostitutes, and those who use drugs, and idolaters, and all liars, will have their part in the lake which burns with fire and brimstone {sulfur}: which is the second death.
(9) And there came to me one of the seven angels who had the seven vials {bowls} full of the seven last plagues, and talked with me, saying, Come here, I will show you the bride, the Lamb's wife.
(10) And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,
(11) Having the glory of God: and her light *was* like a stone most precious, even like a jasper stone,[e] clear as crystal;
(12) And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written on them, which are *the names* of the twelve tribes of the children of Israel:
(13) On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
(14) And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb.
(15) And he who talked with me had a golden reed to measure the city, and its gates, and its wall.
(16) And the city lies foursquare, and the length is as large as the width: and he measured the city with the reed, twelve thousand furlongs {about 1500 mi.; 2,414 km.}.[f] The length and the width and the height of it are equal.

21:4b - Is. 65:17-25; 66:22; II Pet. 3:13
21:6c - It is done {finished} John 19:30; Rev. 16:17
21:6d – beginning and end – Rev. 1:8; Is. 44:6
21:11e – jasper – usually red in color, but can be yellow, brown, green, even blue – see note on 21:19-20h
21:16f - a furlong is 660 feet -- 1/8 of a mile -- 12,000 furlongs -- about 1500 miles or 2,414 kilometers. - See Appendix J: Bible Weights and Measures

(17) And he measured its wall a hundred forty-four cubits {about 216 ft.; 65.8 m.},[g] *according to* the measure of a man, that is, of the angel.
(18) And the building of the wall of it was *of* jasper: and the city *was* pure gold, like clear glass.
(19) And the foundations of the wall of the city *were* garnished {decorated} with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
(20) The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.[h]
(21) And the twelve gates *were* twelve pearls;[i] every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.
(22) And I saw no temple in it: because the Lord God Almighty and the Lamb are its temple.
(23) And the city had no need of the sun, nor of the moon, to shine in it: because the glory of God gives it light, and the Lamb *is* its light.[j]
(24) And the nations of those who are saved will walk in its light: and the kings of the earth bring their glory and honor into it.
(25) And its gates will not be shut at all by day: because there will be no night there.
(26) And they will bring the glory and honor of the nations into it.
(27) And in no way will anything that defiles or works abomination, or *makes* a lie enter into it: but only those who are written in the Lamb's book of life.

Chapter 22
(1) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

21:17g - 144 cubits -- about 216 feet or 65.8 meters
21:19-20h - Jasper (red in color); sapphire (blue in color); chalcedony (green in color); Emerald (green in color)); sardonyx (reddish yellow); sardis (red or flesh color) chrysolyte (yellow); beryl (green or blue-green); topaz (yellow or green or blue or brown), chrysoprasus (green-yellow); jacinth (deep blue); amethyst (purple or violet) – Note: many of these gems can appear in several different colors. The high priest's breast plate had the twelve stones - see Ex. 39:8-14
21:21i – pearl – usually a whitish gray color – see note above
21:23j - Is. 60:19

(2) In the midst of its street, and on either side of the river, *there was* the tree of life,[a] which bore twelve *kinds of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.
(3) And there will be no more curse: but the throne of God and of the Lamb will be in it; and His servants will serve Him:
(4) And they will see His face; and His Name *will be* in their foreheads.
(5) And there will be no night there; and they will need no candle, neither light of the sun; because the Lord God gives them light: and they will reign forever and ever.
(6) And he said to me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent His angel to show to His servants the things which must shortly be done.
(7) Indeed, I come quickly: blessed *is* he who keeps the saying of the prophecy of this book.
(8) And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship[b] before the feet of the angel who showed me these things.
(9) Then he said to me, See *that you not do* so: because I am your fellow servant, and of your brothers the prophets, and of those who keep the sayings of this book: worship God.
(10) And he said to me, Do not seal the sayings of the prophecy of this book: because the time is at hand.
(11) He who is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he who is righteous, let him be righteous still: and he who is holy, let him be holy still.
(12) And, look, I come quickly; and My reward *is* with Me, to give to every man {his reward} according to his work.
(13) I am Alpha and Omega, the beginning and the end, the first and the last.[c]
(14) Blessed *are* those who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
(15) Because outside *are* dogs {unbelievers}, and drug users, and those who go after prostitutes, and murderers, and idolaters, and whoever loves and makes a lie.

22:2a - tree of life - Gen. 3:22, 24 – see "Use of Numbers in Scripture" at www.TheWordNotes.com
22:8b - Rev. 19:10 – see note on Rev. 5:8
22:13c - Rev. 1:8; Is. 44:6

(16) I Jesus have sent My angel to testify to you these things in the churches. I am the root and the offspring of David, *and* the Bright and Morning Star.[d]
(17) And the Spirit and the bride say, Come. And let him who hears say, Come. And let him who is thirsty come. And whoever will, let him take the water of life freely.[e]
(18) Because I testify to every man who hears the words of the prophecy of this book, If any man will add to these things, God will add to him the plagues that are written in this book:

(19) And if any man will take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.
(20) He Who testifies of these things says, Surely I come quickly. Amen {let it be}. Even so, come, Lord Jesus.
(21) The grace of our Lord Jesus Christ *be* with you all. Amen {let it be}.

22:16d – Jesus is the Bright and Morning Star – see note on Is. 14:12 about corrupted New Age translations
22:17e - John 4:10-14; 7:37-38

Appendix A
Recorded Miracles in the Bible
{Source Unknown}

Of Moses and Aaron
- Rod made serpent – Ex. 4:3; 7:10
- Rod restored – Ex. 4:4
- Hand made leprous – Ex. 4:6,7
- Water turned into blood – Ex. 4:9
- River into blood – Ex. 7:20
- Frogs – Ex. 8:6, 13
- Lice – Ex. 8:17
- Flies – Ex. 8:21, 31
- Plague on livestock – Ex. 9:3,6
- Boils – Ex. 9:10
- Hail – Ex. 9:23
- Locusts – Ex. 10:13, 19
- Darkness – Ex. 10:22
- First-born death – Ex. 12:29
- Sea divided – Ex. 14:21
- Egyptians drowned – Ex. 14:26-28
- Water sweetened – Ex. 15:25
- Water from rock – Ex. 17:6
- Amalek defeated – Ex. 17:11
- Earth swallows of Korah – Num. 16:32
- Water from rock at Kadesh – Num. 20:11
- Brass serpent – Num. 21: 8
- Aaron's rod buds – Num. 17:8

Of Joshua
- Jordan River divided - Jos. 3:7-17
- Jericho taken – Jos. 6
- Sun and moon stayed – Jos. 10:12-13

Of Samson
- Lion killed – Jg. 14:5-6
- Philistines killed – Jg. 14:19
- Gates carried away – Jg. 16:3
- Dagon's house pulled down – Jg. 16:30

Of Samuel
- Thunder and rain – I Sam. 12:18

Prophet of Judah
Jeroboam's hand withered – I Ki. 13:4
Altar torn – I Ki. 13:5
Hand restored – I Ki. 13:6

Of Elijah
Drought – I Ki. 17:1; James 5:17
Meal and oil multiplied – I Ki. 17:14
Child restored to life – I Ki. 17:22
Sacrifice consumed by fire – I Ki. 18:38
Rain brought – I Ki. 18:41
Captain/men killed by fire – II Ki. 1:10, 12
Waters of Jordan divided – II Ki. 2:8

Of Elisha
Jordan divided – II Ki. 2:14
Waters healed – II Ki. 2:21
Mocking children torn by bears – II Ki. 2:24
Water supplied – II Ki. 3:16-20
Widow's oil multiplied – II Ki. 4:5-6
Woman given a son – II Ki. 4:17
Child raised to life – II Ki. 4:35
Pottage healed – II Ki. 4:41
Loaves multiplied – II Ki. 4:40-43
Naaman healed – II Ki. 5:10-14
Gehazi struck with leprosy – II Ki. 5:27
Iron caused to float – II Ki. 6:6
Syrians struck blind– II Ki. 6:18
Dead man comes alive – II Ki. 13:21

Of Isaiah
Hezekiah healed – II Ki. 20:7
Shadow goes backward – II Ki. 20:11; Is. 38:8

Of Jesus
Water changed to wine – Jn. 2:7-10
Nobleman's son healed – Jn. 4:50
Escape from crowd – Lk. 4:29-30
Draught of fish – Lk. 5:6
Demoniac in synagogue – Mk. 1:26; Lk. 4:35
Peter's mother-in-law healed – Mat. 8:14-15; Mk. 1:30-31; Lk. 4:38-39
Cleansing of leper – Mat. 8:3; Mk. 1:41; Lk. 5:13
Paralytic healed – Mat. 9:2; Mk. 2:3; Lk. 5:18
Lame man healed – Jn. 5:5

Of Jesus (continued)

- Withered hand – Mat. 12:10; Mk. 3:1; Lk. 6:6
- Centurion's servant – Mat. 8:5; Lk. 7:2
- Raising widow's son – Lk. 7:11
- Blind and dumb with demon – Mat. 12:22; Lk. 11:14
- Tempest stilled – Mat. 8:26; Mk. 4:39; Lk. 8:24
- Demoniacs of Gadara – Mat. 8:28; Mk. 5:1; Lk. 8:26
- Raising of Jairus' daughter – Mat. 9:18,23; Mk. 5:22, 41; Lk. 8:41, 54
- Issue of blood – Mat. 9:20; Mk. 5:25; Lk. 8:43
- Two Blind men – Mat. 9:27
- Dumb with demon – Mat.9:32
- Feeding of 5000 – Mat. 14:15; Mk. 6:41; Lk. 9:12; Jn. 6:5
- Walking on the sea - Mat. 14:25; Mk. 6:49; Jn. 6:19
- Woman of Canaan's daughter – Mat. 15:22; Mk. 7:25
- Feeding of 4000 – Mat. 15:38; Mk. 8:9
- Deaf and dumb healed – Mk. 7:33
- Blind man of Bethsaida – Mk. 8:23
- Lunatic child – Mat. 17:14; Mk. 9:22; Lk. 9:38
- Tribute money – Mat. 17:24
- Ten lepers – Lk. 17:12
- Blind man – Jn. 9:1
- Lazarus raised – Jn. 11:43
- Woman with spirit of infirmity – Lk. 13:11
- Man with dropsy – Lk. 14:2
- Blind men of Jericho– Mat. 20:30; Mk. 10:46
- Cursing of fig tree – Mat. 21:19; Mk. 11:12
- Malchus healed – Lk. 22:51
- Second draught of fish – Jn. 21:6
- Resurrection of Jesus – Lk. 24:6; Jn. 10:18

Of Peter

- Lame man cured – Acts 3:7
- Ananias and Sapphira – Acts 5:5, 10
- Sick healed - Acts 5:15
- Aeneas – Acts 9:34
- Dorcas – Acts 9:40

Of Paul

- Elymas blinded – Acts 13:11
- Lame man cured – Acts 14:10
- Damsel with spirit of divination – Acts 16:18 19:11
- Eutychus restored to life – Acts 20:10
- Viper's bite = Acts 28:5
- Father of Publius healed – Acts 28:8

Other miracles of Paul – Acts 14:3; 19:11

Appendix B
Recorded Parables of Jesus

The following list has been compiled from various sources.

1	Absent Householder	Mark 13:33-37
2	Barren Fig Tree	Luke 13:6-9
3	Building A Tower/Making War	Luke 14:25-35
4	Candle under a bushel	Mat. 5:14-16; Mark 4:21-22; Luke 8:16-17; 11:33-36
5	Creditor and two Debtors	Luke 7:41-43
6	Faithful and Evil Servant	Luke 12:35-40
7	Faithful and Wise Steward	Luke 12:42-48
8	Fig Tree	Mat. 24:32-44; Mark 13:28-32; Luke 21:29-33
9	Friend in Need	Luke 11:5-13
10	Good Samaritan	Luke 10:30-37
11	Great Supper	Luke 14:16-24
12	Growing Seed	Mark 4:26-29
13	Hidden Treasure	Mat. 13:44
14	Importune Widow	Luke 18:1-8
15	Laborers in the Vineyard	Mat. 20:1-16
16	Leaven	Mat. 13:33; Luke 13:20-21
17	Lost Coin	Luke 15:8-10
18	Lost Sheep	Mat. 18:12-14; Luke 15:3-7
19	Mustard Seed	Mat. 13:31-32; Mark 4:30-32; Luke 13:18-19
20	Net	Mat. 13:47-50
21	New cloth on old garment	Mat. 9:16; Mark 2:21; Luke 5:36
22	New wine in old wineskins	Mat. 9:17; Mark 2:22; Luke 5:37-38
23	Pearl of Great Price	Mat. 13:45-46
24	Pharisee and the Publican	Luke 18:9-14
25	Prodigal Son	Luke 15:11-32
26	Rich Fool	Luke 12:16-21

27	Rich Man and Lazarus	Luke 16:19-31
28	Sower sowing seeds	Mat. 13:3-23; Mark 4:2-20; Luke 8:4-15
29	Talents- Five, Two, One	Mat. 25:14-30
30	Tares	Mat. 13:24-30
31	Ten, Five, One Pounds	Luke 19:11-27
32	Two Sons	Mat. 21:28-32
33	Unforgiving Servant	Mat. 18:23-25
34	Unjust Steward	Luke 16:1-13
35	Unprofitable Servants	Luke 17:7-10
36	Wedding Feast	Mat. 22:2-14
37	Wicked Husbandmen	Mat. 21:33-45; Mark 12:1-12; Luke 20:9-19
38	Wise and Foolish Virgins	Mat. 25:1-13
39	Wise man builds on rock/foolish on sand	Mat. 7:24-27;Luke 6:47-49

Appendix C - Genealogy of Jesus

Matthew			I Chronicles		Luke	
Abraham	Matthan		Abraham		Jesus	Melea
Isaac	Jacob		Isaac		Joseph	Menan
Jacob	Joseph		Jacob		Heli	Mattatha
Judas	Jesus		Judah		Matthat	Nathan {by
Phares {by Tamar}			Pharez {by Tamar}		Levi	Bathsheba}
Esrom			Hezron		Mechi	David
Aram			Ram		Jama	Jesse
Aminadab			Amminadab		Joseph	Obed
Naasson			Nahshon		Mattathias	Boaz
Salmon			Salma		Amos	Salmon
Boaz			Boaz		Naum	Naason
Obed {by Ruth}			Obed		Esli	Aminadab
Jesse			Jesse		Nagge	Aram
David			David		Maath	Esrom
Solomon {by			Solomon {by		Mattathias	Phares
Bathsheba}			Bathsheba}		Semei	Juda
Roboam			Rehoboam		Joseph	Jacob
Abia			Abia		Juda	Isaac
Asa			Asa		Joanna	Abraham
Jehoshaphat			Jehoshaphat		Rhesa	Thara
Joram			Joram {Jehoram}		Zorobabel	Nachor
Ozias {Uzziah}			Ahaziah*		Salathiel	Saruch
Joatham			Joash*		Neri	Ragau
Achaz			Amaziah*		Melchi	Phalec
Ezekias			Azariah {Uzziah}		Addi	Heber
Manasses			Jotham		Gosam	Sala
Amon			Ahaz		Elmodam	Cainan
Josiah			Hezekiah		Er	Arphaxad
Jechoniah			Manasseh		Joseph	Shem
Salathiel			Amon		Eliezer	Noah
Zorobabel			Josiah		Jorim	Lamech
{Zerubbabel}			Jehoiakim*		Matthat	Mathuselah
Abiud			Jeconiah		Levi	Enoch
Eliakim			Salathiel		Simeon	Jared
Azor					Juda	Malellel
Sadoc					Joseph	Cainan
Achim			* Omitted by		Jonan	Enosh
Eliud			Matthew		Eliakim	Seth
Eleazar						Adam

I Chr. 1-3 – Ahaziah, Joash, Amaziah, and Jehoiakim – are omitted by Matthew. The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated

[II Ki. 11:1-20]. See **Appendix G: "World Time Line of Biblical History"**

Matthew gives the physical descent of Joseph rather than the legal descent.

Ahaziah [evil] born 3210 AH – began reign 3232 AH – assassinated 3233 AH

Joash [good] born 3232 AH – began reign 3239 [age 7] – reigned 40 years died 3279 AH

Amaziah [good] born 3254 AH – began reign 3279 AH [age 25]

Josiah [good] born 3478 AH - began reign 3487 AH [age 8] – reigned 31 years died 3517 AH

Jehoiakim [evil] born 3493 AH - begins reign 3518 AH [age 25] under taxation of Egypt – taken captive to Babylon in 3520 AH - 3 years after death of Josiah.

In Matthew's birth narrative (chapters 1-2) which includes Jesus' genealogy through Joseph (Jesus' legal genealogy): Joseph's name occurs exactly **7** times: Mat. 1:16,18,19,20,24; Mat. 2:13,19 --- Mary's name occurs exactly **4** times: Mat. 1:16,18,20; 2:11 --- Matthew's genealogy starts with Abraham {patriarch of the Jews} and goes forward to show that Jesus is the fulfillment of the promises made to Abraham for a savior Who would reign forever.
In Luke's birth narrative (chapters 1-3) which includes Jesus' genealogy through Mary (Jesus' blood genealogy): Joseph's name occurs exactly **4** times: Lu. 1:26; 2:4,16; 3:23 --- Mary's name occurs exactly **12** times: Lu. 1:27,30,34,38,39,41,46,56; 2:5,16,19,34 --- Luke's genealogy starts with Jesus and goes backward to Adam to show that Jesus is the savior of all people promised to Adam and Eve in the garden.
David had 4 sons by Bathesheba {I Chr. 3:5} – Mary and Joseph are both descended from David by Bathesheba. Joseph through Bathesheba's son Solomon; Mary through Bathesheba's son Nathan.

Interestingly, Bathesheba isn't called by name in Matthew's account but is referred to as having been the wife of Uriah. This suggests the possibility that Bathesheba deliberately seduced King David – nevertheless, Jesus is descended from her rather than any of David's other wives..

Appendix D
HOW TO BECOME A CHRISTIAN

All the knowledge in the world is unimportant unless you know where you are going to spend eternity. The question is never whether the Lord is on your side; the question is -- are YOU on the Lord's side? If you don't know that you are on the Lord's side, that issue needs to be settled once and for all.

The Lord our God and our Creator has given us commandments to follow. Disobedience to these commandments is sin. According to scripture, even thoughts that are contrary to the Lord's commandments are sin. Also, according to scripture no one has kept every commandment except Jesus Christ God's only Son. God the Father sent His only Son Jesus {God-in-the-flesh} to pay the price for the sins of the world. The promise has been given that anyone who accepts Jesus Christ as their personal Lord and Savior will be saved. To be "saved" means that our sins are forgiven and we have the right as "adopted" children of God to enter the kingdom of heaven when we die, or when Jesus comes to take us home at the rapture of the church. It also means we have a special relationship with our heavenly Father now because once we've accepted His Son, His Holy Spirit lives in us to teach us, convict us when we sin, and to give us a glimpse of "heaven on earth."

King James 1769 Version	King James Paraphrase
(6) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)	(6) Jesus said to him, I am the Way, the Truth, and the Life: no man can come to the Father, except by Me. ({43} John 14:6)

To those who are lost, this seems very narrow minded, but consider this: Suppose someone owed you a lot of money and had no hope of ever having the ability to repay you. Suppose you told that person, "If you will just love and respect my only son, I will cancel all of your debt." Then suppose that person told you, "I will never love or respect your son. I despise Him and all He represents." How would you feel. This is a very good example of how God the Father views those who reject His Son.

The Roman Road to salvation: {From the book of Romans}
A. **All have sinned** -- We must all acknowledge that we are sinners and have not lived in accordance with the Lord's commands.

King James 1769 Version	King James Paraphrase
(10) As it is written, There is none righteous, no, not one: (11) There is none that understandeth, there is none that seeketh after God. (12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Rom. 3:10-12)	(10) As it is written, **"There is no one who is righteous, no, not one:** (11) **There is no one who understands, there is no one who seeks after God.** (12) **They have all gone out of the way, they have all together become unprofitable; there is no one who does good, no, not one."[b]** ({45} Rom. 3:10-12)

{Righteous -- means to be right with God and to keep ALL of His commandments -- Jesus said if you have thought a wrong thought you have broken all of the commandments.} [Mat 5:8]

King James 1769 Version	King James Paraphrase
(20) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. (21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:20-23)	(20) Therefore by the deeds of the law no flesh will be justified in His sight: because by the law *comes* the knowledge of sin. (21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:20-23)

B. **All deserve to die** -- None of us deserves to live or to have eternal life.

King James 1769 Version		King James Paraphrase
(23) For all have sinned, and come short of the glory of God; (Rom. 3:23)		(23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:23)

C. **The price of sin was paid for, for all who believe** -- Believe that if you accept God's only Son, Jesus, as your personal Lord and Savior, He has paid the price for your salvation. {To accept Jesus as your personal Lord means that you are sincere in your desire to live in accordance with His commands; to allow Him to be Lord of your life; but also knowing that you can never repay Jesus for the love and mercy He has shone towards you. -- Jesus said,

King James 1769 Version		King James Paraphrase
(15) If ye love me, keep my commandments. (John 14:15)		(15) If you love Me, keep My commandments. ({43} John 14:15)

Salvation means to not have your sins counted against you and the right to spend eternity in heaven -- not because of what you've done, but because of what Jesus has done for you. It is a free gift, totally undeserved, given to everyone who accepts God's Son Jesus as his/her Lord and Savior.

King James 1769 Version		King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)		(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. ({45} Rom. 10:9)

{Believing also means that you believe that Jesus was truly born of a virgin, lived a sinless life, died on the cross for the sins of the world, arose from the dead, and will soon return to take us to be home with Him. If any of these things were not true, then He could not be our savior.}

King James 1769 Version	King James Paraphrase
(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (23) For all have sinned, and come short of the glory of God; (Rom. 3:21-23)	(21) But now the righteousness of God without the law is revealed, being witnessed *to* by the law and the prophets; (22) Even the righteousness of God *which is* by faith of Jesus Christ to all and upon all those who believe: because there is no difference: (23) Because all have sinned, and come short of the glory of God; ({45} Rom. 3:21-23)

King James 1769 Version	King James Paraphrase
(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, (7) *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. (8) Blessed *is* the man to whom the Lord will not impute sin. (Rom. 4:6-8)	(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works, (7) *Saying,* **"Blessed *are* those whose sins are forgiven, and whose sins are covered."[b]** (8) **"Blessed *is* the man to whom the Lord will not count sin."[c]** ({45} Rom. 4:6-8)

[cf. Ps. 32:1-2]

King James 1769 Version	King James Paraphrase
(13) And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:13-21)	(13) And no man has ascended up to heaven, but He Who came down from heaven, *even* the Son of Man Who is in heaven. (14) And as Moses lifted up the serpent in the wilderness,[b] even so must the Son of Man be lifted up: (15) That whoever believes in Him should not perish, but have eternal life. (16) Because God loved the world so much, that He gave the only Son He has ever fathered, that whoever believes in Him should not perish, but have everlasting life. (17) Because God did not send His Son into the world to condemn the world; but that the world through Him might be saved. (18) He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the Name of the only fathered Son of God. (19) And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. (20) Because everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved. (21) But he who does what's right comes to the light, that his deeds may be revealed, that they are done in God. ({43} John 3:13-21)

Do not think to yourself that when you "get your act together" you'll ask the Lord into your life. You can't live a life that is pleasing to Him without His help. Ask for forgiveness and ask Jesus to come into your life. **If there is anything in your life that shouldn't be there, He'll take care of it AFTER you've made a commitment to Him.**

None of us knows when our life will end and we will stand in the presence of the Lord. It may be years from now; it may be 5 minutes from now. This life is only a testing grounds. It is here your life must count for the Lord. The scriptures state: "Now is the time for decision." [II Cor. 6:2] When this life ends, there will not be another chance!

King James 1769 Version	King James Paraphrase
(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)	(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. ({41} Mark 8:38)

Suggested prayer:

Father, I know that I have sinned against You and I have not lived the kind of life I know You want me to live. Please, forgive me for the ways I have failed You. I know that You sent Your Son, Jesus, to pay the price for my salvation and I believe You raised Him from the dead to become King of Kings and Lord of Lords. I believe that one day soon He is coming back again to reign forever and ever. I accept Your Son, Jesus, as my personal Lord and Savior. With Your help, I will strive to live for You and to be the person You want me to be.
Father, let Your Holy Spirit come into my heart and cleanse me from all unrighteousness. I know I do not deserve what Jesus has done for me, but forgive me and help me to live for You every moment of my life. In Jesus' Name I pray. Amen.

If you are sincere and believe the things in this prayer you have the promise of God that your salvation is assured. Your salvation is based on His faithfulness, and He is always faithful.

For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long awaited Messiah.

{40} Matthew chapters 5 through 7 gives Jesus' sermon on the mount explaining how God wants us to live. The book of {59} James gives us practical applications of the sermon on the mount.

Appendix E
ASSURANCE FOR BELIEVERS

King James 1769 Version	King James Paraphrase
(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Rom. 10:9)	(9) That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised Him from the dead, you will be saved. ({45} Rom. 10:9)

King James 1769 Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (I John 1:8-9)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness. ({62} I John 1:8-9)

King James 1769 Version	King James Paraphrase
(15) If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (20) At that day ye shall know that I *am* in my Father, and ye in me, and I in you.	((15) If you love Me, keep My commandments. (16) And I will ask the Father, and He shall give you another Comforter, that He may stay with you forever; (17) *Even* the Spirit of truth; whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; because He lives with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world will see Me no more; but you see Me: because I live, you shall live also. (20) At that day you shall know that I *am* in My Father, and you in Me, and I in you.

King James 1769 Version	King James Paraphrase
(21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:15-21)	(21) He who has My commandments, and keeps them, he it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will reveal Myself to him. ({43} John 14:15-21)

King James 1769 Version	King James Paraphrase
(5) *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Heb. 13:5)	(5) *Let your* conversation *be* without covetousness {greed}; *and be* content with such things as you have: because He has said, **I will never leave you, nor forsake you.**[a] ({58} Heb. 13:5)

King James 1769 Version	King James Paraphrase
(11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (I John 5:11-13)	(11) And this is the witness, that God has given to us eternal life, and this life is in His Son. (12) He who has the Son has life; *and* he who does not have the Son of God does not have life. (13) These things have I written to you who believe on the Name of the Son of God; that you may know that you have eternal life, and that you may believe on the Name of the Son of God. ({62} I John 5:11-13)

King James 1769 Version	King James Paraphrase
(40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:40)	(40) And this is the will of Him Who has sent Me, that everyone who sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day. ({43} John 6:40)

King James 1769 Version	King James Paraphrase
(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)	(24) Truly, Truly, I say to you, He who hears My word, and believes on Him Who sent Me, has everlasting life, and shall not come into condemnation; but is passed from death into life. ({43} John 5:24)

King James 1769 Version	King James Paraphrase
(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (I Peter 3:18)	(18) Because Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit: ({60} I Peter 3:18)

King James 1769 Version	King James Paraphrase
(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: (6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. (9) Furthermore we have had fathers of our flesh which corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (10) For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. (Heb. 12: 5-10)	(5) And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him: (6) Because those whom the Lord loves He disciplines, and disciplines every son whom He receives. (7) If you endure discipline, God deals with you as with sons; because what son is he whom the father does not discipline? (8) But if you are without discipline, of which all are partakers, then you are bastards, and not sons. (9) Furthermore we have had fathers of our flesh who corrected *us,* and we gave *them* reverence: shall we not much rather be in subjection to the Father of spirits, and live? (10) Because they truly for a few days disciplined *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness. ({58} Heb. 12: 5-10)

Our salvation is not based on our faithfulness; if it were we would all loose our salvation. **Our salvation is based on the promise of God. He is always faithful even when we are unfaithful to Him.** As long as we are in these mortal bodies we will continue to make mistakes, and even at times rebel against God. If we have accepted Jesus Christ as our personal Lord and Savior, He has promised to discipline us to whatever extent is necessary to bring us back into His will. I John 1:8-9 {quoted above} was written to Christians, not unbelievers.

Appendix F
Holiness of Living
{Evidences of Salvation}

I, myself, am acutely aware of how far below God's standard of holiness that I am, that I would never consider passing judgment on someone else -- so anything that you may read here and interpret as judgmental on my part, I apologize for at the very beginning and assure you that is not the case at all. Only by God's grace is there hope for any of us.

King James 1769 Version		King James Paraphrase
(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby many be defiled; (Heb. 12:14-15)		(14) Follow peace with all *men,* and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up troubles *you,* and thereby many are defiled; ({58} Heb. 12:14-15)

Christianity is the only religion which states that God so loved the world that He came to earth in human form to teach us how He wants us to live, paid the price for our salvation, and rose from the dead as proof of His power over sin and death. The leaders of all other religions, are in their tombs, but the tomb of Jesus is empty! It has been said that Christianity is not a religion, but a way of life.

King James 1769 Version		King James Paraphrase
(35) By this shall all *men* know that ye are my disciples, if ye have love one to another. (John 13:35)		(35) By this all *men* shall know that you are My disciples, if you have love one to another. ({43} John 13:35)

King James 1769 Version	King James Paraphrase
(37) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. (39) And the second *is* like unto it, Thou shalt love thy neighbor as thyself. (40) On these two commandments hang all the law and the prophets. (Mat. 22:37-40)	(37) Jesus said to him, **You shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your mind[d].** (38) This is the first and greatest commandment. (39) And the second *is* like it, **You shall love your neighbor as yourself.[e]** (40) On these two commandments hang all the law and the prophets. ({40} Mat. 22:37-40)

Jesus said,"If you love Me, you will keep My commandments." And "a tree is known by the fruits it bears. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." Jesus' "Sermon on the Mount" {Matthew chapters 5 and 6} teaches us the attitudes that we must show towards our heavenly Father and those around us. After accepting Jesus as our Lord and Savior He has given the commandment that we make a public profession of faith in Him by submitting to baptism and by attending Christian services where we can learn how He wants us to live.

King James 1769 Version	King James Paraphrase
(38) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:38)	(38) Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He comes in the glory of His Father with the holy angels. ({41} Mark 8:38)

King James 1769 Version		King James Paraphrase
(24) And let us consider one another to provoke unto love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. (Heb. 10:24-25)		(24) And let us consider how to provoke one another to love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting {encouraging} *one another*: and so much the more, as you see the day approaching. ({58} Heb. 10:24-25)

It is by worshiping and studying God's word together with other Christians that we are strengthened, receive the proper nourishment, and are encouraged in living the life He has called us to.

Christianity is personal, but it is not private. Love and joy in the Lord that are not shared with others, do not exist! There is no such thing as having love and not sharing it. How much we show our love towards other children of God, and towards unbelievers, is a good indication of just how much we really love Him. I John 4:20 says,

King James 1769 Version		King James Paraphrase
(20) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (21) And this commandment have we from him, That he who loveth God love his brother also. (I John 4:20-21)		(20) If a man says, I love God, and hates his brother, he is a liar: because he who does not love his brother whom he has seen, how can he love God Whom he has not seen? (21) And this commandment we have from Him, That he who loves God love his brother also. ({62} I John 4:20-21)

-- A single coal of fire left to itself will soon die out, but coals put together become a blaze of fire. Does this mean that a person who does not regularly attend church is not a Christian? No, but it does mean that if he/she is able and has opportunity to attend church and doesn't, he/she is in rebellion against the Lord as Hebrew 10:25 indicates an is in need of repentance.

Those outside the church often point at the church and say,"That church is full of hypocrites." And in one sense they are right -- none of us fully live up to the life we profess. In fact I John 1:8-9 says:

King James 1769 Version	King James Paraphrase
(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1:8-10)	(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us *of our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make Him a liar, and His Word is not in us. ({62} I John 1:8-10)

In the Biblical sense, however, a hypocrite is not one who fails to live up to the commands of the Lord. The Biblical definition of a hypocrite is a person who claims to believe in God, but refuses to make any attempt to live the life He has called us to.

As someone once said: "I'd rather go to church with hypocrites bound for heaven than to not go to church and to be with the other hypocrites bound for hell."

The following are evidences given in the Bible which are "fruits" or indicators of our relationship with the Lord. The evidences of being saved are the goals we as Christians strive for. The evidences of not being saved are hindrances we strive to permanently remove from our lives.

If we are missing some of the evidences of being saved, we should pray that the Lord will help us obtain them. If we have some of the evidences of not being saved, we should admit to the Lord that we have sinned against Him and pray for forgiveness. Having evidences of not being saved does not necessarily mean we aren't saved any more than having some of the evidences of being saved means that we are saved. **If we truly have accepted Jesus as our Lord and savior, we have His promise that He will discipline us to whatever extent it it necessary to bring us back into His will. "Those whom the Lord loves, He reproves and disciplines."** According to I John it is possible for a child of God to get so far out of the Father's will that He must call that child home to be with Him before he/she does too much damage to His kingdom down here.

We must also be on guard that we do not pass judgment on a fellow believer's salvation. We are commanded to not judge lest we be judged. We are not called to be judges, but we are called to be "fruit inspectors." "We are to hate sin, but love the sinner." For the unbeliever, this is not possible, because he has no understanding of what true love is all about. **{This is one reason why the Lord has specifically forbidden believers to intermarry with unbelievers.}** [I Cor. 7:39; II Cor. 6:14-15] For the believer, it is sometimes difficult, but we are reminded that the Lord loved us even when we had no love for Him.

Bad things do happen to good people. And often bad people are not punished in this lifetime. But ultimately as Jesus said, we will reap what we sow. We may not understand many things that happen down here in this lifetime. And many things we will not understand until we stand in His presence.

Never be ashamed to admit that you don't know the answers to something. There is only One Who knows the answers to everything. Beware of anyone who claims to have all the answers.

Evidences of Being Saved:

King James 1769 Version	King James Paraphrase
(12) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (13) Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Wherefore by their fruits ye shall know them. (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?	(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets. (13) Enter in at the straight gate: because wide *is* the gate, and broad *is* the way, that leads to destruction, and many there are who enter there: (14) But straight *is* the gate, and narrow *is* the way, which leads to life, and there are few who find it. (15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. (16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit. (18) A good tree cannot bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit. (19) Every tree that does not bring forth good fruit is cut down, and cast into the fire. (20) Therefore by their fruits you shall know them. (21) Not every one who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven. (22) Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name and in Your name have cast out devils? and in Your name done many wonderful works?

King James 1769 Version	King James Paraphrase
(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. (26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Mat. 7:12-25)	(23) And then will I profess to them, I never knew you: depart from Me, you who do works of sin. (24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock: (25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock. (26) And everyone who hears these sayings of Mine, and does not do them, shall be compared to a foolish man, who built his house upon the sand: (27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall. ({40} Mat. 7:12-27)

King James 1769 Version	King James Paraphrase
(23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:23-24)	(23) And be renewed in the spirit of your mind; (24) And that you put on the new man, which is created after God in righteousness and true holiness. ({49} Eph. 4:23-24)

King James 1769 Version	King James Paraphrase
(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*. (Mal. 3:8-10)	(8) Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings. (9) You *are* cursed with a curse: because you have robbed Me, *even* this whole nation. (10) Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the LORD {Jehovah} of hosts {armies}, if I will not open the windows of heaven to you, and pour out a blessing upon you, that *there will* not *be room* enough *to receive it*. ({39} Mal. 3:8-10)

King James 1769 Version	King James Paraphrase
(13) For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another. (16) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (18) But if ye be led of the Spirit, ye are not under the law.	(13) Because, brothers, you have been called to liberty; only do not *use* liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, *even* in this; You shall love your neighbor as yourself. (15) But if you bite and devour one another, take heed that you not be consumed by one another. (16) *This* I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh. (17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want. (18) But if you are led by the Spirit, you are not under the law.

King James 1769 Version		King James Paraphrase
(19) Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And they that are Christ's have crucified the flesh with the affections and lusts. (25) If we live in the Spirit, let us also walk in the Spirit. (26) Let us not be desirous of vain glory, provoking one another, envying one another. (Gal. 5: 13-26)		(19) Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told *you* in time past, that those who do such things shall not inherit the kingdom of God. (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And those who are Christ's have crucified the flesh with its passions and lusts. (25) If we live in the Spirit, let us also walk in the Spirit. (26) Let us not be desirous of vain glory, provoking one another, envying one another. ({48} Gal. 5: 13-26)

King James 1769 Version		King James Paraphrase
(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the household of faith. (Gal. 6:7-10)		(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap. (8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: because in due season we shall reap, if we do not faint. (10) Therefore as we have opportunity, let us do good to all *men,* especially to those who are of the household of faith. ({48} Gal. 6:7-10)

Note: A tree cannot decide what kind of fruit it will bear. But, the abundance and quality of its fruit is determined to a large extent by whether it receives the proper nourishment. If a person is a Christian, the above fruits will be evidenced. How much they are evidenced is determined both by the individual's willingness to be submissive to the will of the Lord and how much of the proper nourishment he receives. Unlike the tree, a Christian can determine whether he/she will receive the proper nourishment. That nourishment comes through Bible study and fellowship with other believers.

Appendix G

WORLD TIME LINE OF BIBLICAL HISTORY

{With notes and Scriptural references by Sonny Stephens

available at: **http://www.TheWordNotes.com**}

The chronology used in most Bibles is from Archbishop Ussher published in 1650 A.D.. He puts Adam's creation at 4004 B.C. and the exodus at 1491 B.C. The chronology compiled here is based on the Scriptures and the outstanding work of Dr. David L. Cooper, president of the Biblical Research Society. For more information on this subject see his book: **Messiah: His First Coming Scheduled**, published by the Biblical Research Society, Los Angelos, Ca.. {1939} [See www.biblicalresearch.info] I have personally verified all counts, added Scriptural references, and have both noted and given explanations for the departures from the traditional chronology. B.C. dates given here have been corrected in accordance with Dr. Cooper's findings, except for the 4 year error dating the birth of Christ at 4 B.C. which has been retained in order to keep our present Gregorian calendar intact. Any errors which may be discovered in the B.C. calendar or in our modern Gregorian calendar do not in any way affect the accuracy of the A.H. calendar prior to the crucifixion of Jesus Christ. There is some question even among historians as to the exact year of Jesus' birth. Some say as early as 5 B.C.; others as late as 1 A.D. The commonly accepted 4 B.C. has been accepted here until more evidence proves otherwise.

There are two Biblical events which are subject to at least some degree of interpretation: (1) The first question is whether the Ammonite rule over the eastern bank of the Jordan (2852 A.H.) and the Philistine rule over the rest of Israel (2923 A.H.) were actually concurrent. {At least for the present I am standing by Dr. Cooper's analysis which indicates these events were not concurrent even though this is not commonly accepted.} (2) The second question is whether the reign of Abimelech (2826 A.H.) should be counted as part of the oppression years, since he had no legitimate claim to the judgeship. {Again, I am going with Dr. Cooper's position, that because Abimelech usurped the judgeship, his reign should be counted as part of the oppression years.} I remain open on all of these issues until it can be clearly demonstrated otherwise. Since the oppression years were not counted in the 480 years from the Exodus to Solomon's fourth year (I Ki. 6:1,38), either of these events would affect the over all chronology after Abimelech's judgeship began in 2826 A.H. All dates given unless indicated otherwise are Scripturally accurate to within a year. (Dates in parenthesis are from secular history sources but in no way affect the Biblical chronology.)

A.H. - Anno Hominis -- Year of Man -- figured from the creation of Adam and Eve. This calendar does not correspond to the Jewish C.E. (Creation Event or Common Era) calendar due to the halting of the Jewish calendar during periods of oppression which has created a number of discrepancies. See notes at end of this document. See also: How Long Was Israel In Egypt? in Appendix M.

B.C. - Before Christ - dates can be obtained by subtracting the A.H. date from 4042. {or 4039 if Jesus was born 1 A.D.} The question of the possible concurrent rule of the Ammonites and Philistines [2852 A.H. and 2923 A.H. respectively] would reduce the difference between the traditional 4004 B.C. and 4042 B.C. by 31 years giving a difference of only 7 years. See note at end concerning the 83 year error with modern chronologies.

A.D. - Anno Domini – Year of our Lord – Year of Jesus' birth.

[Dashed "|" lines indicate that backward dating is required. Plus "+" signs indicate forward dating.]

A.H. B.C.

0 (4042) Adam and Eve created (Gen. 1-2)
{4039?}

Cain born to Adam -- undated (Gen. 4:1)
Abel born to Adam -- undated (Gen. 4:2)
[It is possible that Cain and Abel were twins.]

Abel killed by Cain -- undated (Gen. 4:8)

130 (3912) Seth born to Adam age 130 (Gen. 5:3)

{Note that Seth is the third son and it is through his descendants the Savior would come.}

235 (3807) Enosh born to Seth age 105 (Gen. 5:6)

325 (3717) Kenan born to Enosh age 90 (Gen. 5:9)
(May be the root name for Canaan!)

395 (3647) Mahalalel born to Kenan age 70 (Gen. 5:12)

460 (3582) Jared born to Mahalalel age 65 (Gen. 5:15)

622 (3420) Enoch born to Jared age 162 (Gen 5:18)
{Note that Enoch is the seventh generation.}

687 (3355) Methuselah born to Enoch age 65 (Gen. 5:21)
{Methuselah means "It Shall Be Sent." Methuselah died the year of the Great Flood - Enoch knew the flood was coming!}

874 (3168) Lamech born to Methuselah age 187(Gen. 5:25)

930 (3112) Adam's death age 930 (Gen. 5:5)

987 (3055) Enoch taken to heaven age 365 (Gen. 5:23-24)

1042 (3000) Seth's death age 912 (Gen. 5:8)

1056 (2986) Noah born to Lamech age 182 (Gen. 5:28-29)
{Note that Noah is the tenth generation.}
Noah is Methuselah's grandson.

1140 (2902) Enosh's death age 905 (Gen. 5:10-11)
1235 (2807) Kenan's death age 910 (Gen. 5:13-14)
1290 (2752) Mahalalel's death age 895 (Gen. 5:16-17)
1422 (2620) Jared's death age 962 (Gen. 5:20)
1556 (2486) Japheth born to Noah age 500 (Gen. 5:32; 10:21)(It is possible that Japheth and Ham were twins.)
------1558 (2484) Shem born to Noah age 502 (Gen. 11:10)
| (It is also possible that Shem and Ham were twins)
| At first glance at Gen. 5:32 it appears that Shem was
| born when Noah was 500 years old, but because Shem
| was 100 years old two years after the flood {Gen. 11:10}
| We know that Noah was 502 when Shem was born. Shem is listed first in
| Gen. 5:32 because of his importance (as an ancestor of Jesus.) Japheth is
| referred to as the "elder" (oldest) in Gen. 10:21
| 1651 (2391) Lamech's death age 777 (Gen. 5:31)
| 1656 (2386) The Great Flood (also the year of Methuselah's death age 969
| – according to tradition Methuselah died 7 days before the Flood
| Noah is age 600. Gen. 5:28-29; 7:6)
| 1657 (2385) Noah and family leave the ark (1 year and 10 days later) (Gen. 8:13)
----1658 (2384) Arpachshad born to Shem age 100 (Gen. 11:10)
1693 (2349) Shelah born to Arpachshad age 35 (Gen. 11:12)
1723 (2319) Eber born to Shelah age 30 (Gen. 11:14)
1757 (2285) Peleg born to Eber age 34 (Gen. 11:16)
The name Peleg means division and could have been named the year of the Tower of Babel and/or the division of the continents as we know them [The latter is proposed by Dr. Cooper.) [100 years after the end of the flood.]
1787 (2255) Reu born to Peleg age 30 (Gen. 11:18)
1819 (2223) Serug born to Reu age 32 (Gen. 11:20)
1849 (2193) Nahor born to Serug age 30 (Gen. 11:22)
1878 (2164) Terah born to Nahor age 29 (Gen. 11:24)
---- 1948 (2094) Nahor#2 born to Terah age 70 (Gen. 11:26)
| 1996 (2046) Peleg's death age 239 (Gen. 11:19)
| 1997 (2045) Nahor's death age 148 (Gen. 11:25)
| 2006 (2036) Noah's death age 950 (Gen. 9:28-29)
| [349 years after end of the flood.]
| 2008 [1] (2034) Abram born to Terah age 130 (Gen. 11:31-32;
| Gen. 12:4; Acts 7:4) {Note that Abram is the tenth generation from
| Noah.} At first glance at Gen 11:26 it appears that Terah was 70 when
| Abram was born, but since Terah lived to the age of 205 {Gen. 11:32}
| and Abram left for Canaan after Terah's death {Acts 7:4} Terah had
| to be 130 at the time of Abram's birth. Although Nahor#2 is the oldest
| son of Terah, Abraham is listed first in Gen. 11 because of his
| importance. See note on Shem's birth {1558 A.H.} above. [Jewish

| chronologies do not accept Acts 7:4 and therefore assume Terah was only
| 70 when Abram was born.]
| 2018 (2024) Birth of Sarai (Abram's half-sister and future wife; born to Terah
| Abram's father. Abram age 10. Sarai is the daughter of Abram's father,
| but they have different mothers. (Gen. 11:29; Gen. 17:17; 20:12)
| 2026 (2016) Reu's death age 239 (Gen. 11:21)
| 2049 (1993) Serug's death age 230 (Gen. 11:23)
| 2083 (1959) Terah's death age 205 (Gen. 11:31-32)
--1/14/2083 (1959) Abram age 75 called to Canaan, (After Terah's death Acts 7:4)
Covenant made with him, Abram goes to Canaan then to Egypt the same
year due to a famine in Canaan.(Gen. 11:32-12:5)
Note that the exact date 1/14 is the date which 430 years later becomes
the Passover. (Gal. 3:15-19) (Ex. 12:41)
----2084 (1958) Abram returns to Canaan age 76 (Gen. 16:3,16)
|
----2094 (1948) Ishmael born to Abram age 86 (Gen. 16:16)
2096 (1946) Arpachshad's death age 438 (Gen. 11:13)
2107 (1935) Covenant re-affirmed with Abram age 99,
Abram's name changed to Abraham, Sarai's name changed to Sarah.
Sodom and Gomorrah destroyed. (Gen. 17:1-5,15; Gen. 19:1-19)
2108 (1934) Isaac born to Abraham age 100 and Sarah age 90 (Gen. 21:5)
Ishmael age 14
-----2113 (1929) Isaac age 5 - weaned? (Gen. 21:8)
+ Beginning of 400 year count down to the Exodus {Gen. 15:13; 28:4}
+ 2126 (1916) Death of Shelah age 43 (Gen. 11:12-15)
+ 2145 (1897) Death of Sarah age 127, Isaac is 37 (Gen. 23:1)
+ 2148 (1894) Isaac age 40 marries Rebekah (Gen. 25:20)
+ Abraham is 140
+ 2158 (1884) Death of Shem [Noah's youngest son] age 600 (Gen. 11:11)
+ {Abraham is 150 years old.}
+ 2168 (1874) Esau and Jacob (twins) born to Isaac age 60 (Gen. 25:26)
+ 2183 (1859) Abraham's death age 175, Jacob and Esau age 15 (Gen. 25:7)
+ 2187 (1855) Eber's death age 464 (Gen. 11:14-17)
+ 2231 (1811) Ishmael's death age 137 (Gen. 25:17)
+ [Jacob and Esau are 63 years old.]
+----- 2245 (1797) Jacob age 77 flees Esau and begins serving
+ | Laban. Isaac is 137. (Gen. 28)
+ | 2252 (1790) Jacob age 84 marries Leah and Rachael (Gen. 29:21-28)
+ | 2253 (1789) Reuben born to Jacob age 85 by Leah (Gen. 29:32)
+ | Simeon born to Jacob by Leah – undated (Gen. 29:33)
+ | 2255 (1787) Levi born to Jacob age 87 by Leah (Gen 29:34)

+ | The following are undated:
+ | Judah born to Jacob by Leah(Gen.29:35)
+ | Dan born to Jacob by Bilah (Rachael's maid) (Gen. 30:6)
+ | Naphtali born to Jacob by Bilah (Gen. 30:8)
+ | Gad born to Jacob by Zilpah (Leah's maid) (Gen. 30:11)
+ | Asher born to Jacob by Zilpah (Gen. 30:13)
+ | Issachar born to Jacob by Leah (Gen. 30:18)
+ | Zebulun born to Jacob by Leah (Gen. 30:20)
+ | Dinah born to Jacob by Leah (Gen. 30:21)
+ | 2259 (1783) Joseph born to Jacob age 91 by Rachael
+ | (Gen. 30:24; 41:46; Gen. 45:6; 47:28)
+ | 2265 (1777) Jacob age 97 returns to Canaan and re-named Israel.
+ | Joseph age 6. Isaac age 157. (Gen. 30:25; 31:41; Gen. 32:28)
+ | 2265 or 2266 Benjamin born to Jacob by Rachael (Rachael
+ | was pregnant with Benjamin when Jacob left Laban. (Gen. 31:35,41)
+ | 2276 (1766) Joseph age 17 sold into slavery (Gen. 37:2)
+ | Isaac age 168; Jacob age 108
+ | 2287 (1755) Joseph age 28 interprets dreams for pharaoh's cup-bearer
+| and baker. (Gen. 41:1; 14-46)
+ | 2288 (1754) Isaac's death at age 180 (Gen. 35:28)
+ | 23 years after Israel's return to Canaan.
+ | Israel age 120. Joseph age 29.
+ | 2289 (1753) Joseph made ruler in Egypt at age 30.
+ | Israel age 121. (Gen. 41:46)
+ | 2297 (1745) Seven year famine begins. (Gen. 41:29-30,46)
+ ---2298 (1744) Israel age 130 (and family) goes into Egypt
+ (Second year of famine)
+ (Gen. 45:6) Joseph age 39, Reuben is 45, Benjamin is 33.
+ 2315 (1727) Jacob's (Israel's) death age 147 after 17
+ years in Egypt. (Gen. 47:28) Joseph age 56. Levi age 60.
+ 2369 (1673) Joseph's death at age 110 (Gen. 50:26)
+ Miriam's birth (Moses' sister) -- undated
+ 2429 (1613) Aaron's birth (Num. 33:38-39)
+ 2432 (1610) Moses born to Amram by Jochebed.
+ 63 years after death of Joseph (Num. 26:58-59)
+ 134 years after Israel entered Egypt (Ex. 6:16-20)
+ 2472 (1570) Moses age 40 kills an Egyptian for beating
+ a Hebrew slave and flees to wilderness (Acts 7:23) {Gen. 15:13-16}
+---1/14/2513 (1529) Exodus of Israel from Egypt
+ (430 years to the exact day from date Covenant given to
+ Abraham [2083A.H.] (Ex. 12:41; Gal. 3:15-19)
+ 400 years to the exact day from Isaac's 5th birthday (Ex. 12:40)
+ 215 years after Israel enters Egypt.

+ 330 years after death of Abraham,
+ 198 years after death of Israel,
+ 144 years after death of Joseph. .
+ Moses age 80, Aaron age 83,
+ Joshua age 50 to 64 [exact age unknown])
+ (First year of Amenhotep II, son of Thothmes III as reigning pharaoh
+ of Egypt?)
+ Calendar changed {Ex. 12:2} to begin in March/April in Nisan
+ rather than September/October's Tishri.
+ Israel in Desert of Shur
+ Waters of Marah made sweet {undated} {Ex. 15:22-23}
+ Israel enters Elim {Ex. 15:27} {undated}
+ 2/15/2513 Israel enters Wilderness of Sin (Ex. 16:1)
+ Manna provided for food --undated, but before entrance into Sinai.
+ (Ex. 16)
+ Moses' father-in-law and family rejoin him --undated (Ex. 18:1-2)
+ 3/15/2513 Israel enters Wilderness of Sinai (Ex. 19:1)
+ Moses given Ten Commandments and the Law (--exact date undated but
+ later is celebrated at Pentecost) (Pentecost dates vary depending on
+ the day of the week Passover falls on.)
+ 1/1/2514 (1528) Tabernacle erected in wilderness (Ex. 40:2,17)
+ 2/1/2514 First census taken (Num. 1:1)
+ 2/20/2514 Israel leaves Sinai (Num. 10:11)
+ 2/23/2514 Israel arrives at Wilderness of Paran, spies sent from Paran to Canaan
+ (Num. 10:11-12,33)
+ Quail and plague -- undated, but after entrance into Paran
+ (Num. 11:18-34)
+ 2514 Caleb promised land in Canaan because of his faith (Num. 14:24)
+ 1/2552 (1490) Israel arrives in the Wilderness of Zin (Num. 20:1; 33:1-38)
+ Miriam's death -- exact date undated, but during
+ Israel's last year in wilderness. (Num. 20:1)
+ Water flows from rock (Num. 20:11)
+ Edom refuses Israel passage (Num. 20:20)
+ 5/1/2552 Aaron's death age 123 at Mt. Hor (Num. 33:38-39)
+ 11/1/2552 Moses makes speech on plains of Moab (Deut. 1:3)
+ 2552 Moses' death age 120 at Mt. Pisgah exact date undated, but at
+ least 30 days before Joshua crosses Jordan (Deut. 34:7-17)
+ 1/ 1/2553(1489) Joshua prepares to cross Jordan (Josh. 3:1f)
+ 1/10/2553 Joshua leads Israel into Canaan(Josh.3:2; 4:19f)
+ 1/15/2553 Passover celebrated in Canaan, manna ceases,
+ Israel eats fruit of the land (Josh. 5:11)
+ 2553 Jericho falls to Israel --exact date undated

+ 2559 (1483) Caleb given land promised, land apportioned age 85 (Josh 14:10)
+ {Joshua is 11 to 25 years older than Caleb.}
+ Joshua's death at age 110 -- exact date undated (Josh. 24:29)
+ 2573 (1469) Mesopotamia's oppression over Israel begins (Jg. 3:8)
+ 2581 (1461) Mesopotamia's oppression ends after 8 years.
+ Othniel's judgeship begins (Israel has peace for 40 years Jg. 3:8-11)
+ 2621 (1421) Moabite oppression begins (Jg. 3:11,14)
+ 2639 (1403) Moabite oppression ends after 18 years.
+ Ehud's judgeship begins (Israel has peace for 80 years.) (Jg. 3:14,30)
+ 2719 (1323) Canaanite oppression begins (Jg. 3:30; 4:3)
+ 2739 (1303) Canaanite oppression ends after 20 years.
+ Barak's judgeship begins (Israel has peace for 40 years.) (Jg. 4:3; 5:31)
+ 2779 (1263) Midianite rule over Israel begins (Jg. 6:1; 5:31)
+ 2786 (1256) Midianite rule ended by Gideon after 7 years.
+ (Israel has peace for 40 years.) (Jg.6:1; 8:28)
+ 2826 (1216) Abimelech usurps judgeship for 3 years. (Jg. 8:28; 9:22)
+ 2829 (1213) Tola's judgeship begins (Israel has peace for 23 years.)
+ (Jg. 9:22; 10:1-2)
+ 2852 (1190) Ammonites conquer eastern bank of Jordan,
+ Jair's judgeship begins (Jg. 10:8; 12:7)
+ 2874 (1168) Jair's death after reigning 22 years,
+ Ammonites conquer remainder of Israel
+ 2892 (1150) Ammonite rule ends after 18 years,
+ Jephthah's judgeship begins (Jg. 10:8; 12:7)
+ 2898 (1144) Jephthah's judgeship ends after 6 years,
+ Ibzan's judgeship begins (Jg. 12:7-8)
+ 2905 (1137) Ibzan's judgeship ends after 7 years,
+ Elon's judgeship begins, Eli's birth (Jg. 12:8-11; I Sam. 4:15-18)
+ 2915 (1127) Elon's judgeship ends after 10 years,
+ Abdon's judgeship begins (Jg. 12:11-13)
+ 2923 (1119) Abdon's judgeship ends after 8 years,
+ Philistine oppression begins (Jg. 12:14; 13:1)
+ Samson judges Israel 23 years duringthe Philistine oppression
+ -- exact dates undated (Jg. 15:20-16:31)
+ 2963 (1079) Philistine oppression ends after 40 years,
+ Eli's judgeship begins(Jg. 13:1; I Sam.4:18)
+ 3003 (1039) Eli's judgeship ends at age 98 after 40 years,
+ Samuel's judgeship begins (I Sam. 4:15-18)
+ 3023 (1019) Samuel's sole judgeship ends, Saul's reign as king of Israel begins
+ 450 years after beginning of oppressions and judgeships (Acts 13:19-21)
+ 3033 (1009) David born to Jesse, son of Obed, son of Boaz
+ (II Sam. 5:4; Acts 13:21)

+ (3041) (1001) Samuel's death according to Josephus [after 18 years of Saul's reign]
+ {Antiquities of the Jews book 6 chapter 14} {David is 8 years old}
+ 3063 (979) Saul's death after reign of 40 years,
+ David's reign at Hebron, at age 30 (II Sam. 5:4; Acts 13:21f)
+ 3070 (972) King David's reign over all Israel from Jerusalem
+ begins at age 37. (I Chr. 29:27)
+ 1,414 years after flood, 517 years after Israel entered Canaan.]
+ 3103 (939) King David's reign ends at age 70 after 40
+ years, Solomon's reign begins (I Chr. 29:27; II Sam. 5:4-5)
+--2/3107 (935) Solomon's fourth year as king, Temple construction
begun (I Ki. 6:1,38) (480 years + 114 years of
oppression [594 years] counted from the Exodus (2513 A.H.))
{532 years are specifically accounted for in scripture.}
8/3114 (928) Temple construction completed in 11th year of
Solomon palace construction begun(I Ki. 6:1,38)
3127 (915) Solomon's palace completed after 13 years
in 24th year of Solomon (I Ki. 7:1; 9:10; II Chr. 8:1)
3143 (899) Solomon's death after reign of 40 years
(I Ki. 11:42) [1,486 years after the flood, 590 years after entrance
into Canaan] Israel splits into two kingdoms:
** denotes line of Judah
[ ] Kings of Judah ( ) Kings of Israel
** [1]Rehoboam (evil) age 41 (Son of Solomon) begins reign
over Judah (Southern Kingdom) (I Ki. 12:1,21;
I Ki. 14:21-22)
(1) Jeroboam (evil) son of Nebat begins reign over Israel
(Northern Kingdom) I Ki. 15:1)
3160 (882) ** Rehoboam's reign ends during 18th year of Jeroboam,
[2] Abijam (evil) his son begins reign over Judah (I Ki. 14:21,31;
I Ki. 15:1,2)
3162 (880) ** Abijam's reign ends after 3 years in the 20th year of Jeroboam,
[3] Asa (good) his son begins reign over Judah (I Ki. 15:1-2, 8-10)
3164 (878) Jeroboam's reign ends after 22 years,
(2) Nadab (evil) his son begins reign over Israel (Northern Kingdom)
(I Ki. 15:25)
3165 (877) Nadab's reign ends by assassination after 2 years during Asa's 3rd year.
(3) Baasha (evil) son of Ahijah begins reign over Israel (I Ki. 15:25-31)
3188 (854) Baasha's reign over Israel ends after 24 years.
(4) Elah his son begins reign in 26th year of Asa king of Judah
(I Ki. 15:33; 16:6-8)

3189 (853) Elah's reign ends by assassination after 2 years in 27th year of Asa.
(I Ki. 16:7-10) (5) Zimri's reign begins then ends seven days later by
suicide (I Ki. 16:15-18) Israel splits into two factions:
part follow Tibni son of Ginath
part follow Omri.
3193 (850) (6) Omri's (evil) reign over Israel begins in 31st year of Asa king of Judah
(I Ki. 16:16,23) ** Jehoram born
3200 (842) Omri's reign ends after 12 years,
(7) Ahab (evil) his son begins reign in 38th year of Asa (IKi. 16:29)
3204 (838) ** Asa's reign over Judah ends after 41 years,
[4] Jehoshaphat (good) his son begins reign at age 35 during Ahab's
4th year (I Ki. 15:10; I Ki. 22:41-42)
3210 (832) ** Ahaziah born
3220 (822) ** [5] Jehoram (evil) begins co-reign with his father Jehoshaphat
for a period of two years over Judah. (8)Ahaziah (evil)begins co-reign
over Israel with his father Ahab during 17th year of Jehoshaphat
(I Ki. 22:51)
3221 (821) Ahab killed in battle after reign of 22 years (I Ki. 22:34-40)
Ahaziah his son dies due to accident (II Ki. 1:2-17)
(9) Jehoram#2 (sometimes spelled Joram), also a son of Ahab begins
reign over Israel during eighteenth year of Jehoshaphat (II Ki. 3:1)
king of Judah (II Ki. 1:17; 3:1)
3225 (817) ** Jehoram (evil) age 32 again co-reigns with his father Jehoshaphat
over Judah during 5th year of Joram. (II Ki. 8:16)
3229 (813) ** Jehoshaphat's death after reign of 25 years, Jehoram his son
becomes sole king over Judah (I Ki. 22:42,50)
3231 (811) ** [6] Ahaziah (evil) son of Jehoram begins co-reign over Judah
3232 (810) ** Ahaziah age 22 becomes sole king over Judah
(II Ki. 8:25-29) ** Joash born
3233 (809) ** Jehoram and son Ahaziah assassinated
(II Ki. 9:14-27) (10)Jehu (good) son of Jehoshaphat begins reign
over Israel (II Ki. 9:14; II Ki. 10:30,35-36)
** Athaliah (evil), mother of Ahaziah begins reign over Judah
(II Ki. 11:1-20){1 queen}
3239 (803) ** Athaliah's reign ends by assassination after 6 years (II Ki. 11:3,13-21)
[Repairs to Temple 96+ years after death of Solomon]
Prophecies of Joel
** Joash (sometimes spelled Jehoash) (good) age 7 son of [7] Ahaziah
begins reign over Judah in 7th year of Jehu (II Ki. 11:2,21; II Ki.12:1)
3254 (788) ** Amaziah born
3261 (781) Jehu's reign ends after 28 years,
(11) Jehoahaz (evil) his son begins reign over Israel (II Ki. 10:35-36)
23rd year of Joash, Temple repairs begun (II Ki. 12:6-8)

3275 (767) (12)Jehoash (evil) begins co-reign with his father Jehoahaz over Israel in 37th year of Joash king of Judah (II Ki. 13:9-10)
3278 (764) Jehoash begins sole reign over Israel (II Ki. 13:1)
3279 (763) ** Joash's reign over Judah ends after 40 years,
[8] Amaziah (good) his son, age 25 begins reign in 2nd year of Jehoash king of Israel (II Ki. 12:1; 14:1-2)
3293 (749) Jehoash's reign ends after 16 years,
(13) Jeroboam#2 (evil), his son begins reign over Israel in 15th year of Amaziah king of Judah (II Ki. 13:10; II Ki. 14:15-16,23)
3308 (734) ** No king over Judah
Amaziah's reign ends after 29 years (II Ki. 14:12)
3319 (723) ** [9]Uzziah (good) age 16 sometimes spelled Azariah, son of Amaziah begins reign over Judah in 27th year of Jeroboam#2 king of Israel (II Ki. 15:1; II Chr. 26:1-3)
Prophecies of Hosea, Amos (Amos 1:1),
Jonah, and possibly Obadiah -- exact years undated
3334 (708) Jeroboam#2 reign ends after 41 years
No king over Israel
3356 (686) (14) Zechariah (evil) son of Jeroboam#2 begins reign at age 23 during 38th year of Uzziah king of Judah (II Ki. 14:23-29; II Ki. 15:8-9)
3357 (685) Zechariah's reign ends by assassination,
(15) Shallum son of Jabesh reigns for one month then he is assassinated by
(16) Menahem (evil) son of Gadi who begins his own reign over Israel in the 39th year of Uzziah (II Ki. 15:8-17)
3368 (674) Menahem's reign ends after 10 years,
(17) Pekahia (evil) his son begins reign over Israel in the 50th year of Uzziah (II Ki. 15:8,17,23)
3370 (672) Pekahia's reign ends by assassination after 2 years,
(18) Pekah son of Remaliah begins reign over Israel in 52nd year of Uzziah (II Ki. 15:23-27)
3371 (671) ** Uzziah's reign ends after 52 years,
[10] Jotham (good) his son age 25 begins reign over Judah in 2nd year of Pekah king of Israel (II Ki. 15:1-2; II Ki. 32-33)
Isaiah's ministry begins (Is. 6:1f)
3386 (656) ** Jotham's reign ends after 16 years,
[11] Ahaz (evil) his son age 20 begins reign over Judah in 17th year of Pekah king of Israel (II Ki. 15:38-16:20)
3390 (652) Pekah's reign ends after 20 years.
No reigning king over Israel

3398 (644) (19)Hoshea (evil) son of Elah becomes king over Israel in 12th year of Ahaz king of Judah (II Ki. 17:10)

3400 (642) ** [12] Hezekiah (good) age 25 becomes co-king with his father Ahaz in 3rd year of Hoshea king of Israel (II Ki. 16:2,20; II Ki. 18:1-2)

3402 (640) ** Hezekiah becomes sole king over Judah after Ahaz reigns 16 years over Israel (II KI. 16:2)

3406 (636) END OF THE NORTHERN KINGDOM (Israel)
- captured by king of Assyria in the
9th year of Hosea (II Ki. 17:6; 18:10)
{35th year of Isaiah's ministry. 263 years after death of Solomon.}

3414 (628) Isaiah prophesies future captivity of Judah (II Ki. 18-20; Is. 36-39)

3430 (612) ** [13]Manasseh (evil) age 12, son of Hezekiah, begins reign over Judah (II Ki. 18:2; II Ki. 20:21-21:1)

3485 (557) ** Manasseh's reign ends after 55 years,
[14] Amon (evil) age 22 his son begins reign over Judah (II Ki. 21:1,18-19)

3487 (555) ** Amon's reign ends by assassination,
[15] Josiah (good) his son age 8 begins reign (II Ki. 21:19-22:1)

3499 (543) Jeremiah begins ministry (Jer. 1:1; 25:3)

3504 (538) Great Revival begun by Josiah when book of the Law is found.
(II Ki. 22:3-8; II Ki. 23:22-23; II Chr.34:8-15; II Chr. 35:1,18-19)

3517 (525) ** Josiah's reign ends after 31 years
[16] Jehoahaz (evil) his son age 23 begins reign for three months;
then he is carried by pharoah into Egypt. (II Ki. 23:28-30; II Chron 35)

3518 (524) ** [17] Jehoiakim [also a son of Josiah] (evil) age 25 begins reign under the taxation of Egypt(II Ki. 23:34-36; II Chron 36:5f)

3520 (522) 70 year exile to Babylon begins the third year of Jehoiakim,
Nebuchadnezzar in his second year of kingship takes captives including Daniel to Babylon.
114 years after fall of Northern Kingdom {Israel}
377 years after death of Solomon
3 years after Josiah's death
16 years after the Great Revival
Daniel interprets Nebuchadnezzar's dream (II Ki. 24:1; Dan. 2:1; II Chr. 36:5-11)

3528 (514) ** [18] Jehoiachin (evil) age 18 reigns for three months and ten days (II Chr. 36:9-10)

3529 (513) ** [19] Zedekiah (evil) age 21 made king over Judah by Nebuchadnezzar (II Chr. 36:10-11)
Jeremiah prophecies (Jer. 27:1)

3532 (510) Jeremiah prophecies (Jer. 28:1)
3533 (509) 5th year of Jehoiachin's [and Ezekiel's] captivity
Ezekiel's call to prophecy [Ezek. 1:1-2] - 390 years after Solomon's death.
3534 (508) 5th year of Zedekiah (Ezek. 1:2)
3536 (506) Ezekiel prophecies (Ezek. 24:1-27)
3538 (504) 18th year of Nebuchadnezzar more captives taken
3539 (503) Zedekiah's rebellion results in destruction
of Jerusalem and Temple (II Ki. 25:1-4,8; II Ki. 24:3-9;
Jer. 39:1-2; 52:2-7) 19th year of captivity} - siege lasted
from 10/10/9 to 4/9/11 -- 1 year, 5 months, 29 days – 539 days
Temple destroyed 5/9/3539 A.H. {Ab 9}
3552 (490) 25th year of Jehoichin's captivity Ezekiel saw
vision of new land, city, Temple (Ezek. 40:1)
3583 (459) Restoration of captives to land under
Zerubbabel and Joshua (Neh. 2-12)
(3584) (458) Belshazzar co-reigns with Nabonidus over Babylon (Dan. 7:1)
(3586) (456) Daniel's vision of ram and goat during 3rd year of
Belshazzar (Dan. 8:1)
(3587) (455) Belshazzar slain, Medo-Persian Empire
begins over Babylon under co-reign of Darius (Mede) and
Cyrus (Persian)(Dan. 9:1-2)
--3589 (453) Cyrus (Persian) becomes the sole king over Babylon [death of Darius]
+ {450 ?} and ends captivity by issuing a decree to restore and rebuild
+ Jerusalem 70 years from first exile!)
+ **[Beginning of 483 year count of Dan 9:24-26]**
+ Zerubbabel named governor and Joshua becomes High Priest for returning
+ captives (II Chr. 36:22-23; Ezra 1:1-4; Ezra 1:1-4; 5:13-15; 6:1-5; Is. 44:28;
+ Jer. 25:12; Zech. 1:12)
+ 3590 (452) Temple reconstruction begun (Ezra 3:8-9; 4:4-5)
+ Temple construction was quickly stopped.
+ 3591 (451) Third year of Cyrus sole kingship, Daniel's last vision (Dan. 10:1f)
+ (3596) (446) Eighth year of Zerubbabel and Joshua, first year of Ahasuerus
+ (Cambyses) [Xerxes] {Mede}- ruler of Persian Empire, opposition to Jews
+ occurs (Ezra 4:6)
+ (3603) (439) 7th year of Ahasuerus (Esther 2:16) – Esther becomes queen
+ (3604) (438) Darius Hystaspes [Ahasuerus; Artaxerxes] begins reign over Persia
+ (3605) (437) Second year of Darius Hystaspes, work on
+ Temple resumed (Ezra 4-6; Hag. 1:1-2:18; Zech. 1:1)
+ (3609) (433) Temple completed, sixth year of Darius Hystaspes
+ (70 years from destruction of first Temple!) (Ezra 6:15; Est. 3:7-13)
+ 1/14/3610 (432) Passover observed in seventh year of Darius (Ezra 6:19)

+ (3623) (419) Nehemiah comes to Jerusalem - 20th year of Ahasuerus
+ 14 years after completion of the temple
+ (3635) (407) Nehemiah returns to Babylon then back to Jerusalem the same year
+ (3711) (331) Alexander the Great begins reign over Grecian Empire
+ (3719) (323) Alexander the Great's death, Grecian Empire splits
+ (3874) (168) Maccabean revolt giving Israel some peace
+ (3979) (63) Roman occupation of Palestine begins
+
+ |--4038 (4 B.C.?) {1 A.D.?} Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented (Ex. 12:2-5;
+ | Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
----1/14/4071 (30 A.D.) {33 A.D.?} END OF 69 -- 7'S OF YEARS
Crucifixion of Jesus -- 'Messiah cut off but not for Himself' (Dan. 9:26)
{End of 483 years from Cyrus decree}
[1558 yrs. From Exodus from Egypt to the exact day]
(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 {Ab 9} Israel scattered
[573 yrs. To the exact day after 1st temple destroyed]
(4327) (285 A.D.) Roman Empire split by Diocletian into
two parts:
Rome- capitol of the West
Constantinople- capitol of the East
(4518) (476A.D.) Rome falls
(4842) (800A.D.) Revised 'Holy Roman Empire' proclaimed
under Charlemagne
(5005) (963A.D.) Otho the Great conquers 'Holy Roman Empire'
(5989) (1948 A.D.) Israel re-born as a nation

The A.H. dating can be verified Biblically through the year 3589 A.H. when king Cyrus issued the decree to restore Jerusalem [Is. 44:28]; together with the prophecy of Daniel the date of Jesus' crucifixion can be accurately and Biblically determined. {With the three above noted question marks.} By adding the year 1948 A.D. and the four year error in the dating of the birth of Christ (4 B.C.) to the year of Christ's birth 4038 A.H. we can place the re-birth of Israel as a nation in the year 5990 A.H.. I am not completely convinced that the 4 year error at the birth of Jesus is the only error in the Gregorian calendar. Also, it should be noted that because of the overlapping chronologies given for the Northern and Southern kingdoms given in scripture, the dating of the reigns of the kings gives us a chronology during the divided kingdoms of plus or minus half a year. However, after the fall of the Northern kingdom, there is no longer an overlapping chronology for checking. Thus there may be a half-year error for each king's reign from Hezekiah to Jehoiakim {5 kingships} for a total of 2 1/2 years in possible question. An additional note on the A.H. calendar. The A.H. calendar is believed to be a lunar/solar calendar which was adjusted to be kept in line with the solar year. For more information on this subject see the section: "How Long Was a Day In Genesis" at www.TheWordNotes.com.

Additional Notes on chronology of the Old Testament:
The time period from the promise given to Abraham until the Law was given was 430 years. {Galatians 3:16-17} But Genesis 15:13 implies {in English} that Abraham's descendants would be enslaved for 400 years {four generations}. The Jews know that Gen. 15:13 does not mean Israel would be enslaved for 400 years and they correctly note in their teachings that the actual bondage was not 400 years but a couple of hundred years. {They don't know the correct time period because they don't accept the New Testament.

Galations 3:17 tells us there were 430 years from the time the promise was given to Abraham until the law was given to Moses.} By subtraction we can determine that Joseph who died at the age of 110 – died 286 years after the covenant was given to Abraham. **This means there was only 144 years from the death of Joseph until the Law was given to Moses who was 80 at the time.** – Moses parents could well have known Joseph while he was still alive!!
If Genesis 15:13 does not mean the Israelites would be in bondage for 400 years, what is the correct translation? The literal translation goes something like this: Your descendants will be strangers in a land that is not theirs for four hundred years and will also be afflicted. --- Every Jew knows this is correct, but many Christians, especially Protestants get hung up on English translations which by the way they are worded imply 400 years of bondage. The King James version is one of the few versions that gives a correct translation, but it is often misunderstood by those who do not understand 16th century English grammar.

Paul tells us that there were 430 years from the promise to the Law {Galatians 3:16-17}, so where did the 400 year count begin? It began on Isaac's 5th birthday! The promise was given to Abraham when he was 75. Isaac was born 25 years later {Gen. 21:5}. 400 subtracted from 430 leaves 30 years -- 30 years after the promise was given, Isaac was 5 years old. {Note: Ishmael was never counted as a descendant of Abraham.} Why did the count begin when Isaac was 5 years old? - it is commonly believed that the Israelite women nursed their young until about the age of 5 during that time period [Abraham lived to 175 years of age (Gen. 25:7)] – this is commonly believed to be the reason why the 400 years is counted from Isaac's 5th birthday. Isaac was in a land that did not belong to him!! It became Israel's land when Israel left Egypt. {Although they did not claim it for forty years!}
The four hundred years is a literal time period, but is counted from Isaac's 5th birthday, not from when Israel entered Egypt, nor when Israel became enslaved. There were literally four generations from Isaac to Moses {five counted in the actual ancestral line of Amram {Moses' father}, four for Jochebed {Moses' mother} (Ex. 6:16-20) and others.
The Genesis passage also indicates that a generation is 100 literal years!

Second note on Old Testament Chronology

Daniel 9:25-26 Tells us that from the issuing of the decree by Cyrus {as foretold by Isaiah 44:28} until the Messiah is "cut off" -- literally "executed" will be 69 - sevens – i.e. 483 years. This means that from the decree by Cyrus to restore and rebuild Jerusalem until the crucifixion of Jesus was 483 years [If Jesus was 33 as we believe when he was crucified, this means the decree would actually be issued in the year 450 B.C. -- if the calendars were all correct. If you review my chronology I show the year 453 B.C. for the year of the decree because 1) historically there is no year zero B.C. and 2) the common belief is that Jesus was actually born in 4 B.C. rather than 1 A.D. I would not presume that the secular calendars are correct in either case, but I will stand by Daniel's prophecy that 483 years would transpire from the decree by Cyrus to Jesus' execution. There are seven years of unfulfilled prophecy concerning the nation of Israel and Daniel chapter nine gives the reason for those years. {The Revelation and other prophecies give details of those last seven years which are specifically decreed upon the nation of Israel, NOT the church!} It is Daniel's prophecy that allows us to link the secular calendar to the Biblical calendar, and that link is only as good as the accuracy of the secular calendar from the crucifixion of Jesus forward. I'm personally convinced that there are other errors we're not aware of in the secular calendar and possibly some questions about a couple of passages mentioned in my "World Time Line Chart" that gives us a time of over 6000 years from the creation to this date. There are no reliable calendars in existence today, so we probably won't know details until the Lord reveals them to us in His kingdom. It is interesting to note from my chronology that not only were the children of Israel in bondage for 70 years to the nation of the Babylonians, but the temple which was destroyed 19 years after the captivity began, was not completely rebuilt until 19 years after the captivity ended and thus the temple was non-existent for 70 years. Thus the 70 years foretold by Jeremiah 25:12 were doubly fulfilled.

The A.D. [Anno Domini – year of the Lord] calendar was created by Dionysius Exiguus around 525 A.D. which originally set the birth of Jesus at 1 A.D.. Most modern chronologies are based on Archbishop Ussher's chronology which incorporates calculations by Claudis Ptolemy (90 A.D. - 168 A.D.) which has known errors on the reigns of Persian kings. Consequently they have an 83 year error dating the decree of Cyrus to restore and rebuild Jerusalem and ending the Babylonian exile. Due to the 83 year error most modern theologians try to claim that the decree to restore Jerusalem was actually issued by Ahasuerus later to force the traditional chronology to fit with the crucifixion of Jesus. However, Isaiah 44:28 makes it clear that Cyrus is the one who issued the decree. The chronology given here does not acknowledge secular chronologies, but relies 100% upon scripture with the three question marks given in the introduction.

Our own Gregorian calendar was modified in 1582 A.D. By decree of Pope Gregory XIII in 1582 A.D., Thursday, Oct. 4, 1582 A.D. {Julian day -- 2299159} was followed by Friday, Oct. 15, 1582 A.D. {Julian day -- 2299160} to re-align the calendar to the vernal {spring} equinox. He also changed century years to not be leap years unless divisible by 400 {1900 was not a leap year; 2000 was}. These changes were not adopted by England or the colonies until 1752 A.D.

The construction of the modern Jewish calendar during the second temple {around 430 B.C. to 70 A.D.} was done secretly by a handful of men on the Sanhedrin {which in my opinion was modified following Jesus' resurrection to not call attention to His fulfillment of Biblical prophecy} and the calendar construction was made public in the fourth century A.D. out of fears the calendar information might be lost due to the dispersion of the Jews. See: The Jewish Calendar at www.TheWordNotes.com.

Reckoning Jacob's age:

Jacob was 147 when he died, he had lived 17 years in Egypt [Gen 47:28]
He came to Egypt in the 2nd year of the famine at the age of 130 [147-17] [Gen. 45:6]
-- Joseph was 39 [30 + 7 +2]
Jacob was 91 when Joseph was born [130 - 39]
Jacob had been in the east 14 years when Joseph was born [Gen. 45:6; 47:28; 30:26; 31:41]
Jacob was 77 when he fled from Esau [91 - 14]
Isaac was 60 when Jacob was born [Gen 25:26]
Abraham was 100 when Isaac was born [Gen. 21:15]
Abraham was 175 when he died -- Jacob and Esau would have been 15 at the time.

Appendix H: Does Isaiah 7:14 refer to a virgin? -- Yes!!!

Concerning the use of the Hebrew word "alma" {העלמה} - literally 'the virgin'

First let me say that I believe that Jesus truly was born of a virgin and truly God. If He wasn't, then He was not 'without sin' and He could not be our Savior. I strongly disagree that the Hebrew word 'alma {עלמה} does not specifically mean virgin. Modern 'pop' theology has too long quoted misled, unscholarly men without taking the time to actually examine the Biblical text. **I am quoting the following quote verbatim from the Hebrew-Greek Key Word Study Bible, copyright 1991 by AMG International, Inc, and edited by Spiros Zodhrates** which gives probably the most concise arguments I have seen related to this issue. Please note section (1) concerning the Hebrew. At the end of the quote, I am including the verses cited in King James Version, my own King James Paraphrase, and the Hebrew [with an inter-linear translation to assist those who know some Hebrew to examine the text for themselves]. I have also added the Hebrew and Greek words referenced in the quote in { }.

"Is. 7:14 The famous prophecy of Christ's virgin birth is contained in this verse. The events of chapter seven occurred about 734 B.C. Isaiah was sent to King Ahaz with areassuring word (Is. 7:4-9), but Isaiah's word also challenged him to exercise faith in God during this crisis (cf Hezekiah's response in Is. 36-38). The Lord generously offered to grant a sign to Ahaz to bolster his faith (Is. 7:11) However in this crisis, Ahaz was not trusting in God, but in his alliance with Assyria (2 Kgs. 16:7-9). His reply, "I will not ask ..." was pure hypocrisy (v. 14) Few passages have provoked such controversy as this verse, even among those who hold to a conservative viewpoint. Recent studies have a uniform tendency to downplay the miraculous aspects, and rationalize that this verse is a prophecy that some young woman would shortly bear a child in the normal way, and the brief time of his youth would see the downfall of those countries now threatening Judah and King Ahaz. It is believed that these approaches do not do justice to the text, and some reasons are summarized below.

(1) The meaning of the Hebrew word {העלמה} 'almah (5959 [Strong's Concordance number]). It has become commonplace to suggest that 'almah {עלמה} does not mean virgin, and that in fact, had Isaiah meant "virgin," he

would have used the Hebrew word bethula {בתולה} (1330). **The facts of the language are otherwise.** {emphasis added} 'Almah {עלמה} is the clearest word Isaiah could have chosen to convey the idea of virginity. There is no appearance of 'almah {עלמה} in the OT where the meaning "virgin" cannot be used. Bethulah {בתולה}, on the other hand often needs qualification to clarify whether or not "virgin" is intended (e.g., Gen. 24:16, where Rebekah is described as a "virgin" [bethulah] {בתולה}, "neither had any man known her." Note that

'almah, {עלמה }which occurs later in the same context [Gen. 24:43], needs no such qualification. The qualification is doubtless needed because bethulah {בתולה}, unlike 'almah {עלמה}, can sometimes refer to a married woman [Deut. 22:23-24; Joel 1:8].)

It is evident that 'almah {עלמה} ought indeed be translated "virgin" on the basis of Hebrew usage. But this is not the extent of the argument. The Greeks, who translated the OT into their language hundreds of years before Christ, had no question; they translated Isaiah 7:14 in the Septuagint, with the Greek word parthenos {ἡ παρθένος}, the word for "virgin." Finally, the Holy Spirit affirmed this as the meaning when He guided Matthew to use parthenos { παρθένος } when quoting

Isaiah 7:14 in Matthew 1:23.

(2) The meaning of the word {אות} 'oth (224), "sign." Those who suggest that the birth mentioned in Isaiah 7:14 would be a normal birth contradict the significance of 'oth. This word never refers to ordinary events, but always to special or distinctive actions or things. With reference to God, it is commonly translated as, or understood to refer to, "miracle." This is particularly true of its uses in Isaiah, which, aside from this context, are concentrated with reference to God's miraculous sign of the sundial (chaps. 37;38), and with God's miraculous millennial dealings with Israel (chaps. 55;56). Therefore, the "sign" would need to be something extraordinary, not merely the normal birth of a male child who would live to see the downfall of Syria. It certainly would not be the defeat of Syria and Israel by Assyria! That was the very thing Ahaz was scheming to do without God's involvement!

(3) The specific reference of the prophecy. One must note that after Ahaz refuses a sign, God does not address him again. Verse fourteen is addressed to the whole "house of David." This immediately takes us beyond a rigid focus on the current scene. Moreover, the language of the announcement "Behold, a virgin shall conceive, and bring forth ..." is reminiscent of pagan phraseology used to announce the birth of "gods." It is not suggested that Isaiah is likening Christ's birth to that of some pagan idol, merely that the idol-worshiping Ahaz would recognize the significance of the prophecy. Note also that both 'virgin' in verse

fourteen and "child" in verse sixteen have the definite article. It is agreed that these articles of general reference, and that "a virgin" is the proper translation in verse fourteen. But note what happens if we translate "a child" in verse sixteen. The prophetic verse makes excellent sense on its own as a statement about the length of the crisis, with no reference to verse fourteen. One must also observe that the Hebrew word {בן} ben (1121), which means "son," is used in verse fourteen, while a completely different Hebrew word, {הנער} "na'ar" (5288), meaning "young man," appears in verse sixteen.

(4) The child born. The name is "Immanuel," or "God with us." He cannot be just any child for in Isaiah 8:8 (and probably 8:10), "Immanuel" is presented as the true owner of the land (cf. the implications of Lev. 25:23), and the one who will vanquish Assyria. Further, the "son" to be born is mentioned again in Isaiah 9:6 and 11:1-5, and is clearly seen there to be a divine Person, No child of normal parentage could be so understood; certainly not the child of Isaiah or Ahaz, as some commentators have suggested.

(5) The nature of messianic prophecy. Throughout the OT, passages of messianic importance are presented without chronological separation or distinction. Peter explicitly states that the prophets were ignorant regarding when the messianic prophecies would be fulfilled (I Peter 1:10-12). It was indeed this prophecy of Isaiah 7:14 itself which was to be a sign. Its mysterious reference to a virgin birth would remain (as it did) to challenge students of God's word until the proper time came for it to be fulfilled."

Scriptural References

Is. 7:14
(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. KJV
--
(14) Therefore the Lord Himself will give you a sign; Look, a {the} virgin[a] will conceive, and give birth to a Son, and will call His Name Immanuel[b] . KJP

-- [note: Hebrew is read from right to left]

(14)	שמו	וקראת	בן	וילדת	הרה	העלמה	הנה	אות	לכם	הוא	אדני	יתן	לכן
	His Name	she will call	a son	and bear	will conceive	the virgin	Behold	a sign	to you	Himself	the Lord	shall give	therefore

עמנו אל:
Immanuel

===

Gen. 24:16
(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. KJV
--
(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her
{sexually}: and she went down to the well, and filled her pitcher, and came up. KJP
--

כדה	ותמלא	העינה	ותרד	ידעה	לא	ואיש	בתולה	מאד	מראה	טבת	והנער
her pitcher	and filled	to the well	and she went down	knowing	not	and a man	a young woman	very	of form	was good	and the girl

ותעל:
and came up

[[Note: that the Hebrew word 'bethulah' {בתולה} which could mean merely a young woman here is qualified with the phrase "not knowing a man"]]
===

Gen. 24:43
(43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; KJV
--
(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, I urge you give me a little water from your pitcher to drink; KJP

--

אליה	ואמרתי	לשאב	היצאת	העלמה	והיה	המים	על־עין	נצב	אנכי	הנה
to her	and I say	to draw	comes forth who	the virgin	and behold	the water	at the well water	stand forth	I	Behold

מכדך:	מעט־מים	השקיני־נא
from your pitcher	water a little	please let me drink

[[Note: here the word 'almah' {עלמה} indisputably refers to a virgin and needs no qualification as 'bethulah' { בתולה} in the previous scripture. See note below on Joel 1:8]]

===

Deut. 22:23
(23) If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;
(24) Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. KJV
--
(23) If a young girl *who is* a virgin {young woman}[c] is engaged to a husband, and a man finds her in the city, and lies with her;
(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, *being* in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you. KJP
--

כי	יהיה	נער	בתולה	מארשׂה	לאישׁ	ומצאה	איׁש	בעיר	ושׁכב
if	who is	a young girl	a young woman	espoused to	to a husband	and finds her	a man	in the city	and lies

עמה׃
with her

והוצאתם	את־שניהם	אל־שער	העיר	ההוא	וסקלתם	אתם	באבנים	ומתו
you then shall bring out	them both	to the gate	the city	that	and you shall	them	with stones stone them	so that they die

את־הנער
the girl

על־דבר אשר לא־צעקה	בעיר	ואת־האיש	על־דבר	אשר־ענה	את־אשת	רעהו
because	in the city	and the man	because	he violated	the wife	his neighbor's

ובערת	הרע	מקרבך׃
and you shall cut off	the evil you	from among

[[Note 'bethulah' {בתולה} here refers to a young woman because she is espoused to a husband.]]

===
Joel 1:8
(8) Lament like a virgin girded with sackcloth for the husband of her youth. KJV
--
(8) Cry loudly like a virgin {young woman} clothed with sackcloth for the husband of her youth. KJP

--

אלי	כבתולה	חגרת־שק	על־בעל	נעוריה:	
wail	like a young woman	girded with sackcloth	over the husband	of her youth	

--

[[Note the Hebrew word 'bethulah' { בתולה} here indisputably refers to a married woman not a virgin!]]

======

Isaiah 7:14 [Septuagint]

διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ

through this He shall give the Lord Himself to you a sign behold the virgin in the womb shall conceive and

τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ·

bear a son and call the name of Him Immanuel

See Isaiah 62:4

Note: The group of men who made changes in the Hebrew and Greek texts in the late 1800's rejected the deity of Jesus. See New Age Versions and Hazardous Materials by Dr. G.A. Riplinger. See also: Look What's Missing by David Daniels and Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations.

One further note: Matthew was a tax collector. As such he had to be proficient in both the Hebrew and Greek languages as well as having a thorough knowledge of both systems of weights and measures and how they related to each other. There are passages which suggest that Matthew may have actually originally written his gospel in Hebrew and then translated it into Greek. Certainly the genealogy of Joseph was in all probability in Hebrew and although it is primarily a list of names, still required translating into Greek.

To say that Isaiah 7:14 does not refer specifically to a virgin accuses Matthew {Mat. 1:23} of not being led by the Holy Spirit and suggests that his gospel is not inspired by God and that Matthew himself was ignorant of his own native language and also the New Testament Greek language his gospel was written in. If Matthew was wrong, we have to throw out the entire Bible as being inspired by God and there is no longer any basis of salvation. -- I believe that Matthew knew exactly what he was saying and that he was led by the Holy Spirit and ALL scripture is inspired by God and without error in any form.

Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations

For more information see my article: **Holy Bible vs New Age Bible** at: http://www.TheWordNotes.com
And these books: **New Age Bible Versions** and **Hazardous Material** by Dr. G.A. Riplinger {www.avpublications.com} and **Look What's Missing** by David Daniels {www.chick.com}.

Note: These books cannot be purchased in most book stores, but must be purchased online at the websites given. {Too much money is at stake for most book stores to carry the books!}

Here I am comparing the **KJV** with the **NIV**, [simply because I personally used the NIV for many years] however, you can check **any** modern version (HCSB, NIV,CEV, ESV, NASB, NKJV, TLB, etc.) and the results will be the same because they are all based on the same **corrupted** Hebrew and Greek texts which were mutilated in the late 1800's. Both Daniels and Riplinger have put verses in parallel, side-by-side, as I have done here to demonstrate literally hundreds of changes that have been made to our Bibles. I've been told, but have not personally verified that new publications of the King James Version are also being mutilated by some publishers. Riplinger in her book points out the individuals involved in many of the changes and how the changes reflect the new age movement and Satan's attempts to attribute God's attributes to himself.

It is because of these discoveries that I began my own **King James Version/King James Paraphrase Parallel Bible** which is available free of charge at: **http://www.TheWordNotes.com**

(36) And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? (37) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (38) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (Acts 8:36-38 KJV)	(36) As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" (37) And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. (Acts 8:36-38 NIV)

Note that in modern translations **Acts 8:37 is missing altogether**

Look at the above scriptures and notice what has been left out of the modern translations. Then ask yourself these questions:

1) Is Philip's answer to the Ethiopian eunuch important?

2) Is the eunuch's reply to Philip important?

3) Do you really believe the Bible is the inspired word of God?

4) Is it unacceptable to take words out of the Bible just because you don't believe them?

If your answer to any of the above questions is: <u>yes</u>, you owe it to yourself, your loved ones, your friends, and your church to investigate what is happening to our Bibles. Bible teachers and ministers all over the world today are encouraging people to spend time reading their Bibles not realizing that the Bibles they may be reading may be leading them **<u>away</u>** from a saving knowledge of Jesus Christ and **<u>towards</u>** a "universal" religion.

(12) How art thou fallen from heaven, O <u>Lucifer</u>, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! (Is. 14:12 KJV)	(12) How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!" (Is. 14:12 NIV)

Notice that "**morning star**" is substituted for **Lucifer**, but **Jesus** is the "morning star" (Rev. 22:16) not Satan.

(54) And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? (55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. (56) For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village. (Luke 9:54-56 KJV)	(54) When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" (55) But Jesus turned and rebuked them, (56) and they went to another village. (Luke 9:54-56 NIV)

Notice that **Jesus' answer** is omitted altogether!

(8) And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8 KJV)	(8) Jesus answered, "It is written: 'Worship the Lord your God and serve him only." (Luke 4:8 NIV)

Notice that part of **Jesus'** words are omitted. Satan doesn't want to draw attention to his opposition to Jesus.

(3) His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. (4) For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (5) For neither did his brethren believe in him. (6) Then Jesus said unto them, My time is not yet come: but your time is alway ready. (7) The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. (8) Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (9) When he had said these words unto them, he abode *still* in Galilee. (10) But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (John 7:3-10 KJV)	(3) Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do, (4) No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." (5) For even his own brothers did not believe in him. (6) Therefore Jesus told them, "The right time for me has no yet come, for you anytime is right. (7) the world cannot hate you, but it hates me because I testify that what it does is evil. (8) You go to the Feast. I am not yet going up to this Feast, because for me the right time has not come." (9) Having said this, he stayed in Galilee. (10) However, after his brothers had left for the Feast, he went also, not publicly but in secret. (John 7:3-10 NIV)

Notice that in verse 8 Jesus said: "I go not up **yet** unto this feast." – The most modern translations leave out the word "yet" implying that Jesus lied because in verse 10 it clearly says He went up to the feast. The NIV does put the word "yet" in the text, but footnotes: "Some early manuscripts do not have *yet*."

(16) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, (17) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. (Rev. 11:16 KJV)	(16) And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, (17) saying: We give thanks to you Lord God Almighty, the One who is and who was. Because you have taken your great power and have begun to reign. (Rev. 11:16-17 NIV)

Note that the phrase: "**art to come**" has been omitted in the modern translations – also note that this occurs also in Revelation 16:5

(1) The beginning of the gospel of Jesus Christ, the Son of God; (2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Mark 1:1-3 KJV)	(1) The beginning of the gospel about Jesus Christ, the Son of God. (2) It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way." (3) "a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.' " (Mark 1:1-3 NIV)

Note that modern translations insert the name "**Isaiah**" in verse 2 creating an "intentional" error. The quote is actually from two verses Malachi 3:1 and Is. 40:3. Interestingly, the New King James version puts "Isaiah" as a footnote.

(2) And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11:2-4 KJV)	(2) He said to them, "When you pray, say: 'Father, hallowed be your name, your kingdom come. (3) Give us each day our daily bread. (4) Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation." (Luke 11:2-4 NIV)

Notice what's missing!

(14) For this cause I bow my knees unto the Father of our Lord Jesus Christ, (15) Of whom the whole family in heaven and earth is named, (Eph. 3:14 KJV)	(14) For this reason I kneel before the Father, (15) from whom his whole family in heaven and on earth derives its name. (Eph. 3:14 NIV)

Note: new versions consistently leave out references to the **Lord Jesus**. We know that "Father" in verse 14 is a reference to Jesus' Father, but Satan wants to claim that name for himself.

(32) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (John 10:32 KJV)	(32) but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" (John 10:32 NIV)

Modern translations consistently leave out references to "**my**" Father and change them to "**the**" Father.

(2) Grace unto you, and peace, from God our Father and the Lord Jesus Christ. (II Thes. 1:2 KJV)	(2) Grace and peace from God the Father and the Lord Jesus Christ. (II Thes. 1:2 NIV)

Modern translations consistently omit the fact that He is also "**our**" Father.

(9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (10) Thy kingdom come. Thy will be done in earth, as *it is* in heaven. (11) Give us this day our daily bread. (12) And forgive us our debts, as we forgive our debtors. (13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (Mat. 6:9-13 KJV)	(9) This, then, is how you should pray: "Our Father in heaven, hallowed be your name, (10) your kingdom come, your will be done on earth as it is in heaven. (11) Give us today our daily bread. (12) Forgive us our debts, as we also have forgiven our debtors. (13) And lead us not into temptation but deliver us from the evil one. (Mat. 6:9-13 NIV)

Modern translations omit that the kingdom that is forever is God's kingdom.

(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Mat. 5:44 KJV)	(44) But I tell you: Love your enemies and pray for those who persecute you. (Mat. 5:44 NIV)

Notice what's missing.

(13) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. (14) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Mat. 23:13-15 KJV)	(13) Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you lot those enter who are trying to. (15) Woe to you, teachers of the law and Pharisees; you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. (Mat. 23:13-15 NIV)

Notice what's missing.

(21) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. (II Peter 1:21 KJV)	(21) For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (II Peter 1:21 NIV)

Notice that "**holy**" is missing.

(39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) (John 7:39 KJV)	(39) By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. (John 7:39 NIV)

Notice that "**holy**" is missing.

(38) But in his estate shall he honor the God of forces[n]: and a god whom his fathers did not know he shall honor with gold, and silver, and with precious stones, and pleasant things. (Dan. 11:38 KJV)	(38) Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts. (Dan. 11:38 NIV)

Notice the subtle change

(30) And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, (Acts 10:30 KJV)	(30) Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon, Suddenly a man in shining clothes stood before me. (Acts 10:30 NIV)

Notice that "**fasting**" is almost always, if not always omitted in the modern translations.

And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (Matt. 1:25 KJV)	(25) But he had no union with her until she gave birth to a son. And he gave him the name Jesus. (Matt. 1:25 NIV)

Notice that "**firstborn**" is omitted in the modern translations.

(11) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. (John 17:11 KJV)	(11) I will remain in the world no longer, but they are still in the world, and I am coming to you, Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one. (John 17:11 NIV)

Notice the meaning is completely changed.

(4) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. (Luke 4:4 KJV)	(4) Jesus answered, "It is written: ' Man does not live on bread alone'" (Luke 4:4 NIV)

Notice what's missing.

(13) Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: (14) In whom we have redemption through his blood, *even* the forgiveness of sins: (Col. 1:13-14 KJV)	(13) For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, (14) in whom we have redemption, the forgiveness of sins. (Col. 1:13-14 NIV)

Notice that "**his blood**" is almost always missing in modern translations.

(24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. (Rev. 21:24 KJV)	(24) The nations will walk by its light, and the kings of the earth will bring their splendor into it. (Rev. 21:24 NIV)

Notice what's missing.

(6) This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (7) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (8) And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (I John 5:6-8 KJV)	(6) This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. (7) For there are three that testify (8) the Spirit, the water and the blood; and the three are in agreement. (I John 5:6-8 NIV)

Notice what's missing

(24) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (Mark 10:24 KJV)	(24) The disciples are amazed at his words. But Jesus said again, "Children how hard it is to enter the kingdom of God! (Mark 10:24 NIV)

Notice that it hard for those **trusting in riches**, but the modern translations imply it is hard for everyone.

(18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, (Col. 2:18 KJV)	(18) Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. (Col. 2:18 NIV)

Notice the modern translations say the exact opposite!

(21) The grace of our Lord Jesus Christ *be* with you all. Amen. (Rev. 22:21 KJV)	(21) The grace of the Lord Jesus be with God's people. Amen. (Rev. 22:21 NIV)

Notice that "**the**" is substituted for "**our**"

(28) And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed *art* thou among women. (Luke 1:28 KJV)	(28) The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." (Luke 1:28 NIV)

Notice what's missing.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, (Mar 12:38 KJV)

If you have a n old King James Version lying around somewhere – hold on to it, before many years, many of the scriptures may be unrecognizable!

See also: Who Changed The Scriptures? and Holy Bible vs. New Age Bibles at www.TheWordNotes.com.

Appendix J: Bible Weights and Measures

Note: Some Biblical weights and measures are well documented and understood such as the cubit. Others such as the dram seem to have various weights depending on who you check with. Still others perhaps including the talent may have actually changed values through the years. The units of measure given here are the ones used throughout the King James Paraphrase.

Most measures come from: http://www.bibleresourcecenter.org and others

Lengths/Distances

Rod (Reed) 9 ft. = 6 cubits = 3 paces = 21 spans = 36 handbreadths = 144 fingers
(In Ezekiel a Reed is 6 long cubits [22 inches] for a total of 11 ft.)
pace = 3 ft. = 2 cubits = 4 spans = 6 handbreadths = 48 fingers
cubit = 1.5 ft = 6 handbreadths = 24 fingers = 0.457 meters
span = 9 in = 3 handbreadths = 12 fingers = 23 centimeters
handbreadth = 4 in. = 4 fingers = 10 centimeters
finger = .75 in
A day's journey = 20 miles {26 miles according to some}
A sabbath day's journey = 2,000 cubits {Jewish Targum}; 3,000 feet; 0.56 miles; 0.91 km
Distance from top of the Mount of Olives to the east gate of Jerusalem {Acts 1:12}
some distance = 5 miles
a Roman mile = 4,854 feet
a stadion (furlong) = 606 feet.
a fathom = 6 ft.
foot = 0.3048 meters
meter = 39.37 inches = 2.187 cubits = 3.281 ft
mile = 1.609 kilometers

Weights

a talent = 75.6 lbs = 34.3 kilograms = 60 minas = 3000 shekels = 60,000 gerahs
a mina = 1.26 lbs = 571.2 grams = 50 shekels = 1000 gerahs
a shekel = 0.4 ounces = 11.4 grams = 2 bekahs = 20 gerahs
a pim = 2/3 shekel = 0.27 ounces = 7.8 grams
a bekah = 10 gerahs = 0.2 ounces = 5.7 grams
dram - about 0.154 ounces or about 4.37 grams
gerah = .57 grams = 0.02 ounces
pound = 0.454 kilograms

Dry measures

homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons
ephah = 22.2 liters = 24 quarts = 3 pecks
seah = 2 hins = 7.3 liters = 8 quarts = 1 peck = 2 gallons
omer = 0.1 ephah = 2.2 liters = 2.3 quarts
bushel = 4 pecks = 8 gallons = 32 quarts = 30.2 liters
cab = 1/6 seah = about 1 1/3 quarts; 43 ounces; 1.2 liters

Liquid measures

homer = 10 baths = 220 liters = 58 gallons
bath = 22 liters = 5.8 gallons
hin = 1/6 bath = 3.6 liters = 1 gallon
log = 1/12 hin = .35 liters = .63 pints
firkin = about 9 US gallons or 7.5 imperial gallons {UK}

Appendix K: What Day of the Week Was Jesus Crucified?

There has been much controversy through the years as to what day of the week Jesus was actually crucified. The fact is that **the gospels clearly tell us what day it was**, but the problem is that most English speaking Christians have forgotten how the Jewish calendar works. For the Jews **the new day begins at evening** [not midnight]. This goes back to the first chapter of Genesis: **"there was evening and there was morning the first day…"** [Gen. 1:5]; **"there was evening and there was morning the second day…"** [Gen. 1:8], etc.

Matthew and Mark both plainly tell us that Jesus was taken off the cross **at evening** – this means that **the new day had begun**. The only question remaining is whether this **"new day"** was the **"sabbath"** or **"the day of preparation"** and Mark, Luke, and John answer that question.

If Jesus was crucified on Friday, as most traditions say that He was, then **the evening {of the new day}** that Jesus was taken down off the cross **was the sabbath** which begins Friday evening. If Jesus was crucified on Thursday then **the evening {of the new day}** that He was taken down off the cross **was the "day of preparation"** [which began the Thursday evening] which was the day before the sabbath. The scriptures speak for themselves.

{40} Matthew	
King James 1769 Version	King James Paraphrase
(57) When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. {Mat. 27:57-60 KJV}	(57) When the evening had come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:[j] (58) He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) And laid it in his own new tomb,[k] which he had cut out in the rock: and he rolled a great stone to the door of the tomb, and departed. {Mat. 27:57-60 KJP}

{41} Mark	
King James 1769 Version	King James Paraphrase
(42) And now when the even was come, because it was the preparation, that is, the day before the sabbath, (43) Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. {Mark 15:42-43 KJV}	(42) And now when the evening had come, because it was the preparation {day},[f] that is, the day before the sabbath {Saturday}, (43) Joseph of Arimathaea, an honorable counselor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and requested the body of Jesus.[g] {Mark 15:42-43 KJP}

{42} Luke	
King James 1769 Version	King James Paraphrase
(50) And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (51) (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. (52) This *man* went unto Pilate, and begged the body of Jesus. (53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. (54) And that day was the preparation, and the sabbath drew on. {Luke 23:50-54 KJV}	(50) And, *there was* a man named Joseph,[c] a counselor; *and he was* a good and just man: (51) (This same {man} had not consented to the counsel and their deed;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.[d] (52) This *man* went to Pilate, and begged the body of Jesus. (53) And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which no man before had lain.[e] (54) And that day was the preparation,[f] and the sabbath {Saturday} was drawing near. {Luke 23:50-54 KJP}

{43} John	
King James 1769 Version	King James Paraphrase
(31) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. {John 19:31 KJV}	(31) The Jews therefore, because it was the preparation,[g] that the bodies should not remain upon the cross on the sabbath {Saturday}, (because that sabbath day {Saturday} was a high holy day,) requested of Pilate that their legs might be broken, and *that* they might be taken away. {John 19:31 KJP}

{43} John	
King James 1769 Version	King James Paraphrase
(41) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. (42) There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand. {John 19:41-42 KJV}	(41) Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no man had yet laid.[l] (42) There they laid Jesus therefore because of the Jews' preparation *day;*[m] because the tomb was near at hand.{John 19:41-42 KJP}

Jesus was crucified on Thursday; Thursday evening began "the day of preparation". Jesus lay in the tomb Thursday night, Friday night, and Saturday night and on the third day He arose just as He said He would. The **"day of preparation"** was to prepare for Sunday the day of the **"First Fruits Offering"** according to Leviticus 23 – later to be called **"Easter."** The Jews could not "prepare" on the **sabbath** so a special day was set aside for that purpose **the day before the sabbath**. {For calendar purposes the new day for the Jews begins at 6:00 p.m. - for prophetic purposes 6 p.m. Jerusalem time.}

This means Jesus hung on the cross the day of the **Passover** which began **Wednesday evening and extended to Thursday evening**. The Modern Jewish calendar was changed after Jesus lifetime to not allow modern Jewish **Passover** to be on **Wednesday**!! See my notes on the construction of the modern Jewish calendar {The Jewish Calendar} at www.TheWordNotes.com.

{1} Nisan [Mar.-Apr.]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10 Palm Sunday	11	12	13	14 Passover Crucifixion	15 Day of Preparation	16 [1] Sabbath
17 {1} Resurrection	18	19	20	21	22	23 [2]
24 {2}	25	26	27	28	29	30 [3]

[Nisan always has 30 days – see The Jewish Calendar at www.TheWordNotes.com]

{2} Iyar [Apr.-May]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 {3}	2	3	4	5	6	7 [4]
8 {4}	9	10	11	12	13	14 [5]
15 {5}	16	17	18	19	20	21 [6]
22 {6}	23	24	25	26 Ascension	27	28 [7]
29{7}						

[Iyar always has 29 days – see The Jewish Calendar at www.TheWordNotes.com]

{3} Sivan [May-Jun] – Pentecost [50 days from Easter (counting Easter) -see Lev. 23:15-16]

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 [8]
7{8} Pentecost	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

[Sivan always has 30 days – see The Jewish Calendar at www.TheWordNotes.com]

Lamb presented on Nisan 10 {Palm Sunday}. -- Ex. 12:2-5

In the **fourteenth** day of the first month {Nisan [Mar.-Apr.]} at evening is the LORD's {Jehovah's} Passover. Lev. 23:5 KJP

{40} Matthew	
King James 1769 Version	King James Paraphrase
(40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Mat. 12:40	(40) Because as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. {40} Mat. 12:40

Note: the new day begins at evening – see Genesis 1 – so the Passover began at 6 p.m. Wednesday {Jesus celebrated the Passover meal with His disciples Wednesday evening}; the day of Preparation began at 6 p.m. Thursday {Jesus was taken off the cross Thursday evening}; the Sabbath began at 6 p.m. Friday {Jesus could not be touched or taken off the cross on the Sabbath}. **If you say Jesus was buried on Jewish Friday {which begins 6 p.m. Thursday) you are correct. If you say He was buried on English {Gregorian} Friday, you are accusing Jesus of lying.**

Note: On the modern Jewish calendar, Nisan can never begin on a Friday and Passover has been moved to Nisan 15. {It is the opinion of this author that the calendar was changed by the Sanhedrin following Jesus' resurrection.} See note on The Jewish Calendar at www.TheWordNotes.com

Note: Jonathan Cahn a Messianic Jewish Rabbi in his book: Book of Mysteries called my attention to the fact that Palm Sunday was on Nisan 10 {see Exodus chapter 12}. After looking at the calendar presented above, I realized that my calendar and his were an exact match for that date.

Appendix L: The Modern Jewish Calendar and Holy Days (2016 A.D. – 2049 A.D.)

{As set in Exodus 12:2 and Leviticus 23-25}

MONTH 1 -- Nisan {March/April} {30 days} - [Passover, Easter]
MONTH 2 -- Iyar {April/May}{29 days}
MONTH 3 -- Sivan {May/June}{30 days} - [Pentecost {Feast of Weeks}]
MONTH 4 -- Tammuz {June/July}{29 days}
MONTH 5 -- Ab {July/Aug.} {30 days} – [Temple destroyed]
MONTH 6 -- Ellul {Aug./Sep.}{29 days}
MONTH 7 -- Tishri {Sep./Oct.}{30 days} - [Rosh Hashanah, Feast of Trumpets, Day of Atonement {Yom Kippur}, Feast of Tabernacles]
MONTH 8 -- Heshvan {Oct/Nov}{29 or 30 days}
MONTH 9 -- Kislev {Nov/Dec} {30 or 29 days} [Hanukah]
MONTH 10 -- Tebeth {Dec/Jan} {29 days}
MONTH 11 -- Shebat {Jan/Feb}{30 days}
MONTH 12 -- Adar {Feb/Mar} {29 days but 30 days on leap year}
MONTH 13 -- Adar II {leap year only - 29 days}

The modern Jewish calendar can have 353 days, 354 days, or 355 days on a regular year or 383 days, 384 days, or 385 days on a leap year and follows the 19 year Golden (lunar/solar) Cycle. For more information concerning the technical details of the Jewish calendar construction see: The Jewish Calendar at www.TheWordNotes.com See also: The Modern Jewish Calendar (5708 C.E.- 5810 C.E.) [1947 A.D. - 2100 A.D.] and The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D. at www.TheWordNotes.com [Reference Day is counted from May 14, 1948 A.D.; Iyar 5, 5708 C.E.]

Rosh Hashanah- The Jewish New Year on their modern calendar. The first day of the month of Tishri. The seventh month of the Jewish calendar. The required time for the blowing of the trumpets. (Lev. 23:20) Rosh Hashanah will always occur in September or October of the year. 100 trumpet blasts will be sounded. 3 tones; three times - for a total of 9 will be sounded 11 times for a total of 99; followed by a pause - only the one blowing the trumpet will know when the "last trumpet" will sound for 100.

Yom Kippur- The Day of Atonement, the tenth day of the seventh month (Tishri) (Lev.23:27)

Succoth- Feast of Tabernacles- begins the 15th day of the seventh month (Lev. 23:34)

Hanukah- Beginning of the Jewish Feast of Lights (not an Old Testament Holy Day, but included here because it is considered holy to modern Jews. Also referred to as the Feast of Dedication [Jn. 10:22]

Christmas- a holy day to Christians, although the exact day of Jesus' birth is questionable
New Year (Gregorian -- January 1) added for reference purposes only
Purim (Adar 14 or Adar II 14) – Esther 9:21-27
Nisan 1- The first day of the first month of the year
{First month according to Exodus 12:2}
Nisan 14- Biblical Passover (Lev. 23:5)
Nisan 15- Modern Jewish Passover
Easter {Biblical} - First Fruits Offering- Sunday following the first Saturday which occurs on or after the Biblical Passover in accordance with the holy day of Jesus' resurrection. (Lev. 23:10-11)
Easter {Modern}- The first Sunday, after the fourteenth day of the ecclesiastical moon {nearly full moon} which occurs on or after the vernal equinox. Easter is computed according to the Gregorian method after 1582 A.D. [Easter can occur any time from March 22 to April 25.]
Israel's Birth-Jewish - Israel's re-birth on the Jewish Calendar {Iyar 5}
Israel's Birth-Gregorian - Israel's re-birth on the Gregorian Calendar {May 14}
Shavouth- 50 days from Modern Passover - Jewish Pentecost
Pentecost- 50 days from Modern Easter - Biblical Pentecost
Ab 9- the 9th of the month of Ab, the day which according to Jewish tradition is the exact day that both temples were destroyed.

The **Gregorian Date** is our modern Gregorian calendar. The **Julian Star Date** used by observatories and for space flights is computed from the arbitrary date of Jan. 1, 4713 B.C., at noon Greenwich mean time. The **Reference Date** can be computed by subtracting **2432685** from the astronomical Julian Star Date.
The tables that follow come from the Reference Day Calendar Day Data at www.TheWordNotes.com. The data is available for 1947 A.D. to 2100 A.D. at www.TheWordNotes.com. Note: Rosh Hashanah, 5778 C.E. is on a Thursday – this means it actually starts at 6:00 p.m. Wednesday, Sept. 20, 2017 A.D. and ends Thursday, Sept. 21, 2017.
The Jewish day begins at 6:00 in the evening not midnight as on the Gregorian calendar.

*Non-Biblical, but celebrated by modern Jews
+Non-Biblical, but included for reference
GY – Golden Year in Golden Cycle

Golden Cycle Leap Years: 3, 6, 8, 11, 14, 17, and 19

Harvest Times In Israel
{1} Nisan [March/April] – Barley Harvest (Passover)
{3} Sivan [May/June] – Wheat Harvest (Pentecost)
{7} Tishri [September/October] – Grape Harvest (Feast of Tabernacles)

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 1	Monday	07 Tishri 1, 5777	10/3/2016	2457664	24979
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5777	10/12/2016	2457673	24988
Succoth (Tabernacles)	Monday	07 Tishri 15, 5777	10/17/2016	2457678	24993
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5777	12/25/2016	2457747	25062
Christmas (Dec. 25)+	Sunday	09 Kislev 25, 5777	12/25/2016	2457747	25062
New Years (Jan. 1)+	Sunday	10 Tebeth 3, 5777	1/1/2017	2457754	25069
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5777	3/12/2017	2457824	25139
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5777	3/28/2017	2457840	25155
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5777	4/10/2017	2457853	25168
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5777	4/11/2017	2457854	25169
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5777	4/16/2017	2457859	25174
Easter (Modern)+	Sunday	01 Nisan 20, 5777	4/16/2017	2457859	25174
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5777	5/1/2017	2457874	25189
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 18, 5777	5/14/2017	2457887	25202
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5777	5/31/2017	2457904	25219
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5777	6/4/2017	2457908	25223
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5777	6/4/2017	2457908	25223
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5777	8/1/2017	2457966	25281

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 2	Thursday	07 Tishri 1, 5778	9/21/2017	2458017	25332
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5778	9/30/2017	2458026	25341
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5778	10/5/2017	2458031	25346
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5778	12/13/2017	2458100	25415
Christmas (Dec. 25)+	Monday	10 Tebeth 7, 5778	12/25/2017	2458112	25427
New Years (Jan. 1)+	Monday	10 Tebeth 14, 5778	1/1/2018	2458119	25434
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5778	3/1/2018	2458178	25493
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5778	3/17/2018	2458194	25509
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5778	3/30/2018	2458207	25522
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5778	3/31/2018	2458208	25523
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5778	4/1/2018	2458209	25524
Easter (Modern)+	Sunday	01 Nisan 16, 5778	4/1/2018	2458209	25524
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5778	4/20/2018	2458228	25543
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 29, 5778	5/14/2018	2458252	25567
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5778	5/20/2018	2458258	25573
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5778	7/21/2018	2458320	25635

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 3	Monday	07 Tishri 1, 5779	9/10/2018	2458371	25686
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5779	9/19/2018	2458380	25695
Succoth (Tabernacles)	Monday	07 Tishri 15, 5779	9/24/2018	2458385	25700
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5779	12/3/2018	2458455	25770
Christmas (Dec. 25)+	Tuesday	10 Tebeth 17, 5779	12/25/2018	2458477	25792
New Years (Jan. 1)+	Tuesday	10 Tebeth 24, 5779	1/1/2019	2458484	25799
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5779	3/21/2019	2458563	25878
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5779	4/6/2019	2458579	25894
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5779	4/19/2019	2458592	25907
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5779	4/20/2019	2458593	25908
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5779	4/21/2019	2458594	25909
Easter (Modern)+	Sunday	01 Nisan 16, 5779	4/21/2019	2458594	25909
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5779	5/10/2019	2458613	25928
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 9, 5779	5/14/2019	2458617	25932
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5779	6/9/2019	2458643	25958
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5779	8/10/2019	2458705	26020

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 4	Monday	07 Tishri 1, 5780	9/30/2019	2458756	26071
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5780	10/9/2019	2458765	26080
Succoth (Tabernacles)	Monday	07 Tishri 15, 5780	10/14/2019	2458770	26085
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5780	12/23/2019	2458840	26155
Christmas (Dec. 25)+	Wednesday	09 Kislev 27, 5780	12/25/2019	2458842	26157
New Years (Jan. 1)+	Wednesday	10 Tebeth 4, 5780	1/1/2020	2458849	26164
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5780	3/10/2020	2458918	26233
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5780	3/26/2020	2458934	26249
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5780	4/8/2020	2458947	26262
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5780	4/9/2020	2458948	26263
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5780	4/12/2020	2458951	26266
Easter (Modern)+	Sunday	01 Nisan 18, 5780	4/12/2020	2458951	26266
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5780	4/29/2020	2458968	26283
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 20, 5780	5/14/2020	2458983	26298
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5780	5/29/2020	2458998	26313
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5780	5/31/2020	2459000	26315
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5780	5/31/2020	2459000	26315
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5780	7/30/2020	2459060	26375

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 5	Saturday	07 Tishri 1, 5781	9/19/2020	2459111	26426
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5781	9/28/2020	2459120	26435
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5781	10/3/2020	2459125	26440
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5781	12/11/2020	2459194	26509
Christmas (Dec. 25)+	Friday	10 Tebeth 10, 5781	12/25/2020	2459208	26523
New Years (Jan. 1)+	Friday	10 Tebeth 17, 5781	1/1/2021	2459215	26530
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5781	2/26/2021	2459271	26586
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5781	3/14/2021	2459287	26602
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5781	3/27/2021	2459300	26615
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5781	3/28/2021	2459301	26616
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5781	3/28/2021	2459301	26616
Easter (Modern)+	Sunday	01 Nisan 22, 5781	4/4/2021	2459308	26623
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5781	4/17/2021	2459321	26636
Israel's Anniv. Gregorian (May 14)+	Friday	03 Sivan 3, 5781	5/14/2021	2459348	26663
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5781	5/17/2021	2459351	26666
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5781	5/16/2021	2459350	26665
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5781	5/23/2021	2459357	26672
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5781	7/18/2021	2459413	26728

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 6	Tuesday	07 Tishri 1, 5782	9/7/2021	2459464	26779
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5782	9/16/2021	2459473	26788
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5782	9/21/2021	2459478	26793
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5782	11/29/2021	2459547	26862
Christmas (Dec. 25)+	Saturday	10 Tebeth 21, 5782	12/25/2021	2459573	26888
New Years (Jan. 1)+	Saturday	10 Tebeth 28, 5782	1/1/2022	2459580	26895
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5782	3/17/2022	2459655	26970
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5782	4/2/2022	2459671	26986
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5782	4/15/2022	2459684	26999
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5782	4/16/2022	2459685	27000
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5782	4/17/2022	2459686	27001
Easter (Modern)+	Sunday	01 Nisan 16, 5782	4/17/2022	2459686	27001
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5782	5/6/2022	2459705	27020
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 13, 5782	5/14/2022	2459713	27028
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5782	6/5/2022	2459735	27050
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5782	8/6/2022	2459797	27112

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 7	Monday	07 Tishri 1, 5783	9/26/2022	2459848	27163
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5783	10/5/2022	2459857	27172
Succoth (Tabernacles)	Monday	07 Tishri 15, 5783	10/10/2022	2459862	27177
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5783	12/19/2022	2459932	27247
Christmas (Dec. 25)+	Sunday	10 Tebeth 1, 5783	12/25/2022	2459938	27253
New Years (Jan. 1)+	Sunday	10 Tebeth 8, 5783	1/1/2023	2459945	27260
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5783	3/7/2023	2460010	27325
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5783	3/23/2023	2460026	27341
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5783	4/5/2023	2460039	27354
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5783	4/6/2023	2460040	27355
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5783	4/9/2023	2460043	27358
Easter (Modern)+	Sunday	01 Nisan 18, 5783	4/9/2023	2460043	27358
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5783	4/26/2023	2460060	27375
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 23, 5783	5/14/2023	2460078	27393
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5783	5/26/2023	2460090	27405
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5783	5/28/2023	2460092	27407
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5783	5/28/2023	2460092	27407
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5783	7/27/2023	2460152	27467

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 8	Saturday	07 Tishri 1, 5784	9/16/2023	2460203	27518
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5784	9/25/2023	2460212	27527
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5784	9/30/2023	2460217	27532
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5784	12/8/2023	2460286	27601
Christmas (Dec. 25)+	Monday	10 Tebeth 13, 5784	12/25/2023	2460303	27618
New Years (Jan. 1)+	Monday	10 Tebeth 20, 5784	1/1/2024	2460310	27625
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5784	3/24/2024	2460393	27708
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5784	4/9/2024	2460409	27724
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5784	4/22/2024	2460422	27737
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5784	4/23/2024	2460423	27738
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5784	4/28/2024	2460428	27743
Easter (Modern)+	Sunday	13 Adar II 21, 5784	3/31/2024	2460400	27715
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5784	5/13/2024	2460443	27758
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 6, 5784	5/14/2024	2460444	27759
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5784	6/12/2024	2460473	27788
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5784	6/16/2024	2460477	27792
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 11, 5784	5/19/2024	2460449	27764
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5784	8/13/2024	2460535	27850

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 9	Thursday	07 Tishri 1, 5785	10/3/2024	2460586	27901
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5785	10/12/2024	2460595	27910
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5785	10/17/2024	2460600	27915
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5785	12/26/2024	2460670	27985
Christmas (Dec. 25)+	Wednesday	09 Kislev 24, 5785	12/25/2024	2460669	27984
New Years (Jan. 1)+	Wednesday	10 Tebeth 1, 5785	1/1/2025	2460676	27991
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5785	3/14/2025	2460748	28063
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5785	3/30/2025	2460764	28079
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5785	4/12/2025	2460777	28092
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Modern)+	Sunday	01 Nisan 22, 5785	4/20/2025	2460785	28100
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5785	5/3/2025	2460798	28113
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 16, 5785	5/14/2025	2460809	28124
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5785	6/2/2025	2460828	28143
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5785	6/1/2025	2460827	28142
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5785	6/8/2025	2460834	28149
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5785	8/3/2025	2460890	28205

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 10	Tuesday	07 Tishri 1, 5786	9/23/2025	2460941	28256
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5786	10/2/2025	2460950	28265
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5786	10/7/2025	2460955	28270
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5786	12/15/2025	2461024	28339
Christmas (Dec. 25)+	Thursday	10 Tebeth 5, 5786	12/25/2025	2461034	28349
New Years (Jan. 1)+	Thursday	10 Tebeth 12, 5786	1/1/2026	2461041	28356
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5786	3/3/2026	2461102	28417
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5786	3/19/2026	2461118	28433
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5786	4/1/2026	2461131	28446
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5786	4/2/2026	2461132	28447
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5786	4/5/2026	2461135	28450
Easter (Modern)+	Sunday	01 Nisan 18, 5786	4/5/2026	2461135	28450
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5786	4/22/2026	2461152	28467
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 27, 5786	5/14/2026	2461174	28489
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5786	5/22/2026	2461182	28497
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5786	5/24/2026	2461184	28499
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5786	5/24/2026	2461184	28499
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5786	7/23/2026	2461244	28559

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 11	Saturday	07 Tishri 1, 5787	9/12/2026	2461295	28610
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5787	9/21/2026	2461304	28619
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5787	9/26/2026	2461309	28624
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5787	12/5/2026	2461379	28694
Christmas (Dec. 25)+	Friday	10 Tebeth 15, 5787	12/25/2026	2461399	28714
New Years (Jan. 1)+	Friday	10 Tebeth 22, 5787	1/1/2027	2461406	28721
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5787	3/23/2027	2461487	28802
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5787	4/8/2027	2461503	28818
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5787	4/21/2027	2461516	28831
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5787	4/22/2027	2461517	28832
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5787	4/25/2027	2461520	28835
Easter (Modern)+	Sunday	13 Adar II 19, 5787	3/28/2027	2461492	28807
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5787	5/12/2027	2461537	28852
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 7, 5787	5/14/2027	2461539	28854
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5787	6/11/2027	2461567	28882
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5787	6/13/2027	2461569	28884
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 9, 5787	5/16/2027	2461541	28856
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5787	8/12/2027	2461629	28944

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 12	Saturday	07 Tishri 1, 5788	10/2/2027	2461680	28995
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5788	10/11/2027	2461689	29004
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5788	10/16/2027	2461694	29009
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5788	12/25/2027	2461764	29079
Christmas (Dec. 25)+	Saturday	09 Kislev 25, 5788	12/25/2027	2461764	29079
New Years (Jan. 1)+	Saturday	10 Tebeth 2, 5788	1/1/2028	2461771	29086
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5788	3/12/2028	2461842	29157
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5788	3/28/2028	2461858	29173
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5788	4/10/2028	2461871	29186
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5788	4/11/2028	2461872	29187
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5788	4/16/2028	2461877	29192
Easter (Modern)+	Sunday	01 Nisan 20, 5788	4/16/2028	2461877	29192
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5788	5/1/2028	2461892	29207
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 18, 5788	5/14/2028	2461905	29220
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5788	5/31/2028	2461922	29237
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5788	6/4/2028	2461926	29241
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5788	6/4/2028	2461926	29241
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5788	8/1/2028	2461984	29299

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 13	Thursday	07 Tishri 1, 5789	9/21/2028	2462035	29350
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5789	9/30/2028	2462044	29359
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5789	10/5/2028	2462049	29364
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5789	12/13/2028	2462118	29433
Christmas (Dec. 25)+	Monday	10 Tebeth 7, 5789	12/25/2028	2462130	29445
New Years (Jan. 1)+	Monday	10 Tebeth 14, 5789	1/1/2029	2462137	29452
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5789	3/1/2029	2462196	29511
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5789	3/17/2029	2462212	29527
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5789	3/30/2029	2462225	29540
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5789	3/31/2029	2462226	29541
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5789	4/1/2029	2462227	29542
Easter (Modern)+	Sunday	01 Nisan 16, 5789	4/1/2029	2462227	29542
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5789	4/20/2029	2462246	29561
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 29, 5789	5/14/2029	2462270	29585
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5789	5/20/2029	2462276	29591
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5789	7/21/2029	2462338	29653

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 14	Monday	07 Tishri 1, 5790	9/10/2029	2462389	29704
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5790	9/19/2029	2462398	29713
Succoth (Tabernacles)	Monday	07 Tishri 15, 5790	9/24/2029	2462403	29718
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5790	12/2/2029	2462472	29787
Christmas (Dec. 25)+	Tuesday	10 Tebeth 19, 5790	12/25/2029	2462495	29810
New Years (Jan. 1)+	Tuesday	10 Tebeth 26, 5790	1/1/2030	2462502	29817
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5790	3/19/2030	2462579	29894
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5790	4/4/2030	2462595	29910
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5790	4/17/2030	2462608	29923
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5790	4/18/2030	2462609	29924
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5790	4/21/2030	2462612	29927
Easter (Modern)+	Sunday	01 Nisan 18, 5790	4/21/2030	2462612	29927
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5790	5/8/2030	2462629	29944
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 11, 5790	5/14/2030	2462635	29950
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5790	6/7/2030	2462659	29974
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5790	6/9/2030	2462661	29976
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5790	6/9/2030	2462661	29976
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5790	8/8/2030	2462721	30036

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 15	Saturday	07 Tishri 1, 5791	9/28/2030	2462772	30087
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5791	10/7/2030	2462781	30096
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5791	10/12/2030	2462786	30101
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5791	12/21/2030	2462856	30171
Christmas (Dec. 25)+	Wednesday	09 Kislev 29, 5791	12/25/2030	2462860	30175
New Years (Jan. 1)+	Wednesday	10 Tebeth 6, 5791	1/1/2031	2462867	30182
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5791	3/9/2031	2462934	30249
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5791	3/25/2031	2462950	30265
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5791	4/7/2031	2462963	30278
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5791	4/8/2031	2462964	30279
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5791	4/13/2031	2462969	30284
Easter (Modern)+	Sunday	01 Nisan 20, 5791	4/13/2031	2462969	30284
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5791	4/28/2031	2462984	30299
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 21, 5791	5/14/2031	2463000	30315
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5791	5/28/2031	2463014	30329
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5791	6/1/2031	2463018	30333
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5791	6/1/2031	2463018	30333
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5791	7/29/2031	2463076	30391

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 16	Thursday	07 Tishri 1, 5792	9/18/2031	2463127	30442
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5792	9/27/2031	2463136	30451
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5792	10/2/2031	2463141	30456
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5792	12/10/2031	2463210	30525
Christmas (Dec. 25)+	Thursday	10 Tebeth 10, 5792	12/25/2031	2463225	30540
New Years (Jan. 1)+	Thursday	10 Tebeth 17, 5792	1/1/2032	2463232	30547
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5792	2/26/2032	2463288	30603
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5792	3/13/2032	2463304	30619
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5792	3/26/2032	2463317	30632
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5792	3/27/2032	2463318	30633
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5792	3/28/2032	2463319	30634
Easter (Modern)+	Sunday	01 Nisan 16, 5792	3/28/2032	2463319	30634
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5792	4/16/2032	2463338	30653
Israel's Anniv. Gregorian (May 14)+	Friday	03 Sivan 4, 5792	5/14/2032	2463366	30681
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5792	5/16/2032	2463368	30683
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5792	7/17/2032	2463430	30745

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 17	Monday	07 Tishri 1, 5793	9/6/2032	2463481	30796
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5793	9/15/2032	2463490	30805
Succoth (Tabernacles)	Monday	07 Tishri 15, 5793	9/20/2032	2463495	30810
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5793	11/28/2032	2463564	30879
Christmas (Dec. 25)+	Saturday	10 Tebeth 23, 5793	12/25/2032	2463591	30906
New Years (Jan. 1)+	Saturday	11 Shebat 1, 5793	1/1/2033	2463598	30913
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	13 Adar II 14, 5793	3/15/2033	2463671	30986
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5793	3/31/2033	2463687	31002
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5793	4/13/2033	2463700	31015
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5793	4/14/2033	2463701	31016
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5793	4/17/2033	2463704	31019
Easter (Modern)+	Sunday	01 Nisan 18, 5793	4/17/2033	2463704	31019
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5793	5/4/2033	2463721	31036
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 15, 5793	5/14/2033	2463731	31046
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5793	6/3/2033	2463751	31066
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5793	6/5/2033	2463753	31068
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5793	6/5/2033	2463753	31068
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5793	8/4/2033	2463813	31128

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 18	Saturday	07 Tishri 1, 5794	9/24/2033	2463864	31179
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5794	10/3/2033	2463873	31188
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5794	10/8/2033	2463878	31193
Hanukah (Kislev 25)*	Saturday	09 Kislev 25, 5794	12/17/2033	2463948	31263
Christmas (Dec. 25)+	Sunday	10 Tebeth 3, 5794	12/25/2033	2463956	31271
New Years (Jan. 1)+	Sunday	10 Tebeth 10, 5794	1/1/2034	2463963	31278
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5794	3/5/2034	2464026	31341
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5794	3/21/2034	2464042	31357
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5794	4/3/2034	2464055	31370
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5794	4/4/2034	2464056	31371
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5794	4/9/2034	2464061	31376
Easter (Modern)+	Sunday	01 Nisan 20, 5794	4/9/2034	2464061	31376
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5794	4/24/2034	2464076	31391
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 25, 5794	5/14/2034	2464096	31411
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5794	5/24/2034	2464106	31421
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5794	5/28/2034	2464110	31425
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5794	5/28/2034	2464110	31425
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5794	7/25/2034	2464168	31483

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 19	Thursday	07 Tishri 1, 5795	9/14/2034	2464219	31534
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5795	9/23/2034	2464228	31543
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5795	9/28/2034	2464233	31548
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5795	12/7/2034	2464303	31618
Christmas (Dec. 25)+	Monday	10 Tebeth 13, 5795	12/25/2034	2464321	31636
New Years (Jan. 1)+	Monday	10 Tebeth 20, 5795	1/1/2035	2464328	31643
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5795	3/25/2035	2464411	31726
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5795	4/10/2035	2464427	31742
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5795	4/23/2035	2464440	31755
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5795	4/24/2035	2464441	31756
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5795	4/29/2035	2464446	31761
Easter (Modern)+	Sunday	13 Adar II 14, 5795	3/25/2035	2464411	31726
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5795	5/14/2035	2464461	31776
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 5, 5795	5/14/2035	2464461	31776
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5795	6/13/2035	2464491	31806
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5795	6/17/2035	2464495	31810
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 4, 5795	5/13/2035	2464460	31775
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5795	8/14/2035	2464553	31868

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 1	Thursday	07 Tishri 1, 5796	10/4/2035	2464604	31919
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5796	10/13/2035	2464613	31928
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5796	10/18/2035	2464618	31933
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5796	12/26/2035	2464687	32002
Christmas (Dec. 25)+	Tuesday	09 Kislev 24, 5796	12/25/2035	2464686	32001
New Years (Jan. 1)+	Tuesday	10 Tebeth 1, 5796	1/1/2036	2464693	32008
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5796	3/13/2036	2464765	32080
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5796	3/29/2036	2464781	32096
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5796	4/11/2036	2464794	32109
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5796	4/12/2036	2464795	32110
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5796	4/13/2036	2464796	32111
Easter (Modern)+	Sunday	01 Nisan 16, 5796	4/13/2036	2464796	32111
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5796	5/2/2036	2464815	32130
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 17, 5796	5/14/2036	2464827	32142
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5796	6/1/2036	2464845	32160
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5796	8/2/2036	2464907	32222

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 2	Monday	07 Tishri 1, 5797	9/22/2036	2464958	32273
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5797	10/1/2036	2464967	32282
Succoth (Tabernacles)	Monday	07 Tishri 15, 5797	10/6/2036	2464972	32287
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5797	12/14/2036	2465041	32356
Christmas (Dec. 25)+	Thursday	10 Tebeth 7, 5797	12/25/2036	2465052	32367
New Years (Jan. 1)+	Thursday	10 Tebeth 14, 5797	1/1/2037	2465059	32374
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5797	3/1/2037	2465118	32433
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5797	3/17/2037	2465134	32449
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5797	3/30/2037	2465147	32462
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5797	3/31/2037	2465148	32463
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5797	4/5/2037	2465153	32468
Easter (Modern)+	Sunday	01 Nisan 20, 5797	4/5/2037	2465153	32468
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5797	4/20/2037	2465168	32483
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 29, 5797	5/14/2037	2465192	32507
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5797	5/20/2037	2465198	32513
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5797	5/24/2037	2465202	32517
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5797	5/24/2037	2465202	32517
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5797	7/21/2037	2465260	32575

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 3	Thursday	07 Tishri 1, 5798	9/10/2037	2465311	32626
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5798	9/19/2037	2465320	32635
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5798	9/24/2037	2465325	32640
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5798	12/3/2037	2465395	32710
Christmas (Dec. 25)+	Friday	10 Tebeth 17, 5798	12/25/2037	2465417	32732
New Years (Jan. 1)+	Friday	10 Tebeth 24, 5798	1/1/2038	2465424	32739
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5798	3/21/2038	2465503	32818
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5798	4/6/2038	2465519	32834
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5798	4/19/2038	2465532	32847
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5798	4/20/2038	2465533	32848
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5798	4/25/2038	2465538	32853
Easter (Modern)+	Sunday	01 Nisan 20, 5798	4/25/2038	2465538	32853
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5798	5/10/2038	2465553	32868
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 9, 5798	5/14/2038	2465557	32872
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5798	6/9/2038	2465583	32898
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5798	6/13/2038	2465587	32902
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5798	6/13/2038	2465587	32902
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5798	8/10/2038	2465645	32960

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 4	Thursday	07 Tishri 1, 5799	9/30/2038	2465696	33011
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5799	10/9/2038	2465705	33020
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5799	10/14/2038	2465710	33025
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5799	12/22/2038	2465779	33094
Christmas (Dec. 25)+	Saturday	09 Kislev 28, 5799	12/25/2038	2465782	33097
New Years (Jan. 1)+	Saturday	10 Tebeth 5, 5799	1/1/2039	2465789	33104
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5799	3/10/2039	2465857	33172
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5799	3/26/2039	2465873	33188
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5799	4/8/2039	2465886	33201
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5799	4/9/2039	2465887	33202
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5799	4/10/2039	2465888	33203
Easter (Modern)+	Sunday	01 Nisan 16, 5799	4/10/2039	2465888	33203
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5799	4/29/2039	2465907	33222
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 20, 5799	5/14/2039	2465922	33237
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5799	5/29/2039	2465937	33252
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5799	7/30/2039	2465999	33314

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 5	Monday	07 Tishri 1, 5800	9/19/2039	2466050	33365
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5800	9/28/2039	2466059	33374
Succoth (Tabernacles)	Monday	07 Tishri 15, 5800	10/3/2039	2466064	33379
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5800	12/12/2039	2466134	33449
Christmas (Dec. 25)+	Sunday	10 Tebeth 8, 5800	12/25/2039	2466147	33462
New Years (Jan. 1)+	Sunday	10 Tebeth 15, 5800	1/1/2040	2466154	33469
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5800	2/28/2040	2466212	33527
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5800	3/15/2040	2466228	33543
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5800	3/28/2040	2466241	33556
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5800	3/29/2040	2466242	33557
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5800	4/1/2040	2466245	33560
Easter (Modern)+	Sunday	01 Nisan 18, 5800	4/1/2040	2466245	33560
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5800	4/18/2040	2466262	33577
Israel's Anniv. Gregorian (May 14)+	Monday	03 Sivan 2, 5800	5/14/2040	2466288	33603
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5800	5/18/2040	2466292	33607
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5800	5/20/2040	2466294	33609
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5800	5/20/2040	2466294	33609
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5800	7/19/2040	2466354	33669

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 6	Saturday	07 Tishri 1, 5801	9/8/2040	2466405	33720
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5801	9/17/2040	2466414	33729
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5801	9/22/2040	2466419	33734
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5801	11/30/2040	2466488	33803
Christmas (Dec. 25)+	Tuesday	10 Tebeth 21, 5801	12/25/2040	2466513	33828
New Years (Jan. 1)+	Tuesday	10 Tebeth 28, 5801	1/1/2041	2466520	33835
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	13 Adar II 14, 5801	3/17/2041	2466595	33910
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5801	4/2/2041	2466611	33926
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5801	4/15/2041	2466624	33939
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5801	4/16/2041	2466625	33940
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5801	4/21/2041	2466630	33945
Easter (Modern)+	Sunday	01 Nisan 20, 5801	4/21/2041	2466630	33945
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5801	5/6/2041	2466645	33960
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 13, 5801	5/14/2041	2466653	33968
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5801	6/5/2041	2466675	33990
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5801	6/9/2041	2466679	33994
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5801	6/9/2041	2466679	33994
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5801	8/6/2041	2466737	34052

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 7	Thursday	07 Tishri 1, 5802	9/26/2041	2466788	34103
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5802	10/5/2041	2466797	34112
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5802	10/10/2041	2466802	34117
Hanukah (Kislev 25)*	Wednesday	09 Kislev 25, 5802	12/18/2041	2466871	34186
Christmas (Dec. 25)+	Wednesday	10 Tebeth 2, 5802	12/25/2041	2466878	34193
New Years (Jan. 1)+	Wednesday	10 Tebeth 9, 5802	1/1/2042	2466885	34200
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	12 Adar 14, 5802	3/6/2042	2466949	34264
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5802	3/22/2042	2466965	34280
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5802	4/4/2042	2466978	34293
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5802	4/5/2042	2466979	34294
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5802	4/6/2042	2466980	34295
Easter (Modern)+	Sunday	01 Nisan 16, 5802	4/6/2042	2466980	34295
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5802	4/25/2042	2466999	34314
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 24, 5802	5/14/2042	2467018	34333
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5802	5/25/2042	2467029	34344
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5802	7/26/2042	2467091	34406

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 8	Monday	07 Tishri 1, 5803	9/15/2042	2467142	34457
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5803	9/24/2042	2467151	34466
Succoth (Tabernacles)	Monday	07 Tishri 15, 5803	9/29/2042	2467156	34471
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5803	12/8/2042	2467226	34541
Christmas (Dec. 25)+	Thursday	10 Tebeth 12, 5803	12/25/2042	2467243	34558
New Years (Jan. 1)+	Thursday	10 Tebeth 19, 5803	1/1/2043	2467250	34565
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5803	3/26/2043	2467334	34649
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5803	4/11/2043	2467350	34665
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5803	4/24/2043	2467363	34678
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5803	4/25/2043	2467364	34679
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5803	4/26/2043	2467365	34680
Easter (Modern)+	Sunday	13 Adar II 17, 5803	3/29/2043	2467337	34652
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5803	5/15/2043	2467384	34699
Israel's Anniv. Gregorian (May 14)+	Thursday	02 Iyar 4, 5803	5/14/2043	2467383	34698
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5803	6/14/2043	2467414	34729
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5803	6/14/2043	2467414	34729
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 7, 5803	5/17/2043	2467386	34701
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5803	8/15/2043	2467476	34791

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 9	Monday	07 Tishri 1, 5804	10/5/2043	2467527	34842
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5804	10/14/2043	2467536	34851
Succoth (Tabernacles)	Monday	07 Tishri 15, 5804	10/19/2043	2467541	34856
Hanukah (Kislev 25)*	Sunday	09 Kislev 25, 5804	12/27/2043	2467610	34925
Christmas (Dec. 25)+	Friday	09 Kislev 23, 5804	12/25/2043	2467608	34923
New Years (Jan. 1)+	Friday	10 Tebeth 1, 5804	1/1/2044	2467615	34930
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Sunday	12 Adar 14, 5804	3/13/2044	2467687	35002
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5804	3/29/2044	2467703	35018
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5804	4/11/2044	2467716	35031
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5804	4/12/2044	2467717	35032
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5804	4/17/2044	2467722	35037
Easter (Modern)+	Sunday	01 Nisan 20, 5804	4/17/2044	2467722	35037
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5804	5/2/2044	2467737	35052
Israel's Anniv. Gregorian (May 14)+	Saturday	02 Iyar 17, 5804	5/14/2044	2467749	35064
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5804	6/1/2044	2467767	35082
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5804	6/5/2044	2467771	35086
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 10, 5804	6/5/2044	2467771	35086
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5804	8/2/2044	2467829	35144

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 10	Thursday	07 Tishri 1, 5805	9/22/2044	2467880	35195
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5805	10/1/2044	2467889	35204
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5805	10/6/2044	2467894	35209
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5805	12/15/2044	2467964	35279
Christmas (Dec. 25)+	Sunday	10 Tebeth 5, 5805	12/25/2044	2467974	35289
New Years (Jan. 1)+	Sunday	10 Tebeth 12, 5805	1/1/2045	2467981	35296
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5805	3/3/2045	2468042	35357
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5805	3/19/2045	2468058	35373
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5805	4/1/2045	2468071	35386
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5805	4/2/2045	2468072	35387
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5805	4/2/2045	2468072	35387
Easter (Modern)+	Sunday	01 Nisan 22, 5805	4/9/2045	2468079	35394
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5805	4/22/2045	2468092	35407
Israel's Anniv. Gregorian (May 14)+	Sunday	02 Iyar 27, 5805	5/14/2045	2468114	35429
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5805	5/22/2045	2468122	35437
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5805	5/21/2045	2468121	35436
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5805	5/28/2045	2468128	35443
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5805	7/23/2045	2468184	35499

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 11	Tuesday	07 Tishri 1, 5806	9/12/2045	2468235	35550
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5806	9/21/2045	2468244	35559
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5806	9/26/2045	2468249	35564
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5806	12/4/2045	2468318	35633
Christmas (Dec. 25)+	Monday	10 Tebeth 16, 5806	12/25/2045	2468339	35654
New Years (Jan. 1)+	Monday	10 Tebeth 23, 5806	1/1/2046	2468346	35661
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5806	3/22/2046	2468426	35741
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5806	4/7/2046	2468442	35757
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5806	4/20/2046	2468455	35770
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5806	4/21/2046	2468456	35771
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5806	4/22/2046	2468457	35772
Easter (Modern)+	Sunday	13 Adar II 17, 5806	3/25/2046	2468429	35744
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5806	5/11/2046	2468476	35791
Israel's Anniv. Gregorian (May 14)+	Monday	02 Iyar 8, 5806	5/14/2046	2468479	35794
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5806	6/10/2046	2468506	35821
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5806	6/10/2046	2468506	35821
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 7, 5806	5/13/2046	2468478	35793
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5806	8/11/2046	2468568	35883

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 12	Monday	07 Tishri 1, 5807	10/1/2046	2468619	35934
Yom Kippur (Atonement)	Wednesday	07 Tishri 10, 5807	10/10/2046	2468628	35943
Succoth (Tabernacles)	Monday	07 Tishri 15, 5807	10/15/2046	2468633	35948
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5807	12/24/2046	2468703	36018
Christmas (Dec. 25)+	Tuesday	09 Kislev 26, 5807	12/25/2046	2468704	36019
New Years (Jan. 1)+	Tuesday	10 Tebeth 3, 5807	1/1/2047	2468711	36026
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Tuesday	12 Adar 14, 5807	3/12/2047	2468781	36096
Nisan 1 (Nisan 1)+	Thursday	01 Nisan 1, 5807	3/28/2047	2468797	36112
Biblical Passover (Nisan 14)	Wednesday	01 Nisan 14, 5807	4/10/2047	2468810	36125
Pesa (Jewish Passover - Nisan 15)*	Thursday	01 Nisan 15, 5807	4/11/2047	2468811	36126
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 18, 5807	4/14/2047	2468814	36129
Easter (Modern)+	Sunday	01 Nisan 18, 5807	4/14/2047	2468814	36129
Israel's Anniv. Jewish (Iyar 5)*	Wednesday	02 Iyar 5, 5807	5/1/2047	2468831	36146
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 18, 5807	5/14/2047	2468844	36159
Shavouth (50 days from Jewish Passover)*	Friday	03 Sivan 6, 5807	5/31/2047	2468861	36176
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 8, 5807	6/2/2047	2468863	36178
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 8, 5807	6/2/2047	2468863	36178
Ab 9 (Destruction of Temples)*	Thursday	05 Ab 9, 5807	8/1/2047	2468923	36238

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 13	Saturday	07 Tishri 1, 5808	9/21/2047	2468974	36289
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5808	9/30/2047	2468983	36298
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5808	10/5/2047	2468988	36303
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5808	12/13/2047	2469057	36372
Christmas (Dec. 25)+	Wednesday	10 Tebeth 8, 5808	12/25/2047	2469069	36384
New Years (Jan. 1)+	Wednesday	10 Tebeth 15, 5808	1/1/2048	2469076	36391
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Friday	12 Adar 14, 5808	2/28/2048	2469134	36449
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5808	3/15/2048	2469150	36465
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5808	3/28/2048	2469163	36478
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5808	3/29/2048	2469164	36479
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5808	3/29/2048	2469164	36479
Easter (Modern)+	Sunday	01 Nisan 22, 5808	4/5/2048	2469171	36486
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5808	4/18/2048	2469184	36499
Israel's Anniv. Gregorian (May 14)+	Thursday	03 Sivan 2, 5808	5/14/2048	2469210	36525
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5808	5/18/2048	2469214	36529
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5808	5/17/2048	2469213	36528
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5808	5/24/2048	2469220	36535
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5808	7/19/2048	2469276	36591

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah Present (Trumpets) GY - 14	Tuesday	07 Tishri 1, 5809	9/8/2048	2469327	36642
Yom Kippur (Atonement)	Thursday	07 Tishri 10, 5809	9/17/2048	2469336	36651
Succoth (Tabernacles)	Tuesday	07 Tishri 15, 5809	9/22/2048	2469341	36656
Hanukah (Kislev 25)*	Monday	09 Kislev 25, 5809	11/30/2048	2469410	36725
Christmas (Dec. 25)+	Friday	10 Tebeth 20, 5809	12/25/2048	2469435	36750
New Years (Jan. 1)+	Friday	10 Tebeth 27, 5809	1/1/2049	2469442	36757
Purim (Adar 14 or Adar2 14 [Feast of Lots])*	Thursday	13 Adar II 14, 5809	3/18/2049	2469518	36833
Nisan 1 (Nisan 1)+	Saturday	01 Nisan 1, 5809	4/3/2049	2469534	36849
Biblical Passover (Nisan 14)	Friday	01 Nisan 14, 5809	4/16/2049	2469547	36862
Pesa (Jewish Passover - Nisan 15)*	Saturday	01 Nisan 15, 5809	4/17/2049	2469548	36863
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 16, 5809	4/18/2049	2469549	36864
Easter (Modern)+	Sunday	01 Nisan 16, 5809	4/18/2049	2469549	36864
Israel's Anniv. Jewish (Iyar 5)*	Friday	02 Iyar 5, 5809	5/7/2049	2469568	36883
Israel's Anniv. Gregorian (May 14)+	Friday	02 Iyar 12, 5809	5/14/2049	2469575	36890
Shavouth (50 days from Jewish Passover)*	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 6, 5809	6/6/2049	2469598	36913
Ab 9 (Destruction of Temples)*	Saturday	05 Ab 9, 5809	8/7/2049	2469660	36975

Appendix M: How Long Was Israel in Egypt?

Chronology according to Jewish tradition {from The Comprehensive Hebrew Calendar, by Arthur Spier, Feldheim Publishers, Jerusalem/New York, 1981, page 21}

Year	{A.H. - Anno Hominis – "Year of Man"}	
1	Adam	
1057	Noah	1056 years from the creation of man to Noah
1949	Abraham	892 years from Noah to Abraham *
2049	Isaac	100 years from Abraham to Isaac
2239	Entrance into Egypt	190 years from Isaac to the Entrance to Egypt
2449	The Exodus	210 years from Egypt to Exodus**

The above chronology demonstrates that the Jews know and understand that Israel was only in Egypt a little over 200 years. This chronology has two errors in it because the Jews do not accept the New Testament which we will discuss in these notes. The first error is dating the birth of Abraham at 1949 A.H. {Anno Hominis – "Year of Man" counted from creation of Adam}- which was actually 2008 A.H. This error comes from the assumption that Abraham was born when Terah was 70 years old and is based on Gen 11:26. Abraham is named first in Gen. 11:26 because of his importance {a similar listing is in Gen. 5:32 with Shem, Ham, and Japheth where Shem is listed first even though the scriptures plainly tell us that Japheth was the oldest Gen.10:2, 21}, [the genealogy in Genesis chapter 10 demonstrates that Shem was in fact the youngest.] but Abraham wasn't born until Terah was 130 years old. We know this because Stephen in Acts 7:4 tells us that Abraham left Haran after his father Terah's death and Terah was 205 {205 – 75 = 130} when he died and Abraham was 75 at the time.

{01} Genesis	
King James 1769 Version	King James Paraphrase
(26) And Terah lived seventy years, and begat Abram, Nahor, and Haran. Gen. 11:26 KJV	(26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran {1948 A.H./C-2094 B.C.}.[f] {01} Gen. 11:26 KJP
11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of His importance. - See note on Gen. 5:32. We know this because Acts 7:4 tells us that Abram went to Canaan at age 75 after his father's death and Terah died at the age of 205 [see Gen. 11:32]. See Appendix G: World Time Line of Biblical History	

{01} Genesis	
King James 1769 Version	King James Paraphrase
(32) And the days of Terah were two hundred and five years: and Terah died in Haran. (Gen. 11:32)	(32) And the days of Terah were two hundred and five years: and Terah died in Haran {2083 A.H./C-1959 B.C.}.[h] {01} Gen. 11:32 KJP

{44} Acts	
King James 1769 Version	King James Paraphrase
(2) And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, (3) And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. (4) Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. Acts 7:2-4 KJV	(2) And he {Stephen} answered, Men, brothers, and fathers, listen; The God of glory appeared to our forefather Abraham, when he was in Mesopotamia, before he lived in Haran[a], (3) And said to him, Get out of your country, and away from your kindred, and come into the land which I shall show you.[b] (4) Then he came out of the land of the Chaldaeans, and lived in Haran: and from there, when his father was dead,[c] he removed himself into this land, in which you now live. {44} Acts 7:2-4 KJP
7:4c – when his father was dead – by this we know that Abraham came to Canaan following the death of his father who was 205 at the time {Gen. 11:31-32} and Abraham was 75 years old at the time {Gen. 11:32 – 12:5} See Appendix G: WorldTime Line of Biblcal History	

Notice that the Jews believe Israel was in Egypt 210 years. They are actually off by 5 years. We know this by doing the chronology and using Paul's statement in Gal. 3:15-19. The Jews do not know the exact year because they do not believe the New Testament and Paul, so they are rounding the time off to 210 years when in actuality is was 215 years {see math below}.

{48} Galatians	
King James 1769 Version	King James Paraphrase
(15) Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. (16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (17) And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. (18) For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Gal. 3:15-18 KJV	(15) Brothers, I speak after the manner of men; Though *it is* but a man's covenant, yet *if it is* confirmed, no man can disannul it, or add to it. (16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one, **And to your Descendant,**[e] Who is Christ**.** (17) And this I say, *that* the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,[f] cannot void *the promise*, that it should make the promise of no effect. (18) Because if the inheritance *is* by the law, *it is* no more by promise: but God gave *it* to Abraham by promise. {48} Gal. 3:15-18 KJP

3:17e - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7] The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41]
The promise given to Abraham 1/14/2083 A.H.
The Jews came out of Egypt 1/14/2513 A.H. - See Appendix G: World Time Line of Biblical History

Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26

Moses was 80 years old when he received the law {50 days after the Passover in 2513 A.H.}

Reckoning Jacob's age:
Jacob was 147 when he died, he had lived in Egypt 17 years {Gen. 47:28} {2315 A.H.}
He came to Egypt in the 2nd year of the famine at the age of 130 {147-17=130} {Gen. 45:6}
Joseph was 39 when Jacob came to Egypt {30+7+2=39} {2298 A.H.}
Jacob was 91 when Joseph was born {130-39=91} {2259 A.H.}
Jacob had been in the east 14 years when Joseph was born {Gen. 45:6; 47:28; 30:26; 31:41}
Jacob was 77 when he fled from Esau {91-14=77} {2245 A.H.}
Isaac was 60 when Jacob was born {Gen. 25:26} {2168 A.H.}
Abraham was 100 when Isaac was born {Gen. 21:15}{25 years after the promise was given}

By doing the math we know that Jacob entered Egypt 215 years after the promise was given to Abraham {25+60+130=215} By subtraction 430 -215 = 215 we know that there was only 215 years from the time Israel entered into Egypt until the Law was given to Moses.

Moses was 80 years old when he received the law.{2513 A.H.}
Joseph died at the age of 110 {Gen. 50:26} – which means he lived 71 years {110-39=71} after Israel came into Egypt. By subtraction {215-71-80 = 64} Moses was born only 64 years after Joseph's death which means that Moses' parents could well have known Joseph. This also means that there was only 144 years {215-71=144} years from the death of Joseph until Israel left Egypt. So the total number of years of actual slavery was at most 144 years.

If all this is true, where did the idea come from that Israel was in slavery for 400 years? It comes from a misunderstanding of two passages of scripture which we will now deal with.

{01} Genesis	
King James 1769 Version	King James Paraphrase
(13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; (14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. (16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. Gen. 15:13-16 KJV	(13) And He said to Abram, Know for certain that your descendants shall be strangers in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;[c] (14) And also that nation, whom they shall serve, I will judge: and afterward they shall come out with great substance. (15) And you shall go to your fathers in peace; you shall be buried in a good old age. (16) But in the fourth generation[d] they shall come here again: because the sin of the Amorites *is* not yet full. {01} Gen. 15:13-16 KJP

15:13c - Note: Abraham's descendants would live in land that would not be theirs and would be afflicted, but they were only in Egypt a total of 215 years. The 400 years is counted from Isaac's 5th birthday – it is believed that women of that time period nursed their young and then weaned them at age 5 – see Gen. 21:9. Moses was born only 64 years after Joseph's death. The law of Moses was given 430 years after the promise was given to Abraham who was 75 at the time. [Gal.3:15-19] Abraham lived 100 years after the promise was given to him. [Gen. 25:7] See Appendix G: World Time Line of Biblical History

15:16d - fourth generation - see note on 15:13 - four hundred years - See Ex. 6:20 Moses is actually the 5th generation through his father Amram, but 4th generation through his mother Jochebed. - see Ex. 2:1 and Ex. 6:20

The King James Version correctly translates the passage, but people don't understand or pay attention to the wording. Throughout their lifetimes, Abraham, Isaac, and Jacob referred to themselves as strangers in the land in which they lived. Notice the passage says they will be strangers in the land and they will be afflicted 400 years {most of their lifetimes there were problems with the locals over wells that Abraham had dug}, and the land in which they will serve {namely Egypt}, God will judge. **It does not say they will serve 400 years.** Isaac was born 25 years after the promise was given to Abraham who was 100 when Isaac was born. This means that the 400 year count began when Isaac was 5 years old. We are told that a great feast was held when Isaac was weaned in Gen. 21:8. We believe that is when the 400 year count began.

Since there was only 430 years from the time the promise was given to Abraham until the Law was given {50 days after the Passover} {Gal. 3:15-19} – for the descendants of Abraham to have been in slavery for 400 years, Abraham himself would have had to been in slavery for 70 years {100-30=70} since he lived 100 years after the promise was given {Gen. 25:7}. We know of course that was not the case.

{02} Exodus	
King James 1769 Version	King James Paraphrase
(40) Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. (41) And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. Ex. 12:40-41 KJV	(40) Now the history of the children of Israel, who lived in Egypt, *was* four hundred and thirty years {from the time the promise was given to Abraham [Gal. 3:15-19]}.[f] (41) And it came to pass at the end of the four hundred thirty years, even to the very day {1/14/2513 A.H./C-1529 B.C.}[g*] it came to pass, that all the hosts of the LORD {Jehovah} went out from the land of Egypt. {02} Ex. 12:40-41 KJP

12:40f -the sojourning (history) of the children of Israel - note the phrase "who lived in Egypt" identifies the descendants of Abraham as the ones being spoken of - they were NOT in Egypt 400 years since there was only 430 years from the promise given to Abraham to the Exodus {Gal. 3:15-19} - see following note

12:41g - 430 years "to the selfsame day" - lit. to the very day the covenant was made with Abraham [2083 A.H.] See also Gal. 3:15-19 - 400 years from Isaac's 5th birthday, 215 years after Israel entered Egypt, 330 years after the death of Abraham, 144 years after the death of Joseph. Moses is 80 years old, Aaron is 83 years old.
See: Appendix G: World Time Line of Biblical History

Notice that Israel came out of Egypt exactly 430 years to the very day that the promise was given to Abraham. They came out of Egypt on the day of the Passover {which began at 6:00 p.m. the previous evening} which was the first month {Nisan [March-April]} the 14th day of the month {See Lev. 23:5}.

Appendix N: Fulfilled Holy Days

{03} Leviticus		
King James 1769 Version		King James Paraphrase
(1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts. (Lev. 23:1-2 KJV)		(1) And the LORD {Jehovah} spoke to Moses, saying, (2) Speak to the children of Israel, and say to them, *Concerning* the feasts of the LORD {Jehovah}, which you shall proclaim *to be* holy assemblies, *even* these *are* My feasts.[a] ({03} Lev. 23:1-2 KJP)

The following are from The World Time Line of Biblical History at www.TheWordNotes.com

** Note phrase: **the exact day**

A.H. B.C.

--1/14/2083 (1959) Abram age 75 called to Canaan, (After Terah's death Acts 7:4)
Covenant made with him, Abram goes to Canaan then to Egypt the same year due to a famine in Canaan.(Gen. 11:32-12:5)
Note that **the exact date 1/14** is the date which 430 years later becomes the **Passover**.
(Gal. 3:15-19) (**Ex. 12:41)**

2108 (1934) Isaac born to Abraham age 100 and Sarah age 90 (Gen. 21:5) Ishmael age 14

2113 (1929) Isaac age 5 - weaned? (Gen. 21:8)
Beginning of 400 year count down to the Exodus {Gen. 15:13; 28:4}

+---1/14/2513 (1529) Exodus of Israel from Egypt
+ (430 years **to the exact day** from date Covenant
+ given to Abraham [2083A.H.] (**Ex. 12:41**;
+ Gal. 3:15-19)
+ 3/15/2513 Israel enters Wilderness of Sinai (Ex. 19:1)
+ Moses given Ten Commandments and the Law
+ (--exact date undated but later is celebrated at
+ Pentecost) (Pentecost dates vary depending on
+ the day of the week Passover falls on.)

--3589 (453) Cyrus (Persian) becomes the sole king over Babylon
+ [death of Darius]
+ {450 ?} and ends captivity by issuing a decree to
+ restore and rebuild Jerusalem 70 years from first
+ exile!)

+ **[Beginning of 483 year count of Dan 9:24-26]**
+
+ (3609) (433) Second Temple completed, sixth year of Darius Hystaspes
+ (**70 years from destruction of first Temple**!)
+ (Ezra 6:15; Est. 3:7-13)
+ |--4038 (4 B.C.?) {1 A.D.?} Birth of Jesus {450 years from Cyrus decree}
+ | A.D.
+ | 1/10/4071 [Nisan 10] {Palm Sunday} – Lamb is presented **on the exact day** (Ex. 12:2-5; Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12-16)
+ | See Jonathan Cahn's book: The Book of Mysteries, "The Lambs of Nisan", p. 95
Crucifixion of Jesus -- 'Messiah cut off but not for Himself' (Dan. 9:26)
{End of 483 years from Cyrus decree}
[1558 yrs. From Exodus from Egypt (Passover) **to the exact day**]
See What Day of the Week Was Jesus Crucified? at www.TheWordNotes.com

1/17/4071 Jesus arose from the dead **on the exact day** of the **First Fruits Offering**

The Holy Spirit poured out **on the exact day** of **Pentecost** 4071 A.H. [1558 yrs. From Moses receiving the law (according to Jewish tradition}

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Ab 9 [Destruction of Temples]

3539 (503) Zedekiah's rebellion results in destruction of Jerusalem and Temple (II Ki. 25:1-4,8; II Ki. 24:3-9; Jer. 39:1-2; 52:2-7; Ezek. 4:5) 19th year of captivity}
- siege lasted from 10/10/9 to 4/9/11 -- 1 year, 5 months, 29 days – 539 days

Temple destroyed by Nebuchadnezzar's armies on 5/9/3539 A.H. {**Ab 9**} (according to tradition)
(4112) (70A.D.) Second Temple Destroyed, 5/9/4112 A.H. on **{Ab 9}** Israel scattered **the exact day** the 1st temple was destroyed 573 years earlier.]
According to secular history and Jonathan Cahn's book: The Book of Mysteries, "The Ninth of Av Mystery", p. 211

Destruction of Solomon's Temple - **Ab 9** (586 B.C.) - - [503 B.C. by my chronology – see notes on the 83 year difference in modern chronologies in: World Time Line of Biblical History]

Crusades began on Aug. 15, 1096 A.D. – **Ab 9** according to Jonathan Cahn -- [My calculations have Ab 9 on July 31, 1096 A.D. – our calendars were adjusted by Pope Gregory XIII in 1582 A.D. and the Jews' calendar sometime after Jesus' death. See The Jewish Calendar at www.TheWordNotes.com]

July 18, 1290 A.D. Signing of the decree to expel Jews from England **– to the exact day** - **Ab 9** - [Date verified by Maratime.exe. See program at www.TheWordNotes.com]

August 2, 1492 A.D. Final deadline for Jews to leave Spain in Spanish expulsion – **to the exact day** - **Ab 9** - [Date verified by Maratime.exe. See program at www.TheWordNotes.com]

Next holy day to be fulfilled: Feast of Trumpets {modern Rosh Hashanah} 7/1/???? ({03} Lev. 23:24)

Trumpets are sounded 100 times – three different tones three times for 9 soundings – this is done eleven times for a total of 99. Then there is a pause. Only the trumpeter knows when the last trumpet will sound for number 100. ["In a moment, in the twinkling of an eye, at the last trump: because the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:52]

The following holy days were added later by the Jews:
Purim {lots} [Adar 14 and 15 {February-March} based on Esther chapter 9

Hanukah {dedication} - Feast of Dedication [Jn. 10:22] also called the Feast of Lights based on when the Lord miraculously provided oil for the temple lamps during the time of the Maccabees [around 168 B.C.] before Jesus' birth. The Maccabees led a successful revolt against the Syrian king Antiochus IV who had sacrificed a pig on the temple altar and banned Judaism. Hanukah can and often does occur on Christmas. It last occurred on Christmas in 2016 and it will occur on Christmas again in 2027. [This holy day is recorded in the Apocrypha in the books of first and second Maccabees but is also mentioned in John 10:22 when Jesus came to the temple at the Feast of Dedication.]

Appendix O: The Herods of Scripture

Herod I (Herod the Great) {75 B.C. To 4 B.C.} [Reigned from 37 B.C. To 4 B.C.] Had **seven sons**: **Antipater II, Alexander, Aristobulus IV, and Herod II** (also referred to as **Herod Philip I**). Of these, he executed the first three for various reasons. He wrote the fourth, **Herod Philip I**, out of his will. The next three sons were **Antipas**, **Archelaus**, and **Philip** (**Herod Philip II**) He executed his favorite son, **Antipater**, only five days before his death for plotting against him? Herod's first wife Miriamne had two sons whom he had drowned in the palace swimming pool next door due his suspicions of them. According to tradition Herod died from a combination of chronic kidney disease, intense itching, painful intestinal problems and a rare infection that causes gangrene of the genitalia. Started rebuilding the temple known as Herod's temple around 13 B.C. [see John 20:23] which was completed about the time of Jesus' crucifixion [See Mat. 24:1; Lk. 21:5; Jn. 2:20; Jn, 20:23]. Herod's kingdom was divided by the Romans between Herod's three living sons: **Herod Antipas, Archelaus, and Philip** and were referred to as tetrachs [meaning four] [Mat. 14:1] but as far as we know the provinces were only divided into three sections with **Archelaus** receiving the largest portion and the rest divided between **Antipas** and **Philip**.

Herod Antipas {21 B.C. - 39 A.D.} [According to tradition was executed during the reign of Nero (54 A.D. - 68 A.D.) Ruled over the province of Galilee during Jesus' lifetime. Executed John the Baptist. Herodias divorced her husband **Herod Philip** [probably for political reasons] and became **Herod Antipas'** wife which John the Baptist denounced as being against the law. **Herod Antipas** was referred to by Jesus as "that old fox" [Lk. 13:32] Pilate sent Jesus to him because Pilot heard that Jesus was from Galilee which **Herod** ruled over.

Herod Archelaus {22 B.C. - 18 A.D.} reigned following his father's death [Mat. 2:22] over the largest portion of Judea and Samaria. Was deposed by Rome around 18 A.D. due to his unpopularity.

Herod Agrippa I {11 B.C. - 44 A.D.} **Son of Herod Antipas** and grandson of **Herod the Great**. Reigned over Judea from around 41 A.D. To 44 A.D. Had John the brother of James executed [Acts 12:2] and put Peter in prison [Acts 12:3]. Died of worms [Acts 12:23].

Herod Agrippa II {27 A.D. - 93 A.D.} **Son of Herod Agrippa I**, grandson of Herod Antipas, great grandson of **Herod the Great**. Heard Paul's testimony before Festus {Acts 25:13 – 26:32}

See **Josephus**.

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